

Luke 15

written and compiled by Gary Kukis

Luke 15:1–32

Lost Coin, Lost Sheep, Prodigal Son

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 15 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Luke 15 is Jesus giving 3 parables to the religious crowd who are observing and criticizing Him. He speaks of the lost sheep, the lost coin and the prodigal son in this chapter.

Bible Summary: Jesus said, "Heaven rejoices when a sinner repents. A son squandered his father's wealth. He returned and his father called a feast."¹

This should be the most extensive examination of Luke 15 available, where you will be able to examine in depth every word of the original text.

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¹ From <https://biblesummary.info/luke> accessed November 29, 2020.

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www.kukis.org	Exegetical Studies in Luke	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Leviticus 11		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
The Christian Walk	The <i>Christian walk</i> is a rough synonym for the spiritual life. Key to the Christian walk is faith in Christ; the naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to do acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).
Frantic Search for Happiness	The believer or unbeliever, after rejecting the truth (the truth of the gospel or the truth of Bible doctrine), then tries to find happiness through a variety of things which are not connect to the truth (like asceticism, religion, political activism, drugs, drinking, chasing, eating).
Gospel , Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
The Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)

Definition of Terms	
Human Good	Human good is produced by the area of strength in the sin nature. Acts which society may see as being good, but things which have no eternal value. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice). There are people who would praise this as a great act of self sacrifice, but it means nothing to God. Human good is the good that a believer does when out of fellowship. Human good never advances the plan of God. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).
Isagogics	Isagogics is a branch of theology which examines the particular literary and external history of the Bible. ² The Bible must be understood and interpreted within its historical context and isagogics provides us with that context. See the Doctrine of I.C.E. Teaching (Hermeneutics—Gene Cunningham)
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)

² From <https://www.merriam-webster.com/dictionary/isagogics> accessed October 31, 2017.

Definition of Terms	
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Pastor, Pastor-teacher	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>
Pharisee, Pharisees	<p>The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).</p>
Plan of God , God's Plan	<p>God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).</p>
Rebound (Restoration to fellowship with God)	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).</p>
Religion, Religious	<p>Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).</p>
Reversionism	<p>Reversionism is getting out of fellowship through sinning, and then remaining out of fellowship for a long time. Often, such a believer reverts to his behavior as an unbeliever (like the dog who returns to his vomit). This is called <i>reversionism</i>; or <i>spiritual regression</i>; or <i>spiritual retrogression</i>. This is going further than simple <i>carnality</i>, which is being out of fellowship; this is a person staying out of fellowship for long periods of time, losing his spiritual focus, and beginning to think like an unbeliever. He is a believer who is off course, walking backwards, or has fallen into a ditch (Reversionism—Ken Reed) (Reversionism—Jim Rickard) (Reversionism—divine viewpoint)</p>

Definition of Terms	
Reversionist	A reversionist is a believer who has reverted back to his unbelieving ways; the believer who retrogresses in his spiritual life. (Reversionism —Ken Reed) (Reversionism —Jim Rickard) (Reversionism —divine viewpoint)
Righteousness; Experiential Righteousness	Righteousness is having the perfect character of God. In time, the believer has experiential righteousness through the filling of the Holy Spirit and the production of divine good. Ken Reed's Doctrine of Righteousness (PDF) (Word) . Righteousness (Bible Doctrine Resource) .
Righteousness of God; God's righteousness	God's righteousness is the absolute moral perfection of God. His righteousness is the principle of Divine Integrity, whereas the justice of God is the application or function of God's integrity (together, God's righteousness and justice make up His integrity). The point of reference between man and God is God's justice. Because our righteousness is not equivalent to God's righteousness, God's justice automatically rejects us and condemns us. However, when we believe in Jesus Christ, Who died for our sins, God is able to impute righteousness to us (Genesis 15:6).
Scribe, scribes	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2-3). They conspired against Jesus (Matt. 26:3, 57 27:41).
Spiritual, Spirituality	Spiritual (or spirituality) is being filled with the Spirit, which is a state of being that can only be achieved by the believer in Jesus Christ. The believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer moves from carnality to spirituality by naming his sins to God (also called <i>rebound</i>). Sometimes the word <i>spiritual</i> is simply used as a designation of that which is related to God. See Christian Mechanics (HTML) (PDF) (WPD) , and the Spiritual Life (HTML) (PDF) (WPD) .
Spiritual Death , Spiritually dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions) ; 29 Bible Verses about Spiritual Death (Knowing Jesus) ; Bible Verses about Spiritual Death (Open Bible) .
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD) ; Christian Mechanics (HTML) (PDF) (WPD) , the Stages of Spiritual Growth (HTML) (PDF) (WPD) ; and the Spiritual Life (HTML) (PDF) (WPD) .
Spiritual Life , Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)

Definition of Terms

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Luke 15

Introduction: Luke 15 is one of the easiest chapters to outline. There are simply three sections because Jesus tells three parables: there is the lost sheep, the lost coin and the prodigal son. These are not three parables about the same thing, but they are related parables. They carry the same theme, which is why the chapters were divided as they were (to put the three parables together by themselves).

It is important that we know Jesus' audience. There are the **religious** types, the **pharisees** and **scribes**—and they are very upset by what it is that they are seeing. Then there are the tax collectors and sinners, and they are fellowshiping with Jesus at a meal.

A title or one or two sentences which describe Luke 15.

Titles and/or Brief Descriptions of Luke 15 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Luke 15 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Luke 15

Some of these questions may not make sense unless you have read Luke 15. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel of Luke 15

[Chapter Outline](#)

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We need to know who the people are who populate this chapter.

The Principals of Luke 15

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Luke 15

Place

Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Luke 15

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The ESV (capitalized) is used below:

Outlines and Summaries of Luke 15 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

I inserted the ESV (capitalized) below:

A Synopsis of Luke 15 from the Summarized Bible

Contents: Parables of the lost sheep, lost coin and lost son.
Characters: Jesus, Pharisees, scribes.

A Synopsis of Luke 15 from the Summarized Bible

Conclusion: God has a particular care over backsliding sinners (Isr. in this case) and follows them with the calls of His Word and the strivings of the Holy Spirit until at length they are wrought upon to return. Their repentance and conversion are a matter of joy and rejoicing among the angels of heaven.

Key Word: Lost and found, Luke 15:4 ("What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?"), Luke 15:8 ("Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it?"), Luke 15:32 (It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.").

Strong Verses: Luke 15:7 (Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.), Luke 15:10 (Just so, I tell you, there is joy before the angels of God over one sinner who repents.").

Striking Facts: Luke 15:18 (I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you."). If one has been in the Father's house as a son, he, like the prodigal is still a son and will be constantly constrained by the Holy Spirit and the intercessory work of Christ to "arise and go to the Father."

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 15 (edited).

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[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Luke 13–17)

Scripture	Text/Commentary
Luke 13A	Jesus Teaches Parables (the Kingdom, the Barren Fig Tree)
Luke 13B	The Woman with the Troubling Spirit
Luke 13C	Jesus Teaches Parables (Mustard Seed, Leaven, Narrow Gate)
Luke 13D	Jesus Laments Over Jerusalem
Luke 14A	Jesus Heals on the Sabbath
Luke 14B	Jesus Teaches by Parables (Wedding Feast, Great Banquet)
Luke 14C	Jesus on the Cost of Discipleship
Luke 14D	Jesus on Salt
Luke 15	Jesus Teaches by Parables (Lost Sheep, Lost Coin, Prodigal Son)
Luke 16A	Parable of the Dishonest Servant
Luke 16B	Jesus Teaches (Law and the Kingdom, Divorce and Remarriage)
Luke 16C	Jesus Teaches about the Rich Man and Lazarus
Luke 17A	Jesus Teaches (Offences, Faith and Duty, Parable of the Unworthy Servants)
Luke 17B	Jesus Cleanses 10 Lepers

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an attempt to be funny and hip, but it came off as irreverent and kind of dumb to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

At the end of every verse I will place the Kukis mostly literal translation; and at the end of every passage, I will place the Kukis mostly literal translation of that passage and the Kukis paraphrase of that passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Chapter Outline

Charts, Graphics and Short Doctrines

The Audience to whom Jesus Spoke

Kukis slavishly literal:

But was with Him approaching, all the tax collectors and the sinners, to hear Him. And are murmuring not only the pharisees but also the scribes, saying that, "This One, sinners He keeps on admitting and He keeps on eating with them."

Luke
15:1-2

Kukis mostly literal translation:

The tax collectors and sinners were with Jesus [lit., *Him*], coming near to hear Him. But the pharisees and the scribes are saying, "This One keeps accepting sinners [into His company] and He is eating with them."

Kukis paraphrase

Tax collectors and sinners came near to hear Jesus speak. All the while, the scribes and pharisees complained, "This man keeps on accepting sinners into His company; and He is speaking with them and eating with them."

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings

rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation³ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	<u>But was with Him approaching, all the tax collectors and the sinners, to hear Him. And are murmuring not only the pharisees but also the scribes, saying that, "This One, sinners He keeps on admitting and He keeps on eating with them."</u>
Douay-Rheims 1899 (Amer.)	<u>Now the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners and eateth with them.</u>
Holy Aramaic Scriptures	<u>Then the Makse {the Tax collectors} and the Khataye {the Sinners} were drawing near to Him so that they might hear Him. And the Saphre {the Scribes}, and the Phrishe {the Pharisees} were murmuring, and saying, "This one receives the Khataye {the Sinners}, and eats with them!"</u>
James Murdock's Syriac NT	<u>And publicans and sinners came to him, to hear him. And the Scribes and Pharisees murmured, and said: This man receiveth sinners, and eateth with them.</u>
Original Aramaic NT ⁴	<u>But Tax Collectors and sinners were approaching to hear him. And the Scribes and Pharisees were complaining and they were saying, "This one receives sinners, and he eats with them."</u>
Lamsa Peshitta (Syriac)	<u>But Tax Collectors and sinners were approaching to hear him. And the Scribes and Pharisees were complaining and they were saying, "This one receives sinners, and he eats with them."</u>

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English Now all the tax-farmers and sinners came near to give ear to him.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁴ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

	And the Pharisees and scribes were angry, saying, This man gives approval to sinners, and takes food with them.
Bible in Worldwide English	The tax collectors and bad people all came close to Jesus to hear him. The Pharisees and scribes did not like it. And they said to each other, This man is glad to have bad people come. He eats with them.
Easy English	One day, many bad people and men who took taxes from people were coming round Jesus. They all wanted to hear what Jesus was saying. The Pharisees and teachers of God's Law did not like this. 'This man is friendly with people that do not obey God,' they said. 'He even eats with them in their homes.'
God's Word™	All the tax collectors and sinners came to listen to Jesus. But the Pharisees and the scribes complained, "This man welcomes sinners and eats with them."
Good News Bible (TEV)	One day when many tax collectors and other outcasts came to listen to Jesus, the Pharisees and the teachers of the Law started grumbling, "This man welcomes outcasts and even eats with them!"
J. B. Phillips	Jesus speaks of the love of God for "the lost" Now all the tax-collectors and "outsiders" were crowding around to hear what he had to say. The Pharisees and the scribes complained of this, remarking, "This man accepts sinners and even eats his meals with them."
<i>The Message</i>	The Story of the Lost Sheep By this time a lot of men and women of questionable reputation were hanging around Jesus, listening intently. The Pharisees and religion scholars were not pleased, not at all pleased. They growled, "He takes in sinners and eats meals with them, treating them like old friends." Their grumbling triggered this story. V. 3 is included for context.
NIRV	.
New Life Version	The Picture-Story of the Lost Sheep All the tax-gatherers and sinners were coming to hear Jesus. The proud religious law-keepers and the teachers of the Law began to speak against Him. They said, "This man receives sinners and eats with them."
New Simplified Bible	One day a large number of tax collectors and other outcasts came to listen to Jesus. Pharisees and teachers of the Law complained: »This man welcomes sinners and even eats with them!«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ⁵	THE SHEEP THAT GOT AWAY Jesus attracted a crowd of tax collectors[1] and sinners. They got as close to him as they could so they could hear what he had to say. Pharisees and Jewish scholars known as scribes didn't like that. They grumbled, "This guy not only welcomes sinners, he eats with them!" ¹ 15:1See note for 5:30. ⁸ 5:30Jews considered tax collectors collaborators with the enemy – Romans who had been occupying the Jewish homeland for about a century. Tax collectors were often Jews who bid on the job of collecting taxes from their fellow Jews. Their bid was a promise to pay that amount of money to Rome. Whatever they collected above that bid, they kept as profit. Many tax collectors had a reputation for overcharging. Some rabbis later taught that it was perfectly okay to lie to a tax collector – essentially, to cheat a cheater.
Contemporary English V.	Tax collectors and sinners were all crowding around to listen to Jesus. So the Pharisees and the teachers of the Law of Moses started grumbling, "This man is friendly with sinners. He even eats with them."

⁵ From <https://www.casualenglishbible.com/>

The Living Bible	Dishonest tax collectors and other notorious sinners often came to listen to Jesus' sermons; but this caused complaints from the Jewish religious leaders and the experts on Jewish law because he was associating with such despicable people—even eating with them!
New Berkeley Version New Living Translation	. Parable of the Lost Sheep Tax collectors and other notorious sinners often came to listen to Jesus teach. This made the Pharisees and teachers of religious law complain that he was associating with such sinful people—even eating with them!
The Passion Translation	The Parable of the Lost Lamb Many dishonest tax collectors and other notorious sinners often gathered around to listen as Jesus taught the people. This raised concerns with the Jewish religious leaders and experts of the law. Indignant, they grumbled and complained, saying, "Look at how this man associates with all these notorious sinners and welcomes them all to come to him!"
UnfoldingWord Simplified T.	Now, many tax collectors and other people who were considered to be habitual sinners kept coming to Jesus to listen to him teach. When the Pharisees and teachers of the Jewish laws saw this, they began to grumble, saying, "This man welcomes sinners and even eats with them." They thought Jesus was defiling himself by doing this.
Williams' New Testament ⁶	Now all the tax-collectors and notorious sinners were crowding around Him to listen to Him. And so the Pharisees and scribes continually grumbled, and said, "This fellow is welcoming notorious sinners, and even eating with them."

Partially literal and partially paraphrased translations:

American English Bible	Well, tax collectors and sinners kept coming to [Jesus] to listen to the things that he was saying. And because of this, the Pharisees and Scribes started murmuring: 'This man welcomes sinners... And look, he even eats with them!'
Beck's American Translation Breakthrough Version	. All the tax collectors and the sinful <i>people</i> were near Him to be listening to Him. And both the Separatists and the <i>Old Testament</i> transcribers were whispering among themselves, saying, "This Man accepts sinful people in and eats together with them."
Common English Bible	Occasions for celebration All the tax collectors and sinners were gathering around Jesus to listen to him. The Pharisees and legal experts were grumbling, saying, "This man welcomes sinners and eats with them."
New Advent (Knox) Bible	When they found all the publicans and sinners coming to listen to him, the Pharisees and scribes were indignant; Here is a man, they said, that entertains sinners, and eats with them.
NT for Everyone	The Parables of the Lost Sheep and the Lost Coin All the tax-collectors and sinners were coming close to listen to Jesus. The Pharisees and the legal experts were grumbling. 'This fellow welcomes sinners!' they said. 'He even eats with them!'
20 th Century New Testament	The tax-gatherers and the outcasts were all drawing near to Jesus to listen to him; But the Pharisees and the Teachers of the Law found fault. "This man always welcomes outcasts, and takes meals with them!" they complained.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
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⁶ William's New Testament - 1937 by Charles B. Williams.

Conservapedia Translation	Then He was approached by all the tax collectors and sinners, who wanted to hear Him.. And the Pharisees and scribes murmured, saying, "This man meets with sinners, and dines with them."
Evangelical Heritage V. Ferrar-Fenton Bible	. The Lost Sheep. And all the tax-farmers and the sinners were drawing near to listen to Him; but the Pharisees and professors were grumbling loudly, saying, "This fellow admits sinners, and eats with them." ⁷
God's Truth (Tyndale)	Then resorted unto him all the publicans and sinners, for to hear him. And the Pharisees and Scribes murmured saying: He received to his company sinners, and eats with them.
International Standard V	<i>The Parable about the Faithful Shepherd</i> <i>(Matthew 18:12-14)</i> Now all the tax collectors and sinners kept coming to listen to Jesus. [Lit. him] But the Pharisees and the scribes kept complaining, "This man welcomes sinners and eats with them."
NIV, ©2011	The Parable of the Lost Sheep Now the tax collectors and sinners were all gathering around to hear Jesus. But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."
UnfoldingWord Literal Text Weymouth New Testament	. Now the tax-gatherers and the notorious sinners were everywhere in the habit of coming close to Him to listen to Him; and this led the Pharisees and the Scribes indignantly to complain, saying, "He gives a welcome to notorious sinners, and joins them at their meals!"
Wikipedia Bible Project	All the tax collectors and other 'sinners' used to come and listen to Jesus. The Pharisees and the religious teachers complained. "This man is welcoming sinners, and eating with them," they said.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ⁸	The lost sheep (Mt 18:12) Meanwhile tax collectors and sinners were seeking the company of Jesus, all of them eager to hear what he had to say. But the Pharisees and the scribes frowned at this, muttering, "This man welcomes sinners and eats with them." Mt 9:9-11
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	The Parable of the Lost Sheep. ^a * The tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." ^b * [15:1–32] To the parable of the lost sheep (Lk 15:1–7) that Luke shares with Matthew (Mt 18:12–14), Luke adds two parables (the lost coin, Lk 15:8–10; the prodigal son, Lk 15:11–32) from his own special tradition to illustrate Jesus' particular concern for the lost and God's love for the repentant sinner. a. [15:1–7] Mt 9:10–13. b. [15:2] 5:30; 19:7.
New Catholic Bible	Salvation—Joy and Torment of God^[a]

⁷ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

⁸ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

This Man Receives Sinners.^[b] Now the tax collectors and sinners were all crowding around to listen to Jesus, and the Pharisees and the scribes began to complain, saying, "This man welcomes sinners and eats with them."

[a] Luke 15:1 These three joyous parables of Luke's Gospel disclose the sentiments that the Father and Jesus have toward human beings. God is untiringly concerned for those who are far off, the sinners or unbelievers. His joy is to seek out and find those who are lost. This desire and this joy of God are revealed to us in the comportment of Christ himself toward sinners. In turn, the Church must trust in the mercy of God and must seek out and welcome those who seem far away. May she always bear witness to the value that human beings have in the eyes of God.

[b] Luke 15:1 In the name of God's love for sinners, Jesus overthrows several customs of his day. He refuses to accept the attitudes held by well-regarded religious figures: scorn toward others and smugness in their own self-sufficiency.

New English Bible—1970

The Parable of the Lost Sheep (Peraea)

[Lk.15.1-7 →] - Mt.18.12-14

ANOTHER TIME, the tax-gatherers and other bad characters were all crowding in to listen to him; and the Pharisees and the doctors of the law began grumbling among themselves: 'This fellow', they said, 'welcomes sinners and eats with them.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The tax-collectors and sinners kept gathering around to hear Yeshua, and the <i>P'rushim</i> and <i>Torah</i> -teachers kept grumbling. "This fellow," they said, "welcomes sinners — he even eats with them!"
exeGesés companion Bible Holy New Covenant Trans.	. Tax collectors and "sinners" all came near to listen to Jesus. Then the Pharisees and the teachers of the law began to complain, "This man welcomes sinners! He even eats with them!"
Israeli Authorised Version	Then drew near unto him all the publicans and sinners for to hear him. And the Prushim and scribes murmured, saying, This man receiveth sinners, and eateth with them.
Tree of Life Version	Now all the tax collectors and sinners were drawing near to hear Yeshua. The Pharisees and the Torah scholars began to complain, saying, 'This man welcomes sinners and eats with them.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ⁹	...were but him Approaching All The Tax Collectors and The [Men] Offending to hear him and murmured The also Pharisees and The Clerics Saying for This [men] offending awaits and [He] eats (together) [with] them...
Awful Scroll Bible	Moreover, there continues to be drawing near to him, all manner of tax-talliers and they missing-the-mark to listen to him. However the Resolved and the scribes, remains to grumble-throughout, speaking out certainly-of-whom, "This-same one welcomes-near for himself they missing-the-mark, and eats-with them."
Concordant Literal Version exeGesés companion Bible	. <u>YAH SHUA ON THE LOST SHEEP</u> And all the customs agents and sinners approach to hear him: and the Pharisees and scribes murmur, wording, This one awaits sinners and eats with them.

⁹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible Now all the mochesim (taxcollectors) and the chote'im (sinners) were coming near Rebbe, Melech HaMoshiach to listen to him.
And both the Perushim and the Sofrim were grumbling, saying, This one gives a kabbalat panim reception to chote'im (sinners) and eats at tish with them.

Rotherham's Emphasized B. § 62. *The Lost Sheep, Lost Silver, and Lost Son.*

Chapter 15.

But all' the tax-collectors and the sinners were [unto him] drawing near, to be hearkening unto him; and both the Pharisees and the Scribes were murmuring, saying—

||This man|| [unto sinners] giveth welcome, and eateth with them.

Expanded/Embellished Bibles:

The Amplified Bible

The Lost Sheep

Now all the tax collectors and sinners [including non-observant Jews] were coming near Jesus to listen to Him. Both the Pharisees and the scribes *began* muttering *and* complaining, saying, "This man accepts and welcomes sinners and eats with them."

An Understandable Version

Now the tax collectors and worldly people were all gathering around Jesus to listen to Him. And the Pharisees and experts in the Law of Moses both complained, saying, "This man welcomes worldly people and [*even*] eats with them."

The Expanded Bible

A Lost Sheep, a Lost Coin

The tax collectors [^Cwho were despised because they worked for the Roman rulers and were notorious for corruption and extortion] and sinners all came [drew near] to listen to Jesus. But the Pharisees and the teachers of the law [scribes] began to complain [murmur; grumble]: "Look, this man welcomes [associates with; receives] sinners and even eats with them [^Cindicating social acceptance]."

Jonathan Mitchell NT

Now all the tax collection contractors (or: governmental customs and tribute agents) and outcasts (cultural, religious and legal failures; those who by habit and lifestyle miss the mark; sinners) were progressively drawing near to Him to continue listening and hearing Him,

Consequently both the Pharisees and the scribes (scholars; theologians of the Law) kept on privately grumbling, muttering complaint and discontent among themselves, one after another saying "This man is constantly receiving and giving welcoming-hospitality to outcasts (sinners; etc.) and is habitually eating with them."

P. Kretzmann Commentary

Verses 1-2

Parables of the Love of Christ to the Lost.

The murmuring Pharisees:

Then drew near unto Him all the publicans and sinners for to hear Him.

And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them.

The fifteenth chapter of Luke is, as one commentator has called it, the golden center of this Gospel, revealing in a wonderful way the love of the Savior for the lost and condemned sinners. The Lord here exhibits the unspeakable riches of His merciful love to all men, but especially to those that feel the need of that mercy. There were nearing to Him at that time, the evangelist writes. As iron filings are attracted to a magnet, so the message of love and forgiveness which Jesus proclaimed drew the broken hearts to His grace. It was not merely the attraction of human sympathy and kindness, but it was the sweetness of the Savior's love and the glorious promise of pardon, full and free. Publicans and sinners they were, despised and cast out of the synagogues throughout the land; they were not permitted to associate on a plane of equality with the Jews in good standing. But these outcasts came, not like the majority of the other people, primarily for the purpose of witnessing miracles of various kinds, but to hear Him. The blessed

words of salvation attracted them; they could not hear enough of the healing message which Christ proclaimed with unwearied kindness. Others, however, were present that had a different opinion concerning such intimacy of the Lord with publicans and sinners. The Pharisees and scribes murmured with indignation against Him, saying that He made Himself the equal of the scum of the lowly people by receiving them and eating with them. The mocking and derisive words of the Pharisees have now become the song of praise in the mouth of believing Christians: "Jesus sinners doth receive!"

Syndein/Thieme

{The Parable of the Lost Sheep and Coin}

“ Now all the tax collectors and sinners were continually crowding close for the purpose of hearing and obeying {akouo} Him {Jesus}.

“ But the Pharisees and the experts in the sacred scriptures/law were 'grumbling in a low undertone muttering, conferring secretly with one another and discontentedly complaining' {diagogguzo}, "This one gives access to Himself and His companionship to sinners and eats with them."

Translation for Translators

Jesus taught that God is pleased when people turn from their sinful behavior.
Luke 15:1-10

Many [HYP] tax collectors *and others whom people considered to be habitual sinners* kept coming to Jesus to listen to him teach. The Pharisees and men who taught the *Jewish laws who were there* [SYN] began to grumble, saying, "This man welcomes sinners and he also *defiles himself by eating with them!*"

The Voice

Jesus became increasingly popular among notorious sinners—tax collectors and other social outcasts. The Pharisees and religious scholars noticed this.

Pharisees and Religious Scholars: This man welcomes immoral people and enjoys their company over a meal!

Bible Translations with a Lot of Footnotes:

NET Bible®

The Parable of the Lost Sheep and Coin

Now all the tax collectors¹ and sinners were coming² to hear him. But³ the Pharisees⁴ and the experts in the law⁵ were complaining,⁶ "This man welcomes⁷ sinners and eats with them."

^{1sn} See the note on tax collectors in 3:12.

^{2tn} Grk "were drawing near."

^{3tn} Here καί (kai) has been translated as "but" to indicate the contrast present in this context.

^{4sn} See the note on Pharisees in 5:17.

^{5tn} Or "and the scribes." See the note on the phrase "experts in the law" in 5:21.

^{6tn} Or "grumbling"; Grk "were complaining, saying." The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.

^{7tn} Or "accepts," "receives." This is not the first time this issue has been raised: Luke 5:27-32; 7:37-50.

The Spoken English NT¹⁰

The Parable of the Lost Sheep (Mt. 18:10-14)

All the tax collectors and "sinners" used to show up^a to hear Jesus. And the Pharisees and scripture experts would be grumbling. They'd say, "This guy welcomes sinners, and eats with them!"^b

a. Lit. "were coming near."

b. The Pharisees and the scripture experts were religiously strict, and thought it was their duty never to associate with "sinners" (see, e.g., Psalm 1:1 ff.).

Wilbur Pickering's New T.

Parable of a lost sheep

Then all the tax collectors and 'sinners' were getting close to Him to hear Him. Well

¹⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

the Pharisees and the scribes started complaining, saying, "This man welcomes 'sinners' and eats with them".

Literal, almost word-for-word, renderings:

- A Faithful Version Now all the tax collectors and the sinners were drawing near to hear Him; And the Pharisees and the scribes criticized Him, saying, "This Man welcomes sinners and eats with them."
- Analytical-Literal Translation .
- Context Group Version Now all the tax-collectors and disgracers [of God] were drawing near to him to hear him. And both the Pharisees and the scribes murmured, saying, This man receives disgracers [of God], and eats with them.
- Far Above All Translation¹¹ Now all the tax collectors and the sinners would approach him to hear him, at which the Pharisees and scribes would mutter *among themselves*, saying, "This *man* receives sinners and eats with them."
- New American Standard B. **The Lost Sheep**
Now all the tax collectors and sinners [i.e., irreligious Jews] were coming near Jesus [Lit *Him*] to listen to Him. And both the Pharisees and the scribes *began* to complain, saying, "This man receives sinners and eats with them."
- New Matthew Bible **The loving mercy of God is openly seen in the parables of the hundredth sheep and of the son that was lost.**
Then all the publicans and sinners sought him out, in order to hear him. 2 And the Pharisees and scribes murmured, saying, He receives sinners into his company, and eats with them.
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. And all the tax-gatherers and the sinners were coming near to him, to hear him, and the Pharisees and the scribes were murmuring, saying -- This one does receive sinners, and does eat with them.'

The gist of this passage: The scribes and pharisees took note that tax collectors and sinners came to the Lord; and that he actually would have meals with them.

1-2

Luke 15:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἔν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to a state of having something.			
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

¹¹ Online: <http://www.faraboveall.com/> by Graham Thomason.

Luke 15:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eggizô (ἐγγίζω) [pronounced eng-ID-zoh]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	masculine plural, present active participle, nominative case	Strong's #1448
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
telônês (τελώνης) [pronounced tel-OH-nace]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine plural noun, nominative case	Strong's #5057
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
hamartôlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural, adjective, nominative case	Strong's #268
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: The tax collectors and sinners were with Jesus [lit., Him], coming near to hear Him.

Religious types tended to avoid certain questionable types. They did not associate with tax collectors or anyone that they considered committees of sins (obviously, everyone sins, so there were particular sins—overt ones—which the scribes and pharisees found objectionable). Like many people today, the scribes and pharisees were fine with one set of sins, but not another.

Jesus did not turn these questionable people (questionable in the eyes of religious types) away. He spoke with them; He taught them.

Luke 15:1 The tax collectors and sinners were with Jesus [lit., Him], coming near to hear Him.

Luke 15:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
diagonguzō (διαγογγύζω) [pronounced <i>dee-ag-ong-GOOD-zoh</i>]	<i>to murmur; to complain throughout a crowd (always used of many indignantly complaining)</i>	3 rd person plural, imperfect active indicative	Strong's #1234
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; nominative case	Strong's #5330
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
grammateus (γραμματεὺς) [pronounced <i>gram-mat-YOOCE</i>]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun; nominative case	Strong's #1122
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Translation: But the pharisees and the scribes are saying,...

The scribes and pharisees are watching what is happening, and they speak to their observations.

Luke 15:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
hamartōlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, accusative case	Strong's #268
prosdechomai (προσδέχομαι) [pronounced pros-dekh'-om-ahee]	<i>to admit (to intercourse, hospitality, credence) or, by implication: to await (with confidence or patience); to accept, to allow, to look [for]</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #4327
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sunesthiō (συνεσθίω) [pronounced soon-es-THEE-oh]	<i>to eat with, to take food in the company of, to consume food along with</i>	3 rd person singular, present active indicative	Strong's #4906
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...“This One keeps accepting sinners [into His company] and He is eating with them.”

They perceive that Jesus is a religious man, sort of like them, but He is speaking with and accepting into His company, tax collectors and sinners. He is not automatically rejecting them; which is what the religious types would have expected. So all the pharisees can see what a group of reprobates that the Lord is taking company with.

Since this was behavior that the Lord exhibited in public often, I would assume that this is an earlier event in the Lord's public ministry. This is because the religious types were calling Jesus on this, as if He is doing something wrong.

Luke 15:2 But the pharisees and the scribes are saying, “This One keeps accepting sinners [into His company] and He is eating with them.” (Kukis mostly literal translation)

Luke 15:1–2 The tax collectors and sinners were with Jesus [lit., Him], coming near to hear Him. But the pharisees and the scribes are saying, “This One keeps accepting sinners [into His company] and He is eating with them.” (Kukis mostly literal translation)

Luke 15:1–2 Tax collectors and sinners came near to hear Jesus speak. All the while, the scribes and pharisees complained, “This man keeps on accepting sinners into His company; and He is speaking with them and eating with them.” (Kukis paraphrase)

The Parable of the Lost Sheep

But He said, face to face with them, the parable this, saying, “What man out from you [all] having one hundred sheep and losing from them one, does not leave the ninety-nine in the desert-wilderness and departs for the lost one until he has found it?”

Luke
15:3–4

Jesus [lit., *He*] then spoke this parable directly to them, saying, “What man from among you+, having one hundred sheep but losing one of them, does not leave the ninety-nine in the desert-wilderness and go after the lost one until he has found it?”

Jesus then spoke this parable to them: “What man among you religious types, having 100 sheep but losing one, does not leave the 99 in the desert-wilderness and go after the lost one, searching until he finds it?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But He said, face to face with them, the parable this, saying, “What man out from you [all] having one hundred sheep and losing from them one, does not leave the ninety-nine in the desert-wilderness and departs for the lost one until he has found it?”
Douay-Rheims 1899 (Amer.)	And he spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert and go after that which was lost, until he find it?
Holy Aramaic Scriptures	And Eshu {Yeshua} told them this Mathla {Parable}, “What gabra {man} from you has one hundred erbiyn {sheep}, and if one from them might be lost, doesn’t leave the ninety and nine in the dadabra {the high pasture} and goes seeking that one which was lost, until he should find it?”
James Murdock’s Syriac NT	And Jesus spoke to them this similitude: What man among you, that hath a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the desert, and go and seek for that which is lost, until he find it?
Original Aramaic NT	And Yeshua told them this parable: “What man among you has a hundred sheep, and if one of them should be lost, would not leave the ninety nine in the wilderness and go seek* that one which is lost until he would find it?” *
Lamsa Peshitta (Syriac)	And Yeshua told them this parable: “What man among you has a hundred sheep, and if one of them should be lost, would not leave the ninety nine in the wilderness and go seek that one which is lost until he would find it?”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And he made a story for them, saying,

	What man of you, having a hundred sheep, if one of them gets loose and goes away, will not let the ninety-nine be in the waste land by themselves, and go after the wandering one, till he sees where it is?
Bible in Worldwide English	So Jesus told them this story. He said, Which one of you will not do this? A man has a hundred sheep. He loses one of them. He leaves the ninety-nine in the wilderness, and he goes to look for the one that is lost. He looks until he finds it.
Easy English	A story about a sheep that a man has lost <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Jesus is speaking to the Pharisees and to those that taught God's rules. Many of them did not want to say sorry to God.</p> </div> <p>So Jesus told them this story: 'Think about a man who has 100 sheep. He may lose one of them. What does he do then? He leaves all his other sheep in the fields. Then he goes. He looks for the sheep that he has lost. He looks until he finds it.</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>In this story, a person that is not obeying God is like the sheep. The man that went out to look for his sheep is like God. God looks for him. He wants him to stop doing wrong things. He is happy when the person returns to him.</p> </div>
Easy-to-Read Version–2008	Then Jesus told them this story: "Suppose one of you has 100 sheep, but one of them gets lost. What will you do? You will leave the other 99 sheep there in the field and go out and look for the lost sheep. You will continue to search for it until you find it.
God's Word™	Jesus spoke to them using this illustration: "Suppose a man has 100 sheep and loses one of them. Doesn't he leave the 99 sheep grazing in the pasture and look for the lost sheep until he finds it?
Good News Bible (TEV)	So Jesus told them this parable: "Suppose one of you has a hundred sheep and loses one of them---what do you do? You leave the other ninety-nine sheep in the pasture and go looking for the one that got lost until you find it.
J. B. Phillips	So Jesus spoke to them, using this parable: "Wouldn't any man among you who owned a hundred sheep, and lost one of them, leave the ninety-nine to themselves in the open, and go after the one which is lost until he finds it?
<i>The Message</i>	"Suppose one of you had a hundred sheep and lost one. Wouldn't you leave the ninety-nine in the wilderness and go after the lost one until you found it?
NIRV	.
New Life Version	Then Jesus told them a picture-story, saying, "What if one of you had one hundred sheep and you lost one of them? Would you not leave the ninety-nine in the country and go back and look for the one which was lost until you find it?
New Simplified Bible	Then Jesus told them an illustration: »If you have a hundred sheep and lose one of them, what do you do? You leave the other ninety-nine sheep in the pasture and go looking for the one you lost until you find it.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	So Jesus told them a parable. "If you were out in a pasture with 100 sheep and you suddenly realized one of them had gone missing, wouldn't you instantly leave those sheep grazing in the pasture while you looked for that lost sheep until you found it?
Contemporary English V.	Then Jesus told them this story: If any of you has a hundred sheep, and one of them gets lost, what will you do? Won't you leave the ninety-nine in the field and go look for the lost sheep until you find it?
The Living Bible	So Jesus used this illustration: "If you had a hundred sheep and one of them strayed away and was lost in the wilderness, wouldn't you leave the ninety-nine others to go and search for the lost one until you found it?
New Berkeley Version	.

New Living Translation	.
UnfoldingWord Simplified T.	So Jesus told them this parable: "Suppose that one of you has a hundred sheep and you lose one of them. Certainly you will leave the ninety-nine other sheep in the wilderness and go search for the lost sheep until you have found it..
William's New Testament	So He told them the following story: "What man among you, if he has a hundred sheep, and if he loses one of them, does not leave the ninety-nine in the desert and continue to look for the lost one until he finds it?

Partially literal and partially paraphrased translations:

American English Bible	So he then told them this parable: 'Which of you who owns 100 sheep, And then should lose just one, Wouldn't leave the 99 out in the fields, To search for the lost until it is found?
Beck's American Translation	.
Breakthrough Version	He told this illustration to them, saying, "What person among you who has a hundred sheep, and when he loses one from them, does not leave the ninety-nine in the backcountry and travel based on the one that has been lost until he finds it?
Common English Bible	.
A. Campbell's Living Oracles	Then he addressed this similitude to them: What man, amongst you, who has a hundred sheep, if he lose one of them, does not leave the ninety-nine in the desert, to go after that which is lost, till he find it?
New Advent (Knox) Bible	Whereupon he told them this parable: 4 If any of you owns a hundred sheep, and has lost one of them, does he not leave the other ninety-nine in the wilderness, and go after the one which is lost until he finds it?
NT for Everyone	So Jesus told them this parable. 'Supposing one of you has a hundred sheep,' he said, 'and you lose one of them. What will you do? Why, you'll leave the ninety-nine out in the countryside, and you'll go off looking for the lost one until you find it!

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	And He responded to them with this parable, saying, "What man among you, having a hundred sheep, if he were lose one of them, does not leave the ninety-nine in the field, and pursues the one which is lost until he finds it?
Revised Ferrar-Fenton Bible	He accordingly addressed this parable to them: "What man among you, possessing a hundred sheep, and losing one of them, would not leave the ninety-nine in the pasture, and go in search of the lost one until he has found it?
Free Bible Version	So Jesus told them this story as an illustration. "Imagine a man who had a hundred sheep lost one of them. Wouldn't he leave the ninety-nine in the open pasture, and search for the one that's lost until he finds it?
God's Truth (Tyndale)	.
International Standard V	So he told them this parable: "Suppose one of you has 100 sheep and loses one of them. He leaves the 99 in the wilderness and looks for the one that is lost until he finds it, doesn't he?
Lexham Bible	So he told them this parable, saying, "What man of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the grassland and go after the one that was lost until he finds it?
UnfoldingWord Literal Text	.

Weymouth New Testament	So in figurative language He asked them, "Which of you men, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in their pasture and go in search of the lost one till he finds it?"
Wikipedia Bible Project	So Jesus told them this story. "If a man has a hundred sheep and loses one, wouldn't he leave the ninety-nine in the wilderness and go looking for the one that's lost, until he found it?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>So Jesus told them this parable:</p> <ul style="list-style-type: none"> • "Who among you, having a hundred sheep and losing one of them, will not leave the ninety-nine in the wilderness, and seek the lost one till he finds it?" <p>THE BLACK SHEEP</p> <ul style="list-style-type: none"> • 4. Why do the Pharisees complain? Because they are scrupulously concerned about ritual purity. In this perspective—present in the Old Testament—in a relationship between two people, the one who is unclean will contaminate the other. Since "sinners" by definition never think of purifying themselves of the hundred and one impurities of daily life, Jesus could then be considered a teacher ready to become impure at any moment. So it is that Jesus will speak of God's mercy that has not swept away sinners from his presence. <p>Then again, is not there something more human in the indignation of "good" people: let everyone see the difference between the rest and us! Once more Jesus battles against the old idea of merits that have been gained and therefore worthy of God's reward.</p> <p>Happy the one sheep Jesus went after, leaving the ninety-nine! Poor righteous ones who do not need God's forgiveness!</p> <p>In large cities today, the church seems to be left with only one sheep. Why does she not get out, namely, let go of her income, privileges or devotions of a commercial style, to go out looking for the ninety-nine who got lost? To leave the comfortable circle of believers who have no problems, to look beyond our renewed rituals, and to be ready to be criticized just as Jesus was criticized, is the challenge today.</p> <p>Who lights the lamp, sweeps the house and searches except God himself? Out of respect for God, the Jews of Jesus' time preferred not to name him, and they used expressions such as the angels or heaven.</p> <p>Mt 18: 12-14 Ezk 34: 4, 16</p>
The Heritage Bible	<p>And he spoke to them this parable, saying, What man of you, having a hundred sheep, and one of them is being destroyed, absolutely does not leave behind the ninety-nine in the desert, and goes after the one being destroyed until he finds him?.</p>
New American Bible (2002)	.
New American Bible (2011)	<p>So to them he addressed this parable. ^c"What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one^d until he finds it?"^e</p> <p>c. [15:4–7] Mt 18:12–14. d. [15:4–6] 19:10. e. [15:4] Ez 34:11–12, 16.</p>
New Catholic Bible	<p>The Parable of the Lost Sheep.^[c] Therefore, he told them this parable: "Which one of you, if you have a hundred sheep and lose one of them, will not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?" [c] The parable of the lost sheep pushes antithesis to the extreme so that persons may never doubt God's tenderness for them.</p>
New English Bible–1970	.

Revised English Bible–1989 So he told them this parable: 'Which one of you with a hundred sheep, if he lost one, would fail to leave the ninety-nine in the desert and go after the missing one till he found it?

Jewish/Hebrew Names Bibles:

Complete Jewish Bible So he told them this parable: "If one of you has a hundred sheep and loses one of them, doesn't he leave the other ninety-nine in the desert and go after the lost one until he finds it?

Holy New Covenant Trans. Then Jesus gave them this example: "Suppose a man has 100 sheep but he loses one of them. He will leave the other 99 sheep in the open country, and go out and look for the lost one. The man will continue to search for the lost sheep until he finds it.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[He] says but to them the comparison this Saying Who? Man from you* Having hundred sheep* and Losing from them one [thing] not leaves the ninety nine [things] in the [one] deserted and [He] goes to the [thing] having lost until [He] may find it...

Awful Scroll Bible Therewithal he told the same-as this putting-beside, with regards to them, instructing,
"Who of the aspects-of-man out of yous holding a hundred small cattle, and be lost-away one of them, leaves- not -along-down a leaving-along-down the ninety-nine, from-within the wilderness, and himself proceeds upon that having been lost-away, until he shall be came upon it?

Concordant Literal Version
exeGesés companion Bible .
And he words this parable to them, speaking,
What human of you, having a hundred sheep,
and loses one of them,
leaves not the ninety-nine in the wilderness
and goes after the lost, until he finds it?

Orthodox Jewish Bible And Rebbe, Melech HaMoshiach told them this mashal, saying,
What man of you, if he has meah kevasim (a hundred sheep) and has lost from them one, does not leave the tishim vteshah (ninety-nine) in the open pasture, and go for the one which has been lost until he finds it?

Expanded/Embellished Bibles:

The Amplified Bible So He told them this parable: "What man among you, if he has a hundred sheep and loses one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost, [searching] until he finds it?

An Understandable Version So, Jesus told them this parable, saying, "Which one of you who has a hundred sheep, and loses one of them, would not leave the ninety-nine in a deserted place and go looking for the lost one until he finds it?

The Expanded Bible ·Then [So] Jesus told them this ·story [parable]: "Suppose one of you has a hundred sheep but loses one of them. ·Then he will [^L Won't he...?] leave the other ninety-nine sheep in the ·open field [wilderness; desert] and go out and look for the lost sheep until he finds it.

Jonathan Mitchell NT So He spoke this illustration (parable) to them, presently saying,
"What person from among you folks, presently owning (possessing) one hundred sheep and then upon losing one of them, is not normally leaving the ninety-nine down within the wilderness (open range; desolate and uninhabited place) and then

continuing on his way upon [the track of] the lost one – until he can (or: may) find it?

P. Kretzmann Commentary

Verses 3-7

The Parable of the Lost Sheep:

And He spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?

Syndein/Thieme

“So Jesus told {lego} this parable face to face with them, saying, “Which one of you, having a hundred sheep and having one lost {apollumi}, would not leave the ninety-nine 'unprotected in the desert/pasture' and go look for the one that is lost until he finds it?”

Translation for Translators

So Jesus told them this parable: “Suppose that one of you had 100 sheep. If one of them were lost, <you (sg) would certainly leave the 99 sheep in the pasture, and go and search for the one lost sheep until you found it./would you not leave the 99 sheep in the pasture, and go and search for the one lost sheep until you found it?> [RHQ]

The Voice

Jesus (with another parable): Wouldn't every single one of you, if you have 100 sheep and lose one, leave the 99 in their grazing lands and go out searching for the lost sheep until you find it?

Bible Translations with Many Footnotes:

NET Bible®

So⁸ Jesus⁹ told them¹⁰ this parable:¹¹ “Which one¹² of you, if he has a hundred¹³ sheep and loses one of them, would not leave the ninety-nine in the open pasture¹⁴ and go look for¹⁵ the one that is lost until he finds it?¹⁶

^{8tn} Here δέ (de) has been translated as “so” to indicate that Jesus’ telling of the parable is in response to the complaints of the Pharisees and experts in the law.

^{9tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{10sn} Them means at the minimum the parable is for the leadership, but probably also for those people Jesus accepted, but the leaders regarded as outcasts.

^{11tn} Grk “parable, saying.” The participle λέγων (legwn) is redundant in contemporary English and has not been translated.

^{12tn} Grk “What man.” The Greek word ἄνθρωπος (anqrwpo”) is used here in a somewhat generic sense.

^{13sn} This individual with a hundred sheep is a shepherd of modest means, as flocks often had up to two hundred head of sheep.

^{14tn} Or “desert,” but here such a translation might suggest neglect of the 99 sheep left behind.

^{15tn} Grk “go after,” but in contemporary English the idiom “to look for” is used to express this.

^{16sn} Until he finds it. The parable pictures God’s pursuit of the sinner. On the image of Jesus as the Good Shepherd, see John 10:1-18.

Rotherham’s Emphasized B.

And he spake unto them this parable, saying—

||What man from among you|| <having a hundred’ sheep, ^d and losing, from among them, |one|> doth not leave the ninety-nine in the wilderness and go his way after the lost one, until he find it?

^d Mt. xviii. 12–14.

Wilbur Pickering’s New T.

So He told them this parable, saying: “What man among you, having a hundred sheep and losing one of them, does not abandon the ninety-nine in the wild¹ and go after the lost one until he finds it?

(¹) Notice that the 99 are left in the wild, not a sheepfold. So what happens if a wolf comes upon the 99 while the shepherd is off looking for the stray? I confess that I never liked this parable, for that reason.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So He told this allegory to them, saying, "What man from [among] you _p , having a hundred sheep and having lost one of them, does not leave behind the ninety-nine in the wilderness and go after the one having been lost until he finds it?
Context Group Version	And he spoke to them this parable, saying, What man of you (pl), having a hundred sheep, and having lost one of them, does not leave the ninety nine in the wilderness, and go after that which is lost, until he finds it?
English Standard Version	So he told them this parable: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?
Legacy Standard Bible	"What man among you, if he has one hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture [Lit <i>wilderness</i>] and go after the one which is lost until he finds it?
Literal Standard Version	And He spoke to them this allegory, saying, "What man of you having one hundred sheep, and having lost one out of them, does not leave behind the ninety-nine in the wilderness, and go on after the lost one, until he may find it?
Modern Literal Version 2020	{Similar: Mat 18:12-14, Luk 15:3-7} Now he spoke to them this parable, saying: What man out-of you ^o , having a hundred sheep and having lost one out-of them, does not leave the ninety-nine in the wilderness and travel to what he has lost, until he should find it?
New Matthew Bible	Then Jesus put forth this similitude to them, saying, What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the countryside and go after the one that is lost until he finds him?
Revised Young's Lit. Trans.	And he spake unto them this simile, saying, 'What man of you having a hundred sheep, and having lost one out of them, does not leave behind the ninety-nine in the wilderness, and go on after the lost one, till he may find it?

The gist of this passage: Jesus begins the parable of the lost sheep.

Luke 15:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Luke 15:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
parabolê (παραβολή) [pronounced <i>par-ab-ol-AY</i>]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun; accusative case`	Strong's #3850
tautên (ταύτην) [pronounced <i>TAOW-tayn</i>]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004

Translation: Jesus [lit., He] then spoke this parable directly to them, saying,...

The scribes and pharisees have complained about the company that Jesus is keeping. Jesus explains to them through a parable what is happening. It is unclear whether or not there are others there, but Jesus generally traveled with an entourage.

Luke 15:3 Jesus [lit., He] then spoke this parable directly to them, saying,... (Kukis mostly literal translation)

Luke 15:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	mf neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced *ehks*], because it comes before a vowel.

Luke 15:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
echô (ἔχω) [pronounced EHKKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
hekatón (ἑκατόν) [pronounced hehk-at-OHN]	<i>one hundred, a hundred</i>	Indeclinable numeral adjective/noun	Strong's #1540
próbaton (πρόβατον) [pronounced PROHB-at-ohn]	<i>sheep; any four footed, tame animal accustomed to graze, small cattle; sheepfold</i>	neuter plural noun, accusative case	Strong's #4263

Translation: ...“What man from among you+, having one hundred sheep...

Jesus gives this illustration: a man has 100 sheep.

Luke 15:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	masculine singular, aorist active participle, nominative case	Strong's #622
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person neuter plural personal pronoun; ablative/genitive case	Strong's #846
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective, accusative case	Strong's #1520

Translation: ...but losing one of them,...

One of the sheep wanders off from the 100.

Luke 15:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
kataleipō (καταλείπω) [pronounced kat-al-ī-po]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 rd person singular, present active indicative	Strong's #2641
τα (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
ennēkōntaennēa (ἐννενηκονταεννέα) [pronounced en-nen-ay-kon-tah-en-NEH]	<i>ninety, ninety-nine</i>	indeclinable numeral	Strong's #1768
In Luke 15:4, this is connected to the number <i>nine</i> .			
ennēa (ἐννέα) [pronounced en-NEH-ah]	<i>nine</i>	indeclinable noun	Strong's #1767
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tē (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
erēmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

Translation: ...does not leave the ninety-nine in the desert-wilderness...

The shepherd or owner will temporarily leave the 99 sheep.

One commentator remarked that he did not like this parable because of this phrase. If you need it, imagine that this man leaves a few people in charge of the 99. That is not really material to the point that Jesus is making.

Luke 15:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
πορεύομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #4198
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τό (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ἀπόλλυμι (ἀπόλλυμι) [pronounced <i>ap-OL-loo-mee</i>]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	neuter singular, perfect active participle, accusative case	Strong's #622
ἕως (ἕως) [pronounced <i>HEH-oce</i>]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
εὕρισκω (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist active subjunctive	Strong's #2147
αὐτό (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: ...and go after the lost one until he has found it?

The man is going to find the sheep which has wandered off.

Luke 15:4 ...“What man from among you+, having one hundred sheep but losing one of them, does not leave the ninety-nine in the desert-wilderness and go after the lost one until he has found it? (Kukis mostly literal translation)

Luke 15:3–4 Jesus [lit., He] then spoke this parable directly to them, saying, “What man from among you+, having one hundred sheep but losing one of them, does not leave the ninety-nine in the desert-wilderness and go after the lost one until he has found it? (Kukis mostly literal translation)

Luke 15:3–4 Jesus then spoke this parable to them: “What man among you religious types, having 100 sheep but losing one, does not leave the 99 in the desert-wilderness and go after the lost one, searching until he finds it? (Kukis paraphrase)

In the paraphrase above, I use the word *religious types*. Jesus did not use that word or an equivalent; I simply used to to specify the audience.

This parable can be understood, both from the standpoint of evangelism and **spiritual growth**. If there are unbelievers who are positive to the **gospel** of Jesus Christ, Jesus is going to go find them, no matter where they are in the world, no matter how geographically isolated they are, no matter what language it is that they speak.

This same parable holds up when speaking about spiritual growth versus **reversionism**: if a believer leaves the flock and retrogresses, God will be there, encouraging him to return (which encouragement probably includes discipline).

And finding [it], he lays [it] over the shoulders of his, rejoicing. And coming to the house, he keeps on calling the friends and the neighbors, saying to them, ‘Rejoice with me that I have found the sheep of mine, the lost one.’

Luke
15:5–6

[After] finding [the sheep], he laid [it] over his shoulders, rejoicing. [As] he was coming to [his] house, he kept on calling out to [his] friends and neighbors, saying to them, ‘Rejoice with me because I have found that lost sheep of mine.’

After he found the sheep, he picked it up and laid it over his shoulders, very happy about the whole situation. As he was walking toward his house, he kept on calling out to his friends and neighbors, saying, ‘Come on and rejoice with me, because I found my lost sheep.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And finding [it], he lays [it] over the shoulders of his, rejoicing. And coming to the house, he keeps on calling the friends and the neighbors, saying to them, ‘Rejoice with me that I have found the sheep of mine, the lost one.’
Douay-Rheims 1899 (Amer.)	And when he hath found it, lay it upon his shoulders, rejoicing? And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?
Holy Aramaic Scriptures	And when he has found it, rejoices, and takes it upon his shoulders, and comes unto his house and calls unto his friends, and unto his neighbors, and says unto them, “Rejoice with me, because I have found my sheep which was lost!”
James Murdock’s Syriac NT	And when he findeth it, he rejoiceth, and taketh it upon his shoulders; and he cometh home, and he calleth together his friends and neighbors, and saith to them: Rejoice with me; for I have found my sheep that was lost.
Original Aramaic NT	And whenever he has found it he rejoices and carries it on his shoulder. And he comes to his house and he calls his friends and his neighbors and he says to them, 'Rejoice with me, for I have found my sheep which was lost.'""*
Lamsa Peshitta (Syriac)	“And whenever he has found it he rejoices and carries it on his shoulder.” “And he comes to his house and he calls his friends and his neighbors and he says to them, “Rejoice with me, for I have found my sheep which was lost.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he has got it again, he takes it in his arms with joy. And when he gets back to his house, he sends for his neighbours and friends, saying to them, Be glad with me, for I have got back my sheep which had gone away.
Bible in Worldwide English	And when he has found it, he is very glad. He carries it on his back. When he comes home, he calls his friends and neighbours to come. He says, "Be glad with me! I have found my lost sheep."
Easy English	When he finds the sheep, he is very happy. He lifts it up and he puts it across his shoulders. Then he carries it back home. He speaks to all his friends and to the people that live near him. He says, "I have found the sheep that I lost. So come to my house and we can all be happy together."
Easy-to-Read Version–2008	And when you find it, you will be very happy. You will carry it home, go to your friends and neighbors and say to them, 'Be happy with me because I found my lost sheep!'
<i>God's Word™</i>	When he finds it, he's happy. He puts that sheep on his shoulders and goes home. Then he calls his friends and neighbors together and says to them, 'Let's celebrate! I've found my lost sheep!'
Good News Bible (TEV)	When you find it, you are so happy that you put it on your shoulders and carry it back home. Then you call your friends and neighbors together and say to them, 'I am so happy I found my lost sheep. Let us celebrate!'
J. B. Phillips	And when he has found it, he will put it on his shoulders with great joy, and as soon as he gets home, he will call his friends and neighbours together. 'Come and celebrate with me,' he will say, 'for I have found that sheep of mine which was lost.'
<i>The Message</i>	When found, you can be sure you would put it across your shoulders, rejoicing, and when you got home call in your friends and neighbors, saying, 'Celebrate with me! I've found my lost sheep!'
NIRV	When he finds it, he will joyfully put it on his shoulders and go home. Then he will call his friends and neighbors together. He will say, 'Be joyful with me. I have found my lost sheep.'
New Life Version	When you find it, you are happy as you carry it back on your shoulders. Then you would go to your house and call your friends and neighbors. You would say to them, 'Be happy with me because I have found my sheep that was lost.'
New Simplified Bible	»When you find it you are happy. You carry it on your shoulders. »You bring it back home. You invite your friends and neighbors together to celebrate. You say, I am so happy I found my lost sheep.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	And when you found it, wouldn't you be so happy that you would pick it up and carry it home on your shoulders? Then when you got home wouldn't you invite your friends and neighbors to come over and celebrate with you, telling them, 'Hey, come and celebrate with me. I found my lost sheep?'
Contemporary English V.	And when you find it, you will be so glad that you will put it on your shoulder and carry it home. Then you will call in your friends and neighbors and say, "Let's celebrate! I've found my lost sheep."
The Living Bible	.
New Berkeley Version	.
New Living Translation	And when he has found it, he will joyfully carry it home on his shoulders. When he arrives, he will call together his friends and neighbors, saying, 'Rejoice with me because I have found my lost sheep.'

UnfoldingWord Simplified T.	When you find it, you will joyfully put it on your shoulders to carry it home. Then when you arrive home, you will call together your friends and neighbors and say to them: 'Be joyful with me, because I have found my sheep that was lost!'
William's New Testament	And when he finds it, with joy he puts it on his shoulders, and when he reaches home he calls in his friends and neighbors, and says to them, 'Rejoice with me, because I have found my lost sheep!'

Partially literal and partially paraphrased translations:

American English Bible	'Then when you find it, you will rejoice, And [carry it home] on your shoulders. And when you get home, You'll call your friends and neighbors and say: <i>'Come and with me, rejoice, For I've found my sheep that was lost!'</i>
Beck's American Translation . Breakthrough Version	And when he finds <i>it</i> , he places <i>it</i> on his shoulders being happy. And when he comes into the house, he calls the friends and the neighbors together, saying to them, 'Be happy together with me because I found my sheep that has been lost.'
Common English Bible . A. Campbell's Living Oracles	And having found it, does he not joyfully lay it on his shoulders, and when he is come home, convene his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost?
New Advent (Knox) Bible . NT for Everyone	And when you find it, you'll be so happy – you'll put it on your shoulders and come home, and you'll call your friends and neighbours in. "Come and have a party!" you'll say. "Celebrate with me! I've found my lost sheep!"
20 th Century New Testament	And, when he has found it, he puts in on his shoulders rejoicing; And, on reaching home, he calls his friends and his neighbors together, and says 'Come and rejoice with me, for I have found my sheep which was lost.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible . Conservapedia Translation	And when he has found it, he carries it back on his shoulders, rejoicing. And when he returns home, he gathers his friends and neighbors, saying to them, 'Rejoice with me; for I have found my sheep which was lost.'
Revised Ferrar-Fenton Bible	And having found it, he places it with delight upon his own shoulders; and arriving at home, he calls upon his friends and neighbors to share his joy, saying, 'Rejoice with me, for I have found my lost sheep!'
God's Truth (Tyndale)	And when he has found him, he puts him on his shoulders with joy: And as soon as he comes home, he calls together his lovers and neighbors saying unto them: Rejoice with me for I have found my sheep which was lost.
UnfoldingWord Literal Text . Weymouth New Testament	And when he has found it, he lifts it on his shoulder, glad at heart. Then coming home he calls his friends and neighbours together, and says, 'Congratulate me, for I have found my sheep--the one I had lost.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . The Heritage Bible	And finding him, he places him upon his shoulders, rejoicing,
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And coming into the house, he calls together his friends and neighbors, saying to them, Rejoice with me, because I have found my sheep which was being destroyed

New American Bible (2002) And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.'

New English Bible—1970

Revised English Bible—1989 .
And when he does, he lifts it joyfully on to his shoulders, and goes home to call his friends and neighbours together. 'Rejoice with me!' he cries. 'I have found my lost sheep.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When he does find it, he joyfully hoists it onto his shoulders; and when he gets home, he calls his friends and neighbors together and says, 'Come, celebrate with me, because I have found my lost sheep!'

Holy New Covenant Trans. And when he finds the sheep, the man is very happy. The man carries it home on his shoulders. He goes to his friends and neighbors and says to them, 'Rejoice with me because I found my lost sheep!'

The Scriptures 2009 "And having found it, he lays it on his shoulders, rejoicing.
"And having come home, he calls together his friends and neighbours, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and Finding {it} [He] lays {it} to the shoulders [of] him Enjoying and Coming to the house [He] gathers the [men] liked and the neighbors Saying [to] them celebrate! (together) [with] me for [I] find the sheep [of] me the [thing] having lost...

Awful Scroll Bible (")Indeed being found it, he sets- it -upon his shoulders being happy.
(")Surely himself being came into his habitation, calls-together his friends and they of the region, speaking out to them, 'Be rejoiced-with me, certainly-of-what I came upon my small cattle, the one having been lost-away!'

Concordant Literal Version
exeGesés companion Bible

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And when he finds it,
he puts it on his shoulders, cheering:
and when he comes home,
he calls together his friends and neighbors,
wording to them, Rejoice with me;
for I found my sheep - the lost.

Orthodox Jewish Bible And when he has found it, he puts it on his shoulders with lev same'ach. [TEHILLIM 23:119; YIRMEYAH 31:10; YECHEZKEL 34:11-16]

And when he returns to his bais, he calls together his chaverim and his shchenim (neighbors), saying to them, Make a simcha with me, because I have found my keves (sheep), the one that was lost!

Rotherham's Emphasized B. And [finding it] he layeth it upon his shoulders, [rejoicing]; and [coming unto his house] calleth together the friends and the neighbours, saying unto them—
Rejoice with me! because I have found my sheep that was lost!.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
And when he finds it, he places it on his shoulders [*i.e., to return it*], and is so glad. And when he gets home, he calls his friends and neighbors together and says to them, 'Rejoice with me, for I found my sheep that was lost.'

The Expanded Bible	And when he finds it, he ·happily [joyfully] puts it on his shoulders 6 and goes home. He calls ·to [together] his friends and neighbors and says, ‘·Be happy [Rejoice] with me because I found my lost sheep.’
Jonathan Mitchell NT	"Later, after finding [it], he proceeds to place (or: lay) it on his shoulders, amidst rejoicing! "And so, upon coming into the house, he proceeds calling together [his] friends and neighbors, saying to them in turn, 'Celebrate (or: Be glad and caused to rejoice) together with me, because I have found my lost sheep!'
P. Kretzmann Commentary Syndein/Thieme	. ` `And, having found/discovered it {the lost sheep}, he lays it on his shoulders, rejoicing/'has inner happiness'. " ` ` "And, having come to his house, he calls together his friends {philos - a rapport type relationship} and neighbors, saying {lego} to them, 'Rejoice with {sugchairo} me, because I have found my sheep that was lost {apollumi- 'thought to have perished}'. ' "
Translation for Translators The Voice	. Jesus: When you find the lost sheep, wouldn't you hoist it up on your shoulders, feeling wonderful? And when you go home, wouldn't you call together your friends and neighbors? Wouldn't you say, "Come over and celebrate with me, because I've found my lost sheep"?.

Bible Translations with Many Footnotes:

Lexham Bible	<p>And when he [*Here "when " is supplied as a component of the participle ("has found") which is understood as temporal] has found it , [*Here the direct object is supplied from context in the English translation] he places it [*Here the direct object is supplied from context in the English translation] on his shoulders, rejoicing.</p> <p>And when he [*Here "when " is supplied as a component of the participle ("returns") which is understood as temporal] returns to his [*Literally "the"; the Greek article is used here as a possessive pronoun] home, he calls together his [*Literally "the"; the Greek article is used here as a possessive pronoun] friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost!'</p>
NET Bible®	<p>Then¹⁷ when he has found it, he places it on his shoulders, rejoicing. Returning¹⁸ home, he calls together¹⁹ his²⁰ friends and neighbors, telling them, 'Rejoice with me, because I have found my sheep that was lost.'</p> <p>^{17tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.</p> <p>^{18tn} Grk "And coming into his..." Here καί (kai) has not been translated because of differences between Greek and English style.</p> <p>^{19sn} A touch of drama may be present, as the term calls together can mean a formal celebration (1 Kgs 1:9-10).</p> <p>^{20tn} Grk "the"; in context the article is used as a possessive pronoun (ExSyn 215). It occurs before "neighbors" as well ("his friends and his neighbors") but has not been translated the second time because of English style.</p>
The Passion Translation	<p>In response, Jesus gave them this illustration:</p> <p>"There once was a shepherd with a hundred lambs, but one of his lambs wandered away and was lost. So the shepherd left the ninety-nine lambs out in the open field and searched in the wilderness for that one lost lamb. He didn't stop until he finally found it. With exuberant joy he raised it up and placed it on his shoulders,^[a] carrying it back with cheerful delight! Returning home, he called all his friends and neighbors together and said, 'Let's have a party! Come and celebrate with me the return of my lost lamb. It wandered away, but I found it and brought it home.'"</p> <p>^[a] What a wonderful picture this gives us of our "Good Shepherd." He doesn't beat the lost sheep for wandering away. He raises it up and carries it home!</p>

The Spoken English NT *And when you did, wouldn't you happily put it on your shoulders?^c And when you came home, wouldn't you get your friends and relatives together, and say to them, "Celebrate with me! I've found my lost sheep!"*
^c Lit. "Which person of you, having a hundred sheep, and having lost one of them, doesn't leave the ninety-nine in the deserted place and go after the lost one until they find it? And, having found it, they put it on their shoulders rejoicing..."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation *"A having found [it], he puts [it] on his own shoulders rejoicing. "And having come into his house, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, because I found my sheep, the one having been lost!'"*

C. Thomson updated NT *And having found it, doth he not joyfully lay it on his shoulders; and upon coming home call together his friends, and neighbours, saying to them, Rejoice with me, because I have found the sheep which was lost?*

Context Group Version *And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his confidants and his neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost.*

Modern Literal Version 2020 *And having found it, he places it upon his shoulders, rejoicing. And after he went to the house of his, he calls together the friends and the neighbors, saying to them, Rejoice^o together-with me, because I found my sheep, the one which had lost *its way*.*

Revised Young's Lit. Trans. *...and having found, he does lay it on his shoulders rejoicing, and having come to the house, he does call together the friends and the neighbours, saying to them, Rejoice with me, because I found my sheep -- the lost one.*

The gist of this passage: Jesus concludes the parable of the lost sheep.

Luke 15:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>finding (literally or figuratively); discovering; getting, the one obtaining; perceiving, seeing</i>	masculine singular, aorist active participle; nominative case	Strong's #2147
epitithēmi (ἐπιτίθημι) [pronounced <i>ep-ee-TITH-ay-mee</i>]	<i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	3 rd person singular, present active indicative	Strong's #2007
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Luke 15:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ōmos (ὠμος) [pronounced OH-moss]	<i>shoulders</i>	masculine plural noun, accusative case	Strong's #5606
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
chairō (χαίρω) [pronounced KHAI-row]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine singular, present active participle, nominative case	Strong's #5463

Translation: [After] finding [the sheep], he laid [it] over his shoulders, rejoicing.

Jesus continues with this parable, speaking to the scribes and pharisees who complained that He was eating with tax collectors and sinners.

A shepherd has 100 sheep, and one of them wanders off. He goes and finds this sheep. He puts it on his shoulder, and is very happy that he found the sheep.

Luke 15:5 [After] finding [the sheep], he laid [it] over his shoulders, rejoicing.

Luke 15:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 15:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
sugkaleō (συγκαλέω) [pronounced soog-kal-H-oh]	<i>to call together, to assemble; to call a convocation; to be called to congregate</i>	3 rd person singular, present active indicative	Strong's #4779
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine plural adjective; accusative case	Strong's #5384
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
geitōn (γείτων) [pronounced GHIH-tone]	<i>neighbor; friend</i>	masculine plural noun, accusative case	Strong's #1069

Translation: [As] he was coming to [his] house, he kept on calling out to [his] friends and neighbors,...

He walks home with the sheep on his shoulders (notice how we do not have any reason to think about those other sheep, who were likely taken care of—remember, this is a parable, a story). As he walks towards his home, he calls out to his friends and neighbors.

Luke 15:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
sugchairō (συγχαίρω) [pronounced soong-KHAH-ee-roh]	<i>rejoice with, take part in another's joy; rejoice together, congratulate</i>	2 nd person plural, aorist (deponent) passive imperative	Strong's #4796
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	1 st person singular, aorist active indicative	Strong's #2147
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
prōbaton (πρόβατον) [pronounced PROHB-at-ohn]	<i>sheep; any four footed, tame animal accustomed to graze, small cattle; sheepfold</i>	neuter singular noun, accusative case	Strong's #4263
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 15:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	neuter singular, perfect active participle, accusative case	Strong's #622

Translation: ...saying to them, 'Rejoice with me because I have found that lost sheep of mine.'

He calls to his friends and neighbors and calls for them to rejoice as well, since he found the sheep which was lost.

Luke 15:6 [As] he was coming to [his] house, he kept on calling out to [his] friends and neighbors, saying to them, 'Rejoice with me because I have found that lost sheep of mine.' (Kukis mostly literal translation)

Luke 15:5–6 [After] finding [the sheep], he laid [it] over his shoulders, rejoicing. [As] he was coming to [his] house, he kept on calling out to [his] friends and neighbors, saying to them, 'Rejoice with me because I have found that lost sheep of mine.' (Kukis mostly literal translation)

Luke 15:5–6 After he found the sheep, he picked it up and laid it over his shoulders, very happy about the whole situation. As he was walking toward his house, he kept on calling out to his friends and neighbors, saying, 'Come on and rejoice with me, because I found my lost sheep.' (Kukis paraphrase)

This is, of course, a parable about God searching out those with positive volition who would believe in Him. He goes far and wide to find this sheep, to bring him into the fold. Let me suggest that the *friends* represent the **Jews** and *neighbors* represent gentiles in nearby nations.

Many of the translations below emphasize turning away from sin. That is not what this parable is teaching. What we do for God or the reform that we oversee in our own lives receives far too much attention in the **Christian walk**. It is helpful to keep in mind that Jesus is speaking to a number of self-righteous scribes, pharisees and experts in the **Mosaic Law**. These are overtly very moral people. Jesus is not trying to get them to give up their wicked ways. Jesus is not telling them, "You know, if you guys would just give up your sins, life would be so much better." That is not the thrust of any of these parables.

And since Jesus is evangelizing here, the evangelist should know, giving evangelistic messages which emphasize sin and turning away from sin is not the correct way to evangelize. The evangelist could be speaking to an audience of 10,000, and convince every single one of them to turn away from their wicked ways. This would leave everyone in this audience unsaved.

You are not saved by regretting the sins that you have committed; you are not saved because you choose to lead a much less sinful life in the future.

I keep on saying to you [all] that accordingly, joy in the heaven will be over one sinner changing [his mind] or over ninety-nine righteous ones who [there is] no necessity to have a change [of mind].

Luke
15:7

I keep on saying to you+ that in this way [there is greater] joy in heaven over one sinner changing [his mind] than over 99 righteous [people] who have no reason [in their own minds] to change [their minds].

I keep saying to you that there is greater joy in heaven over a single sinner who changes his mind over 99 righteous people who think they have no need to change their minds.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	I keep on saying to you [all] that accordingly, joy in the heaven will be over one sinner changing [his mind] or over ninety-nine righteous ones who [there is] no necessity to have a change [of mind].
Douay-Rheims 1899 (Amer.)	I say to you that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.
Holy Aramaic Scriptures	I say unto you that likewise will be the joy in the Heavens over one Khataya {Sinner} who repents, than over the ninety and nine Zadiyqiyn {Righteous ones} who don't need repentance.
James Murdock's Syriac NT	I say to you, that there will thus be joy in heaven, over one sinner that repenteth, more than over ninety and nine just ones, to whom repentance was not necessary.
Original Aramaic NT	"I say to you that there shall be joy like this in Heaven over one sinner who returns home*, more than over ninety nine righteous ones who do not need a homecoming."
Lamsa Peshitta (Syriac)	"I say to you that there shall be joy like this in Heaven over one sinner who returns home, more than over ninety nine righteous ones who do not need a homecoming."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I say to you that even so there will be more joy in heaven when one sinner is turned away from his wrongdoing, than for ninety-nine good men, who have no need of a change of heart.
Bible in Worldwide English	I tell you, the angels in heaven will be glad like that when one bad person stops doing wrong things. The angels will be more glad about that one person than about ninety-nine good people who do not need to change their ways.
Easy English	When one person stops doing wrong things, it is like that. It makes those that live with God in heaven very happy. They will be happier about that one person, than about 99 people who already obey God.'
Easy-to-Read Version–2008	In the same way, I tell you, heaven is a happy place when one sinner decides to change. There is more joy for that one sinner than for 99 good people who don't need to change.
God's Word™	I can guarantee that there will be more happiness in heaven over one person who turns to God and changes the way he thinks and acts than over 99 people who already have turned to God and have his approval."
Good News Bible (TEV)	In the same way, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine respectable people who do not need to repent.
J. B. Phillips	I tell you that it is the same in Heaven—there is more joy over one sinner whose heart is changed than over ninety-nine righteous people who have no need for repentance

<i>The Message</i>	Count on it—there's more joy in heaven over one sinner's rescued life than over ninety-nine good people in no need of rescue.
NIRV	I tell you, it will be the same in heaven. There will be great joy when one sinner turns away from sin. Yes, there will be more joy than for 99 godly people who do not need to turn away from their sins. [Kukis: I will discuss this particular translation at length at the end of this passage. I will include the New Life Version (below) in those comments.]
New Life Version	I tell you, there will be more joy in heaven because of one sinner who is sorry for his sins and turns from them, than for ninety-nine people right with God who do not have sins to be sorry for.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'm telling you, people, that's exactly what happens in heaven. There's more joy up there over one sinner who decides to stop sinning[2] than over 99 good souls who already made that choice.
Contemporary English V.	² 15:7The Greek word means to repent or to change one's mind. Jesus said, "In the same way there is more happiness in heaven because of one sinner who turns to God than over ninety-nine good people who don't need to."
The Living Bible	"Well, in the same way heaven will be happier over one lost sinner who returns to God than over ninety-nine others who haven't strayed away!
New Berkeley Version	.
New Living Translation	In the same way, there is more joy in heaven over one lost sinner who repents and returns to God than over ninety-nine others who are righteous and haven't strayed away.
The Passion Translation	Jesus continued, "In the same way, there will be a glorious celebration in heaven over the rescue of one lost sinner who repents, comes back home, and returns to the fold—more so than for all the righteous people who never strayed away."
UnfoldingWord Simplified T.	I tell you that, in a similar way, there will be more joy in heaven because of one sinner who repents from his sins than many people who were already right with God and do not need to repent.
William's New Testament	Just so, I tell you, there will be more joy in heaven over one sinful person who repents than over ninety-nine upright people who do not need any repentance.

Partially literal and partially paraphrased translations:

American English Bible	'So in the same way, I tell you this: 'There is more rejoicing in heaven Over just one sinner that turns from bad ways, Than over 99 of the righteous Who have no need of repentance.
Beck's American Translation	.
Breakthrough Version	I tell you that in this way there will be happiness in heaven over one sinful person changing his ways than over ninety-nine that do what is right, some that have no need of a change of ways.
Common English Bible	In the same way, I tell you, there will be more joy in heaven over one sinner who changes both heart and life than over ninety-nine righteous people who have no need to change their hearts and lives.
A. Campbell's Living Oracles	Thus, I assure you, there is greater joy in heaven for one sinner who reforms, than for ninety-nine righteous persons, who need no reformation.
New Advent (Knox) Bible	So it is, I tell you, in heaven; there will be more rejoicing over one sinner who repents, than over ninety-nine souls that are justified, and have no need of repentance.[1]

[1] vv. 3-7: Mt. 18.12.

NT for Everyone	'Well, let me tell you: that's how glad they will be in heaven over one sinner who repents – more than over ninety-nine righteous people who don't need repentance.
20 th Century New Testament	So, I tell you, there will be more rejoicing in Heaven over one outcast that repents, than over ninety-nine religious men, who have no need to repent.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	I say to you, that heaven shall rejoice like that over one sinner that repents, even more that over ninety-nine good people, who need no repentance.
Revised Ferrar-Fenton Bible	In the same way, I tell you, there will be more gladness in heaven over a converted sinner than over ninety-nine righteous persons who have no need of conversion.
Free Bible Version	I tell you that there more joy in heaven over a sinner that repents than over ninety-nine good people who don't need to repent.
God's Truth (Tyndale)	.
Leicester A. Sawyer's NT	So, I tell you, there shall be joy in heaven over one sinner that changes his mind, more than over ninety-nine righteous persons who do not need a change of mind.
UnfoldingWord Literal Text	.
Urim-Thummim Version	I say to you, that likewise there will be joy in the cosmos over one sinner that has a change of mind, more than over 99 righteous persons, that need no change of mind.
Weymouth New Testament	I tell you that in the same way there will be rejoicing in Heaven over one repentant sinner--more rejoicing than over ninety-nine blameless persons who have no need of repentance.
Wikipedia Bible Project	I tell you that there will be more joy like this over a sinner that repents than over the ninety-nine good people that don't need to repent.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I tell you, in the same way, there will be more rejoicing in heaven over one repentant sinner, than over ninety-nine decent people, who do not need to repent. 19:10; 16:15; 18:9
The Heritage Bible	I say to you, that similarly joy is in heaven over one sinner repenting more than over ninety-nine righteous ones who absolutely do not have need of repentance.
New American Bible (2002)	.
New American Bible (2011)	I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. ^f f. [15:7] Ez 18:23.
New English Bible–1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I tell you that in the same way, there will be more joy in heaven over one sinner who turns to God from his sins than over ninety-nine righteous people who have no need to repent.
Holy New Covenant Trans.	I tell you, there is much joy in heaven when one sinner changes his heart. There is more joy for that one sinner than there is for 99 good people who don't need to change their hearts.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[I] say [to] you* for so Happiness in the heaven will be at one [man] offending rethinking than at ninety nine [men] right Who* not need have [of] rethinking...
Awful Scroll Bible	(")I instruct to yous, certainly-of-which the same-as-this happiness, will be from-within the expanse, over one missing-the-mark after-thinking, than over ninety-nine righteous, which-certain hold no need of after-thinking.
Concordant Literal Version	I am saying to you that thus there will be joy in heaven over one sinner repenting, more than over the ninety-nine just persons who have no need of repentance."
exeGeses companion Bible	I word to you, that likewise cheer becomes in the heavens over one sinner who repents - more than over ninety-nine just persons who need no repentance.
Orthodox Jewish Bible	I say to you that in the same way there will be more simcha in Shomayim over one choteh (sinner) who becomes a baal teshuva than over tishim vteshah tzaddikim who have no need of teshuva.
Rotherham's Emphasized B.	I say unto you— [Thus] [joy in heaven] will there be, over one' sinner repenting, rather than over ninety-nine ' righteous persons, who indeed have [no need] of repentance.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. I tell you that, in the same way, there will be more joy in heaven over one sinful person who repents [<i>i.e., changes his heart and life</i>], than over ninety-nine persons who do not need to repent.
The Expanded Bible	In the same way, I tell you there is more joy in heaven over one sinner who changes his heart and life [repents], than over ninety-nine good [righteous; self-righteous] people who don't need to change [repent].
Jonathan Mitchell NT	"I am now saying to you folks that in this way there will continue being joy within the heaven (or: the atmosphere) upon (or: on the occasion of) a progressive changing of the mind (or: a continued change in thinking and perspective, [accompanied by a return to the Lord]) by one outcast (habitual failure; person who constantly makes mistakes; sinner) [more] than upon ninety-nine 'righteous and just folks' (or: people who are fair, equitable and in rightwised relationships in the Way pointed out) who continue having no need (or: necessity) of a change of mind [or a return to Yahweh].
P. Kretzmann Commentary	I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. See the Addendum for the extensive note on this passage.
Syndein/Thieme	“ I {Jesus} am saying {lego} to you, in the same way, joy { chara} will be in heaven over one sinner who 'changes his mind' {metanoeo} than over ninety-nine 'just and righteous' { dikaios} people who need no repentance/'change of mind'. {Note: Metanoeo - is the counterpart to 'homologeo'. Homologeo means to 'change your mind' with no emotion attached to it. Metanoeo is a word of the emotion. In this parable a lot of emotion is expressed in one sinner/lost sheep finding salvation. So this is referring to the point of salvation, not rebound.} {Note: Dikaios means justice and righteousness. The act of being just and righteous is called dikaiosune. RBT defines the state of spiritual maturity as sharing the dikaiosune of God. Dikaiosune then is defined as 'the total fulfillment of spiritual maturity'. Our righteousnesses are worthless. Only the righteousnesses of God have value. So the dikaios ones share the righteousness of God - meaning they are already believers and saved.}

Translation for Translators	I tell you (<i>pl</i>) that similarly God will be very happy about each and every sinner who turns from doing evil. God is not happy about 99 people who <i>think that they are</i> [IRO] righteous and think that they do not need to turn from doing evil.
The Voice	Jesus: This is how it is in heaven. They're happier over one sinner who changes his way of life than they are over 99 good and just people who don't need to change their ways of life.

Bible Translations with Many Footnotes:

NET Bible®	I tell you, in the same way there will be more joy in heaven over one sinner ²¹ who repents than over ninety-nine righteous people ²² who have no need to repent. ²³ ^{21sn} There will be more joy in heaven over one sinner who repents. The pursuit of the sinner is a priority in spite of the presence of others who are doing well (see also Luke 5:32; 19:10). The theme of repentance, a major Lukan theme, is again emphasized. ^{22tn} Here δίκαιοις (dikaioi") is an adjective functioning substantivally and has been translated "righteous people." ^{23tn} Or "who do not need to repent"; Grk "who do not have need of repentance."
The Spoken English NT	I'm telling you, that's the kind of joy that's going to be in heaven over one sinner that changes their heart ^d .-more than over ninety-nine people of integrity that don't have any need for a change of heart. ^e ^{d.} Traditionally: "that repents" (see "Bible Words"). ^{e.} Traditionally, "righteous persons that have no need of repentance"(see "Bible Words" under "righteous" and "repentance").
Wilbur Pickering's New T.	I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine righteous ones who have no need of repentance. ² ⁽²⁾ If God prefers sinners, what's the point of being righteous? I suppose the point to be that no one is so righteous that they need no repentance. Since we are all sinners, we all need to repent—and when we do so, God is happy.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"I say to you, in the same way [there] will be [more] joy in heaven over one sinner repenting than over ninety-nine righteous [people] who have no need of repentance.
Bond Slave Version	I say to you, that likewise joy will be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance.
C. Thomson updated NT	Thus, I assure you, there will be greater joy in heaven for one reforming sinner, than for ninety nine righteous persons who have no need of reformation.
Context Group Version	I say to you (<i>pl</i>), that in the same way there shall be joy in the sky over one disgracer [of God] that reorients his life, [more] than over ninety nine vindicated ones, who need not reorient their lives.
English Standard Version	Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.
Literal Standard Version	I say to you that [more] joy will be in Heaven over one sinner converting, rather than over ninety-nine righteous men, who have no need of conversion.
Modern Literal Version 2020	I say to you thus, that there will be joy in heaven over one repenting sinner, more than over ninety-nine righteous ones, who have no need of repentance.
Revised Geneva Translation	"I say to you that joy shall likewise be in Heaven for one sinner who converts, more than for ninety-nine righteous ones who have no need of repentance.
Revised Young's Lit. Trans.	'I say to you, that so joy shall be in the heaven over one sinner reforming, rather than over ninety-nine righteous men, who have no need of reformation.

The gist of this passage: Jesus explains the meaning of His parable.

Luke 15:7

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced HOO-tohç].			
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3772
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; dative, locative or instrumental case	Strong's #1520

Luke 15:7

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartōlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #268
metanoéō (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>changing one's thinking (or, one's mind), repenting; turning around; changing direction; exercising the mind, thinking, comprehending</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3340
ê (ἤ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
These two particles may have a specialized meaning.			
ennēkōntaennēa (ἐννενηκονταεννέα) [pronounced en-nen-ay-kon-tah-en-NEH]	<i>ninety, ninety-nine</i>	indeclinable numeral	Strong's #1768
In Luke 15:4, this is connected to the number <i>nine</i> .			
ennēa (ἐννέα) [pronounced en-NEH-ah]	<i>nine</i>	indeclinable noun	Strong's #1767
dikaios (δίκαιος, αἰά, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #1342
hoitines (οἵτινες) [pronounced HOIT-eeen-ehs]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person plural, present active indicative	Strong's #2192

Luke 15:7

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metánoia (μετάνοια) [pronounced <i>met-AHN-oy-ah</i>]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; genitive/ablative case	Strong's #3341

Translation: I keep on saying to you+ that in this way [there is greater] joy in heaven over one sinner changing [his mind] than over 99 righteous [people] who have no reason [in their own minds] to change [their minds].

Heaven is where God is; and, by this parable, where all of the angels are as well (at least on some occasions). Jesus, by His parables, were constantly connecting life on earth with life in heaven and with God, so that man on earth could relate to God in heaven. These parables provided parallel experiences.

The people who do not think that they need to change their minds are the 99 sheep that the shepherd left behind. He went after the one sheep who would. And so, there is greater joy in heaven over a single fallen person who changes his mind about Jesus Christ, than 99 people who do not feel that they need to change anything, including their minds.

Luke 15:7 I keep on saying to you+ that in this way [there is greater] joy in heaven over one sinner changing [his mind] than over 99 righteous [people] who have no reason [in their own minds] to change [their minds]. (Kukis mostly literal translation)

The NIRV gives this translation: I tell you, it will be the same in heaven. There will be great joy when one sinner turns away from sin. Yes, there will be more joy than for 99 godly people who do not need to turn away from their sins. The New Life Version reads: I tell you, there will be more joy in heaven because of one sinner who is sorry for his sins and turns from them, than for ninety-nine people right with God who do not have sins to be sorry for.

Notice how different those translations are from mine. In mine, a sinner is changing his mind and in the NIRV, it is all about *one sinner who turns away from sin* (or , in the New Life Version, we have someone being *sorry for their sins*). We need to carefully consider what each verse actually says and what it does not say. Even though I was brought up in a church where accuracy was king, I have a personal respect for paraphrases and simplified English Bibles. These various approaches to the Word have their place. However, on occasion, they get something terribly wrong, as we have here.

No one is saved by turning away from one's sin (and that is not what this parable is talking about). Unbelievers turn away from their sins all of the time. How many people have gone to rehabilitation programs, and some of them successfully put away the abuse of alcohol behind them or the use of drugs? That is a sinner turning away from his sin. Are angels in heaven rejoicing over that? Not at all. His family members and significant other might be rejoicing over such a one turning away from his sins; but the angels are not.

In this passage, we have a sinner (which incorporates all human beings) who *repent*. The verb means *to keep on having and holding*; and what the person is to have and hold is metánoia (μετάνοια) [pronounced *met-AHN-oy-ah*], which means, *a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around*. Strong's #3341. *Meta* means *change*; and *noia* means *mind*. Nearly every time this word, or its verbal cognate is used, it is not a reference to sin, but simply to a changing of the mind. Now, in relation to God, what is the most important thing for us to change our mind about? His Son, Jesus. At one time, to the person needing change of mind, Jesus is just some religious figure. However, we change our minds and trust Him as our Savior and as our Mediator. *That* is the change of mind which is fundamental. *That* is the change of mind that the angels in heaven rejoice over. Unfortunately, this is lost in translation by NIRV and the NLV (and many others which I did not name).

Luke 15:7 I keep saying to you that there is greater joy in heaven over a single sinner who changes his mind over 99 righteous people who think they have no need to change their minds. (Kukis paraphrase)

We should be careful when interpreting a parable. One might argue, *the rancher is going after a sheep, but a sheep is a sheep, so they have already been converted.* Given the general audience that the Lord speaks to (Jews), it would better to be understood that these are 100 Jews being spoken of, but one goes astray by not believing in the **Messiah** sent to him by God.

Let me give you another way this parable can be taken too far. Whether we have 99 Jews who are believers or 99 believers who remain in **fellowship**, that does not mean that heaven does not really care about them or what they do. That would lead us to the untenable position that it is best for the believer to step out of line and stay there for awhile so that God will appreciate him; or for the Jew to hold out for awhile when it comes to believing in the Lord, so that God will appreciate him. So, we try not to overdo these parables and take them to places God did not mean us to take them.

Luke 15:3–7 Jesus then spoke this parable to them: "What man among you religious types, having 100 sheep but losing one, does not leave the 99 in the desert-wilderness and go after the lost one, searching until he finds it? After he found the sheep, he picked it up and laid it over his shoulders, very happy about the whole situation. As he was walking toward his house, he kept on calling out to his friends and neighbors, saying, 'Come on and rejoice with me, because I found my lost sheep.' I keep saying to you that there is greater joy in heaven over a single sinner who changes his mind over 99 righteous people who think they have no need to change their minds. (Kukis paraphrase)

This is a wonderful kicking off point for an evangelistic message; but the person giving that message should be very clear in the parameters of his message. Sin is not mentioned here. The masculine singular noun *sinner* is mentioned, and that designation takes in all of us. We have **all sinned and fallen short of the glory of God.** But the evangelist is not there to get us to turn away from our sins or to regret having sinned. Most people, if they have any conscience at all, regret things which they have done in their lives. How many of us cannot find a great number of incidents in our past lives and recognized, "I should not have done that. That is a big mistake. I was a real jerk." I could be talking about yesterday, by the way. However, in this parable, Jesus is not trying to get his audience to look back and find some bad memories and dredge those up. Jesus' audience needs to change their mind about Him. He stands between the members of His audience and God.

Let's just assume that one of the pharisees the other day cussed Jesus bad when discussing this thing that they were planning. Is Jesus looking for that man to search his memory and realize that he cussed the Lord, and now he should feel really bad? No! He needs to believe in Jesus, Who was sent to him by God.

Tangent (and application): One more thing that I need to say about regrets: pretty much every normal person has regrets. Now and again, we will think about something that we did and feel about two feet tall for doing what we did. What happened to that sin when you believed in Jesus? It's gone. As far as heaven is from hell, that is how far you are from that sin. If you in any way think that past sin is impacting your life today, **rebound** that notion, refocus and move forward in the **Christian life.** Now, do you need to run around and make restitution? Do you need to seek out the people you wronged and tell them how badly you feel? In most cases not.¹² However, when your sinful behavior impacts your marriage or family, it is certainly appropriate to admit to these faults, and, when necessary, apologize for your actions or what you said (I would avoid sharing your **mental attitude sins** with everyone).

¹² In one case, I did seek out a person that I wronged and apologized for it. I felt that it was necessary and right. However, that was not the only person I did wrong to, although she was the only person I reached out to, to apologize to. Obviously, I am being very cautious to leave out the sin or sins committed. Every believer needs to decide for himself what to do about mistakes and missteps. There is not a neat formula telling you, "Make sure to go back and apologize for X; but no need to worry about Y."

The Parable of the Lost Coin

Or what woman, a drachmas she keeps on having ten, if she has lost a drachma one, [does she] not indeed keep on lighting a lamp and keep on sweeping the house and she keeps on seeking after diligently until which she finds [it]? And finding it, she keeps on calling the friends and neighbors, saying, 'Rejoice with me that I have found the drachma which I lost.' Accordingly, I keep on telling you [all], [there] comes about joy in the presence of the angels of the God over one sinner who is changing [his mind]."

Luke
15:8–10

Or what woman, who has ten drachmas, if she loses one drachma, does not indeed light a lamp and continue sweeping [her] home, looking until she finds [it]? And finding it, she calls [her] friends and neighbors, saying, 'Be happy with me that I have found the drachma that I lost.' Similarly, I keep on telling you+ this, [that there] is joy before the angels of God over one sinner who changes [his mind]."

Let's say a woman has 10 gold coins, but she loses one of them. Does she not light up a lamp and continue looking throughout her house until she finds it? And after finding it, does she not call up her friends and neighbors and invited them over to celebrate of the lost gold coin that she found?' Similarly, there is great joy in heaven with the angels of God when one reprobate believes in Me."

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Or what woman, a drachmas she keeps on having ten, if she has lost a drachma one, [does she] not indeed keep on lighting a lamp and keep on sweeping the house and she keeps on seeking after diligently until which she finds [it]? And finding it, she keeps on calling the friends and neighbors, saying, 'Rejoice with me that I have found the drachma which I lost.' Accordingly, I keep on telling you [all], [there] comes about joy in the presence of the angels of the God over one sinner who is changing [his mind]."
- Douay-Rheims 1899 (Amer.) Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently until she find it?
And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.
So I say to you, there shall be joy before the angels of God upon one sinner doing penance.
- Holy Aramaic Scriptures Or who is she, a woman who has ten zuziyn {coins}, and loses one from them and doesn't light a shraga {a lamp} and sweep the house and searches for it carefully until she finds it.
And when she has found it, she calls unto her friends and unto her neighbors, and says unto them, "Rejoice with me, for I have found zuzi {my coin}, which was lost!" I say unto you that likewise there will be joy before the Malakuhi d'Alaha {The Heavenly Messengers of God} over one Khataya {Sinner} who repents.
- James Murdock's Syriac NT Or what woman is there, who, if she have ten drachmas, and lose one of them, doth not light a lamp, and sweep the house, and search for it carefully, until she find it? And when she hath found it, she calleth together her friends and neighbors, and saith to them: Rejoice with me, for I have found my drachma that was lost.
I say to you, That there will thus be joy, before the angels of God, over one sinner that repenteth.

Original Aramaic NT	<p>"And who is the woman who has ten quarter shekels* and will lose one of them and does not light a lamp and sweep the house and search for it carefully until she finds it?"</p> <p>"When she has found it, she calls her friends and her neighbors, and she says to them, 'Rejoice with me, for I found my quarter shekel that was lost.'"</p> <p>"I say to you that there will be joy like this before the Angels of God over one sinner who returns home."</p>
Lamsa Peshitta (Syriac)	<p>"And who is the woman who has ten quarter shekels and will lose one of them and does not light a lamp and sweep the house and search for it carefully until she finds it?"</p> <p>"When she has found it, she calls her friends and her neighbors, and she says to them, 'Rejoice with me, for I found my quarter shekel that was lost.' "</p> <p>"I say to you that there will be joy like this before the Angels of God over one sinner who returns home."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Or what woman, having ten bits of silver, if one bit has gone from her hands, will not get a light, and go through her house, searching with care till she sees it? And when she has it again, she gets her friends and neighbours together, saying, Be glad with me, for I have got back the bit of silver which had gone from me. Even so, I say to you, There is joy among the angels of God, when one sinner is turned away from his wrongdoing.</p>
Bible in Worldwide English	<p>What woman will not do this? She has ten pieces of silver money. If she loses one of them, she lights a lamp and sweeps the house. She looks for the money until she finds it. When she has found it, she calls her friends and neighbours to come. She says, "Be glad with me! I have found the piece of money I lost." I tell you, the angels of God will be glad like that when one bad person stops doing wrong things.</p>
Easy English	<p>A story about a coin that a woman has lost</p> <p>Jesus told them another story: 'Now think about a woman who has ten valuable coins. She may lose one of them. What does she do then? She lights a lamp and she sweeps inside her house. She looks carefully until she finds the coin. Then she speaks to all her friends and to those that live near to her. She says to them, "I have found the coin that I lost. So come to my house and we can all be happy together."</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>In this story, a person that was not obeying God is like the coin. The woman is like God. She is happy when she finds her coin. And God is happy when someone turns back to him.</p> </div> <p>When one person stops doing wrong things, it is like that. It makes God's angels and everyone in heaven very happy.'</p>
Easy-to-Read Version–2008	<p>"Suppose a woman has ten silver coins, but she loses one of them. She will take a light and clean the house. She will look carefully for the coin until she finds it. And when she finds it, she will call her friends and neighbors and say to them, 'Be happy with me because I have found the coin that I lost!' In the same way, it's a happy time for the angels of God when one sinner decides to change."</p>
God's Word™	<p>"Suppose a woman has ten coins and loses one. Doesn't she light a lamp, sweep the house, and look for the coin carefully until she finds it? When she finds it, she calls her friends and neighbors together and says, 'Let's celebrate! I've found the coin that I lost.' So I can guarantee that God's angels are happy about one person who turns to God and changes the way he thinks and acts."</p>
Good News Bible (TEV)	<p>"Or suppose a woman who has ten silver coins loses one of them---what does she do? She lights a lamp, sweeps her house, and looks carefully everywhere until she finds it. When she finds it, she calls her friends and neighbors together, and says</p>

J. B. Phillips	<p>to them, 'I am so happy I found the coin I lost. Let us celebrate!' In the same way, I tell you, the angels of God rejoice over one sinner who repents."</p> <p>"Or if there is a woman who has ten silver coins, if she should lose one, won't she take a lamp and sweep and search the house from top to bottom until she finds it? And when she has found it, she calls her friends and neighbours together. 'Come and celebrate with me', she says, 'for I have found that coin I lost.' I tell you, it is the same in Heaven—there is rejoicing among the angels of God over one sinner whose heart is changed."</p>
<i>The Message</i>	<p>The Story of the Lost Coin</p> <p>"Or imagine a woman who has ten coins and loses one. Won't she light a lamp and scour the house, looking in every nook and cranny until she finds it? And when she finds it you can be sure she'll call her friends and neighbors: 'Celebrate with me! I found my lost coin!' Count on it—that's the kind of party God's angels throw every time one lost soul turns to God."</p>
NIRV	<p>The Story of the Lost Coin</p> <p>"Or suppose a woman has ten silver coins and loses one. Won't she light a lamp and sweep the house? Won't she search carefully until she finds the coin? And when she finds it, she will call her friends and neighbors together. She will say, 'Be joyful with me. I have found my lost coin.' I tell you, it is the same in heaven. There is joy in heaven over one sinner who turns away from sin."</p>
New Life Version	<p>The Picture-Story of the Lost Piece of Money</p> <p>"What if a woman has ten silver pieces of money and loses one of them? Does she not light a lamp and sweep the floor and look until she finds it? When she finds it, she calls her friends and neighbors together. She says to them, 'Be happy with me. I have found the piece of money I had lost.' I tell you, it is the same way among the angels of God. If one sinner is sorry for his sins and turns from them, the angels are very happy."</p>
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	<p>ONE LOST COIN</p> <p>Or what about this? What if a woman who has 10 silver coins^[3] loses one? Wouldn't she look for it clear into the night if she had to? Wouldn't she light a lamp and sweep the house clean until she found it? Then when she found it, wouldn't she call her friends and neighbors together and tell them, 'Hey everyone, come to my place and celebrate with me. I finally found the coin I lost'?</p> <p>I'm telling you this, the angels of God celebrate when one sinner decides to stop sinning."</p>
Contemporary English V.	<p>³15:8The silver coins are Greek drachmas. Similar to the Roman denarius, it was the going rate for a day's salary for a general worker.</p> <p>Jesus told the people another story: What will a woman do if she has ten silver coins and loses one of them? Won't she light a lamp, sweep the floor, and look carefully until she finds it? Then she will call in her friends and neighbors and say, "Let's celebrate! I've found the coin I lost." Jesus said, "In the same way God's angels are happy when even one person turns to him."</p>
The Living Bible	<p>"Or take another illustration: A woman has ten valuable silver coins and loses one. Won't she light a lamp and look in every corner of the house and sweep every nook and cranny until she finds it? And then won't she call in her friends and neighbors to rejoice with her? In the same way there is joy in the presence of the angels of God when one sinner repents."</p>
New Berkeley Version	.
New Living Translation	Parable of the Lost Coin

“Or suppose a woman has ten silver coins^[a] and loses one. Won’t she light a lamp and sweep the entire house and search carefully until she finds it? And when she finds it, she will call in her friends and neighbors and say, ‘Rejoice with me because I have found my lost coin.’ In the same way, there is joy in the presence of God’s angels when even one sinner repents.”

Greek *ten drachmas*. A drachma was the equivalent of a full day’s wage.

UnfoldingWord Simplified T.

Or, suppose that a woman has ten very valuable silver coins and then she loses one of them. Certainly she will light a lamp and sweep the floor and search carefully until she finds it. When she finds it, she will call together her friends and neighbors and say to them, "Be very happy with me, because I have found the coin that I lost!" I tell you that, in a similar way, there is much joy among the angels of God because of one sinner who repents from his sins."

William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible

‘Or when a woman with 10 silver coins
Finds that she has lost one,
She’ll light [all her] lamps and sweep her whole house
To search until she has found it.
And when she finds it, she’ll call her neighbors and friends, and say:
‘Come and with me rejoice,
For I’ve found the silver coin that I lost!’
‘So I tell you:
‘There is joy among the angels of God
Over each sinner that repents.’

Beck’s American Translation .

Breakthrough Version

Or what woman who has ten drachmas (*silver coins*), if she loses one drachma, does she not light a lamp, sweep the house, and look carefully until *the time* that she will find *it*? And when she finds *it*, she calls the friends and neighbors together, saying, 'Be happy together with me because I found the drachma that I lost.' In this way, I tell you, happiness happens in the sight of God's angels over one sinful *person* who changes his ways."

Common English Bible

“Or what woman, if she owns ten silver coins and loses one of them, won’t light a lamp and sweep the house, searching her home carefully until she finds it? When she finds it, she calls together her friends and neighbors, saying, ‘Celebrate with me because I’ve found my lost coin.’ In the same way, I tell you, joy breaks out in the presence of God’s angels over one sinner who changes both heart and life.”

A. Campbell's Living Oracles

Or what woman, who has ten drachmas, if she lose one, does not light a lamp, and sweep the house, and search carefully till she find it? And having found it, does she not assemble her female friends and neighbors, saying, Rejoice with me, for I have found the drachma which I had lost! Such joy, I assure you, have the angels of God, when any sinner reforms.

New Advent (Knox) Bible
NT for Everyone

‘Or supposing a woman has ten drachmas and loses one of them. What will she do? Why, she’ll light a lamp, and sweep the house, and hunt carefully until she finds it! And when she finds it she’ll call her friends and neighbours in. “Come and have a party!” she’ll say. “Celebrate with me! I’ve found my lost coin!”
‘Well, let me tell you: that’s how glad God’s angels feel when a single sinner repents.’

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .

Conservapedia Translation
Revised Ferrar-Fenton Bible

The Lost Drachma.

"Or again, what woman, possessing ten drachmas,¹ if she should lose one, would not light a lamp, sweep up the house, and search carefully until she has found it? And having found it, does she not assemble her friends and neighbors, saying?—'Rejoice with me, for I have found the coin which I lost!'

Thus I tell you, joy comes in the presence of the angels of God over a single converted sinner.

¹ Drachma, a Greek coin, equal to value to about a florin.

Free Bible Version

"Imagine a woman who has ten silver* coins, and loses one of them. Wouldn't she light a lamp and sweep the house, carefully searching until she finds it? When she finds it, she calls her friends and neighbors together, saying, 'Come and celebrate with me! I've found the silver coin that I lost.' I tell you there is joy in the presence of God's angels over one sinner that repents.

God's Truth (Tyndale)

I say unto you, that likewise joy shall be in heaven over one sinner that repents, more then over ninety and nine just persons, which need no repentance. Either what woman having ten *grotes, if she lose one, does not light a candle, and sweep the house, and seek diligently, till she find it? And when she has found it she calls her lovers and her neighbors saying: Rejoice with me, for I have found the grote which I had lost. Likewise I say unto you, joy is made in the presence of the angels of God over one sinner that repents. *grotes : refers to grain; oats in Middle Eng

International Standard V

The Story of the Diligent Housewife

"Or suppose a woman has ten coins and loses one of them. [Lit. one coin] She lights a lamp, sweeps the house, and searches carefully until she finds it, doesn't she? When she finds it, she calls her friends and neighbors together and says, 'Rejoice with me, because I have found the coin that I lost!' In the same way, I tell you that there is joy in the presence of God's angels over one sinner who repents." anxiously

Riverside New Testament

"Or what woman who has ten shillings, if she loses one shilling, does not light a lamp and sweep the house and look for it carefully until she finds it? And when she finds it, she calls together her friends and neighbors and says, 'Rejoice with me, for I have found the shilling that I lost.' So I tell you there springs joy in the presence of the angels of God over one sinner whose heart is changed."

UnfoldingWord Literal Text
Weymouth New Testament

"Or what woman who has ten silver coins, if she loses one of them, does not light a lamp and sweep the house and search carefully till she finds it? And when she has found it, she calls together her friends and neighbours, and says, "'Congratulate me, for I have found the coin which I had lost.'

"I tell you that in the same way there is rejoicing in the presence of the angels of God over one repentant sinner."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The Heritage Bible

Or what woman having ten drachmas,⁸ if she loses one drachma, absolutely does not light a lamp, and sweep the house, and seek carefully until she finds it? And finding it, she calls together her friends and neighbors, saying, Rejoice with me, because I have found the drachma which I lost.

So, I say to you, there is joy before the face of the heavenly messengers of God over one sinner repenting.

⁸ 15:8 drachma, equal to a denarion, one day's pay.

New American Bible (2002)
New American Bible (2011)

The Parable of the Lost Coin.

“Or what woman having ten coins* and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbors and says to them, ‘Rejoice with me because I have found the coin that I lost.’ In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents.”

* [15:8] Ten coins: literally, “ten drachmas.” A drachma was a Greek silver coin.

New Catholic Bible

The Parable of the Lost Coin.^[d] “Or again, what woman who has ten silver coins[e] and loses one will not light a lamp and sweep the house, searching thoroughly until she finds it? And when she has found it, she calls together her friends and neighbors and says to them, ‘Rejoice with me, for I have found the coin that I lost.’ In the same way, I tell you, there is rejoicing among the angels of God over one sinner who repents.”

[d] The parable of the lost coin demonstrates what a great contrast there is between the joy of heaven and the disdain of the Pharisees and the so-called clean!

New English Bible–1970

The Parable of the Lost Coin (Peraea)

‘Or again, if a woman has ten silver pieces and loses one of them, does she not light the lamp, sweep out the house, and look in every corner till she has found it? And when she has, she calls her friends and neighbours together, and says, “Rejoice with me! I have found the piece that I lost.” In the same way, I tell you, there is joy among the angels of God over one sinner who repents.’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Another example: what woman, if she has ten drachmas and loses one of these valuable coins, won’t light a lamp, sweep the house and search all over until she finds it? And when she does find it, she calls her friends and neighbors together and says, ‘Come, celebrate with me, because I have found the drachma I lost.’ In the same way, I tell you, there is joy among God’s angels when one sinner repents.”

Hebraic Roots Bible

Or what woman having ten drachmas, if she loses one drachma does not light a lamp and sweep the house, and look carefully until she finds it? And finding it, she calls together the friends and neighbors, saying, Rejoice with me, for I have found the drachma which I lost. I say to you, So there is joy before the cherubs of Elohim over one sinner repenting.

Holy New Covenant Trans.

Weird English, 01de English, Anachronistic English Translations:

Accurate New Testament

...or Who? Woman drachmas Having ten if [She] may lose drachma one not lights lamp and [She] sweeps the house and [She] seeks {her} carefully until whom [She] may find {her} and Finding {her} [She] gathers the [women] liked and neighbors Saying celebrate! (together) [with] me for [I] find the drachma whom [I] lose so [I] say [to] you* becomes Happiness before the messengers [of] the god at one [man] offending rethinking...

Alpha & Omega Bible

OR WHAT WOMAN, IF SHE HAS TEN SILVER COINS AND LOSES ONE COIN, DOES NOT LIGHT A LAMP AND SWEEP THE HOUSE AND SEARCH CAREFULLY UNTIL SHE FINDS IT?

WHEN SHE HAS FOUND IT, SHE CALLS TOGETHER HER FRIENDS AND NEIGHBORS, SAYING, ‘REJOICE WITH ME, FOR I HAVE FOUND THE COIN WHICH I HAD LOST!’

IN THE SAME WAY, I TELL YOU, THERE IS JOY IN THE PRESENCE OF THE ANGELS OF THEOS (*The Alpha & Omega*) OVER ONE SINNER WHO REPENTS.”

Awful Scroll Bible

(")Or what woman holding ten drachmas, if- she -shall be lost-away one drachma, lights she not so a lamp, and sweeps the house, and herself searches caringly-over, until which she shall be found it?

(")Even being came upon it, she calls-together for herself her friends and they of the region, speaking out, 'Be rejoiced-with me, certainly-of-what I came upon the drachma which I lost-away!'

(")The same-as-these, I instruct to yous, there itself comes about happiness, beheld-from-among the angelic messengers of God, over one missing-the-mark after-thinking."

Concordant Literal Version
exeGesés companion Bible

YAH SHUA ON THE LOST DRACHMA

Or what woman, having ten drachmas, whenever she loses one drachma, does not indeed light a candle and sweep the house and seeks carefully until she finds it?

And when she finds it, she calls her friends and her neighbors together, wording, Rejoice with me; for I found the drachma I lost.

Likewise, I word to you, cheer becomes in the sight of the angels of Elohim over one sinner who repents.

Orthodox Jewish Bible

Or what isha having asaret (ten) drachmas, if she loses one drachma, will not light a licht (light) and sweep the bais and search carefully until she finds it?

And having found it, she calls together chaverim and shchenim saying, Have simcha with me, for I have found the drachma which I lost.

In the same way, I say to you, there is simcha in the presence of the malachim Hashem over one choteh (sinner) who becomes a baal teshuva.

Expanded/Embellished Bibles:

The Amplified Bible

The Lost Coin

“Or what woman, if she has ten silver coins [each one equal to a day’s wages] and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she calls together her [women] friends and neighbors, saying, ‘Rejoice with me, because I found the lost coin!’ In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents [that is, changes his inner self—his old way of thinking, regrets past sins, lives his life in a way that proves repentance; and seeks God’s purpose for his life].”

An Understandable Version

“Or what woman, who has ten silver coins [*Note: These coins each amounted to about one twelve-hour day of a farm laborer’s pay, or about \$108 in 2005*], and if she loses one of them, would not light a lamp, sweep the house and search for it diligently until she finds it? And when she finds it, she calls her friends and neighbors together, saying, ‘Rejoice with me, for I found the coin I had lost.’ In the same way, there is joy in the presence of God’s angels [*i.e., in heaven (?)*] over one sinful person who repents.”

The Expanded Bible

“[^l Or] Suppose a woman has ten silver coins [^c Greek: drachmas; each equal to about a day’s wage], but loses one. ·She will [Won’t she...?] light a lamp, sweep the house, and ·look [search] carefully for the coin until she finds it. And when she finds it, she will call her friends and neighbors and say, ‘·Be happy [Rejoice] with me because I have found the ·coin [^l drachma] that I lost.’ In the same way, [^l I tell you] there is joy in the presence of the angels of God when one sinner ·changes his heart and life [repents].”

Jonathan Mitchell NT

"Or then, what woman (or: wife) presently possessing (having) ten drachma coins, if she should lose one drachma, does not proceed to light a lamp and then continue sweeping the house and carefully looking and searching for [it] until she can (or: may) find it?

"And later, after finding [it], she proceeds calling together her women friends and neighbors, saying [to them] in turn, 'Celebrate (or: Be glad and caused to rejoice) together with me, because I have found the drachma which I lost!'

"In this way, I am now saying to you folks, joy is habitually birthed (or: constantly happens) in the sight and presence of God's agents (or: messengers) upon (or: on the occasion of) a progressive changing of the mind (or: a continued change in thinking and perspective, [accompanied by a return to the Lord]) by one outcast (habitual failure; person who constantly makes mistakes; sinner)."

P. Kretzmann Commentary

Verses 8-10

The parable of the lost piece of silver:

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The scope, tendency, and lesson of this parable is identical with that of the previous one. A single piece of silver out of ten which a woman possesses may not seem a large sum to lose (it corresponded roughly in value to the denarius, worth not quite seventeen cents), but the owner evidently places a different estimate upon it. She lights a lamp, she sweeps the house, she seeks most diligently till she finds the lost coin. In the first parable the tender solicitude of the Redeemer was brought out; here the unremitting diligence and search for the lost is emphasized. And then comes the joy in the same form of expression, a joyful shout to acquaint the people with the fact of her success. Thus also there is joy, wonderful and inexpressible, in the presence of the angels of God over a single sinner that repents and is won for the kingdom of heaven. The worth of a single soul exceeds that of the whole world, Matthew 16:26; Mark 8:37; James 5:20. Some commentators make the application in such a way as to say that the Holy Ghost's work in the heart of the sinner is here pictured. Just as the woman searched the whole house with all diligence, so the Spirit of God, in the work of regeneration, is of a cleansing and illuminating kind. He is not turned away by the frightful aspect of the natural heart's depravity; He is not deterred by a long and arduous search for a backsliding sinner. Note also: The lost piece of silver is a very fitting emblem of a sinner that is estranged from God and has become a slave of sinful habits. The longer a piece of money is lost, the less probability is there of its being found again; it will lose its glittering newness and be covered with dirt and grime: so the sinner sinks ever more deeply into the filth of sin, loses his character and standing among men, and deliberately defaces the image of his Maker from his heart. Let such a one beware lest his time of grace expire and the searching mercy of the Spirit be turned in other directions.

Syndein/Thieme

`` "Or what woman, having ten silver coins/drachma {drachme}, if she loses one of them - maybe she does, maybe she does not - does not light a lamp, sweep the house, and search thoroughly until she finds it?"

`` "And, having found {it}, she calls together her friends {philos - a rapport type relationship} and neighbors, saying {lego} to them, 'Rejoice with {sugchairo} me, because I have found the coin that was lost {apollumi}.' "

`` "In the same way, I {Jesus} am saying {lego} to you, joy {chara} arises/begins in the presence of the angels of God over one sinner who 'changes his mind' {metanoeo}."

Translation for Translators Or, suppose that a woman has ten *very valuable* silver coins. If she loses one of them, <she will certainly light a lamp and sweep the floor and search carefully until she finds it!/will she not light a lamp and sweep the floor and search carefully until she finds it?> [RHQ] When she finds it, she will call together her friends and neighbors and say, 'Be happy with me, *because* I have found the coin that I lost!' I tell you that similarly the angels will be happy about *even just* one sinner who turns from doing evil."

The Voice **Jesus:** Or imagine a woman who has 10 silver coins. She loses one. Doesn't she light a lamp, sweep the whole house, and search diligently until that coin is found? And when she finds it, doesn't she invite her friends and neighbors and say, "Celebrate with me! I've found that silver coin that I lost"? Can't you understand? There is joy in the presence of all God's messengers over even one sinner who changes his way of life.

Bible Translations with Many Footnotes:

Lexham Bible

The Parable of the Lost Coin

Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? [*Here the direct object is supplied from context in the English translation]

And when she [*Here "when" is supplied as a component of the participle ("has found") which is understood as temporal] has found it, [*Here the direct object is supplied from context in the English translation] she calls together her [*Literally "the"; the Greek article is used here as a possessive pronoun] friends and neighbors, saying, 'Rejoice with me, because I have found the drachma that I had lost!'

In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

NET Bible®

"Or what woman, if she has ten silver coins²⁴ and loses²⁵ one of them,²⁶ does not light a lamp, sweep²⁷ the house, and search thoroughly until she finds it? Then²⁸ when she has found it, she calls together her²⁹ friends and neighbors, saying, 'Rejoice³⁰ with me, for I have found the coin³¹ that I had lost.' In the same way, I tell you, there is joy in the presence of God's angels³² over one sinner who repents."

^{24sn} This silver coin is a drachma, equal to a denarius, that is, a day's pay for the average laborer.

^{25tn} Grk "What woman who has ten silver coins, if she loses." The initial participle ἔχουσα (ecousa) has been translated as a finite verb parallel to ἀπολέσῃ (apolesh) in the conditional clause to improve the English style.

^{26tn} Grk "one coin."

^{27tn} Grk "and sweep," but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{28tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

^{29tn} Grk "the"; in context the article is used as a possessive pronoun (ExSyn 215).

^{30sn} Rejoice. Besides the theme of pursuing the lost, the other theme of the parable is the joy of finding them.

^{31tn} Grk "drachma."

^{32sn} The whole of heaven is said to rejoice. Joy in the presence of God's angels is a way of referring to God's joy as well without having to name him explicitly. Contemporary Judaism tended to refer to God indirectly where possible out of reverence or respect for the divine name.

The Passion Translation

The Parable of the Lost Coin

Jesus gave them another parable:

“There once was a woman who had ten^[b] valuable silver coins. When she lost one of them, she swept her entire house, diligently searching every corner of her house for that one lost coin. When she finally found it, she gathered all her friends and neighbors for a celebration, telling them, ‘Come and celebrate with me! I had lost my precious silver coin, but now I’ve found it.’ That’s the way God responds^[c] every time one lost sinner repents and turns to him. He says to all his angels, ‘Let’s have a joyous celebration, for that one who was lost I have found!’”^[d]

^[b] Luke 15:8 The silver coin was a zuza (Aramaic). Although there are differing opinions as to its value, it could be equal in today’s currency to more than twelve hundred US dollars. Notice the change of numbers in the three parables in this chapter: one out of a hundred for the sheep, one out of ten for the coins, and one out of two for the sons. This progressively shows the extraordinary value that Jesus places on every lost soul. Although the coin was lost, it never lost its value.

^[c] Luke 15:10 Jesus used the woman in this parable as a metaphor for God. This alone would incite anger from the Pharisees. In the next parable, God is unveiled as the extravagant Father who forgives his wayward son.

^[d] Luke 15:10 The silver coin had an image of Roman authority on it. We have been stamped with the image of God. Even when we are “lost,” that image is still present, needing only to be “found” by grace and redeemed.

Rotherham’s Emphasized B. Or **||[what woman] <having [ten pieces of silver]^e if she lose one piece> doth not light a lamp, and sweep the house, and seek carefully, until she find it? And [having found it] she calleth together her female friends and neighbors, saying—**

Rejoice with me! because I have found the piece of silver which I had lost.

[Thus] I say unto you there ariseth joy in presence of the messengers of God, over one sinner repenting.

^e Gr. *drachmas*.

The Spoken English NT

The Parable of the Lost and Found Coin

Or suppose there’s a woman who has ten silver coins. If she loses one silver coin, won’t she light a lamp and sweep the house, and search carefully until she finds it? And when she’s found it, she’ll get her friends and relatives together, and says, “Celebrate with me! I’ve found the silver coin that I lost!”

I’m telling you, that’s the kind of joy there is in the presence of God’s angels, over one sinner changing their heart.^f

^f Traditionally: “repenting.”

Wilbur Pickering’s New T.

Parable of a lost coin

“Or what woman having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? And when she finds it, she calls together her friends and neighbors saying, ‘Rejoice with me, for I have found the coin that I lost!’

Just so, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”³

⁽³⁾ God rejoices in the presence of the angels.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Or what woman having ten drachmas [each worth about 1/8 of an ounce or 3.5 grams of silver], if she loses one drachma, does not light a lamp and sweep the house and search carefully until which [time] she finds [it]?"

"And having found [it], she calls together her female friends and her female neighbors, saying, 'Rejoice with me, for I found the drachma which I lost!'"

"In the same way, I say to you^p, joy takes place in the presence of the angels of God over one sinner repenting."

Context Group Version

Or what woman having ten, \$ 100 pieces, {lit., 10 drachma, a single coin worth about 2 days wages for an agricultural worker} if she loses one, does not light a lamp, and sweep the house, and seek diligently until she finds it? And when she has found it, she calls together her confidants and neighbors, saying, Rejoice with me, for I have found the \$ 100 piece {lit., drachma, worth about 2 days wages for an agricultural worker} which I had lost. In the same way, I say to you (pl), there is joy in the presence of the messengers of God over one disgracer [of God] that reorients his life.

Legacy Standard Bible

The Parable of the Lost Drachma

“Or what woman, if she has ten ^[c]drachmas and loses one ^[d]drachma, does not light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the ^[e]drachma which I had lost!’ In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”
[c d e] A Greek silver coin, approx. a laborer’s daily wage

Modern Literal Version 2020

Or what woman having ten two-denarii-coins, if she loses one two-denarii-coin, does not light a lamp and sweep the house, and seek carefully until which time she should find it? And having found it, she calls together the friends and the neighbors, she has, saying, Rejoice° together-with me, because I found the two-denarii-coin which I lost. So, I say to you°, It becomes joy in the sight of the messengers of God over one repenting sinner.

New American Standard
New European Version

The lost coin

Or what woman having ten pieces of silver, if she loses one piece, does not light a lamp and sweeps the house and seeks diligently until she finds it? And when she has found it, she calls together her friends and neighbours, saying: Rejoice with me, for I have found the piece which I had lost. Even so, I say to you, there is joy in the presence of the angels of God over one sinner that repents.

Revised Young's Lit. Trans.

'Or what woman having ten drachms, if she may lose one drachma, does not light a lamp, and sweep the house, and seek carefully till that she may find? and having found, she does call together the female friends and the neighbours, saying, Rejoice with me, for I found the drachma that I lost.
'So I say to you, joy does come before the messengers of God over one sinner reforming.'

The gist of this passage:

Luke 15:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	or; either, rather; than; but; save	disjunctive particle	Strong's #2228
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	who, what [one], which, how; whether, why	feminine singular pronoun; interrogative particle; nominative case	Strong's #5101
gunê (γυνή) [pronounced goo-NAY]	a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman	feminine singular noun; nominative case	Strong's #1135
drachmê (δραχμή) [pronounced drahh-MAY]	silver coin, a Greek silver coin about the same weight as a Roman denarius, transliterated, drachma	feminine plural noun, accusative case	Strong's #1406

Luke 15:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; nominative case	Strong's #2192
deka (δέκα) [pronounced DEH-kah]	<i>ten</i>	Indeclinable numeral	Strong's #1176

Translation: Or what woman, who has ten drachmas,...

First of all, notice to whom this parable seems to be addressed—to a woman. This parable would appeal to a woman, who would be able to relate to this. This indicates to us that there were many women in the Lord's audience, meaning that He would sometimes direct His words toward a woman's sensibilities.

It may be that this parable is very hard to many Americans to relate to. Even if we were talking about a dollar coin, if one of them got misplaced, there would not much thought be given to it.

Therefore, we must consider this parable, but update it to today's world. If you are very poor, the imagine that we are talking about 10 twenty-dollar bills and one of them goes missing. If you are quite wealthy, then imagine that you have purchased 10 gold coins (worth about \$2000 each at the time that I write these words in 2020).

Or, another way to view this is by labor-worth. Each coin was equal to roughly a day's labor. So, today (2020, 2023), this might be anywhere between \$100 and \$300 which is misplaced. A person aware of that would certainly try to find it.

Luke 15:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 rd person singular, aorist active subjunctive	Strong's #622
drachmê (δραχμή) [pronounced drahkh-MAY]	<i>silver coin, a Greek silver coin about the same weight as a Roman denarius, transliterated, drachma</i>	feminine singular noun, accusative case	Strong's #1406
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; accusative case	Strong's #1520

Translation: ...if she loses one drachma,...

Let's not think about drachmas or how much they are worth, but if you are poor, imagine that you have misplaced a hundred dollar bill; and, if you are well-to-do, imagine that you have misplaced a gold coin. Perhaps you recently purchased 10 gold coins and you have taken them out of the safe to look at their beautiful luster, but when you go to put them back into your safe, there are only 9. Any normal person would become concerned.

Luke 15:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (ούχι) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
haptō (ἅπτω) [pronounced HAHP-toh]	<i>to fasten to, adhere to; to fasten fire to a thing, to kindle, to set of fire, to light</i>	3 rd person singular, present active indicative	Strong's #681
luchnos (λύχνος) [pronounced LOOKH-oss]	<i>a lamp, candle; light; that is placed on a stand or candlestick</i>	masculine singular noun, accusative case	Strong's #3088
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sarōō (σαρόω) [pronounced sahr-OH-oh]	<i>to sweep, to clean by sweeping</i>	3 rd person singular, present active indicative	Strong's #4563
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614

Translation: ...does not indeed light a lamp and continue sweeping [her] home,...

You are going to look all over your home to find that missing coin. Maybe you will use a trouble light and look underneath your bed, or desk, or whatever piece of furniture is in that room. Maybe your floors are rough enough to require sweeping in order to find this lost coin.

Luke 15:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person singular, present active indicative	Strong's #2212

Luke 15:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epimelōs (ἐπιμελῶς) [pronounced eh-p-ee-mehl-OCE]	<i>carefully, diligently</i>	adverb	Strong's #1960
heōs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist active subjunctive	Strong's #2147

Translation: ...looking until she finds [it]?

Such a woman is going to continue looking for this coin until she finds it.

Luke 15:8 Or what woman, who has ten drachmas, if she loses one drachma, does not indeed light a lamp and continue sweeping [her] home, looking until she finds [it]?

Luke 15:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>finding (literally or figuratively); discovering; getting, the one obtaining; perceiving, seeing</i>	feminine singular, aorist active participle; nominative case	Strong's #2147
sugkaleō (συγκαλέω) [pronounced soog-kal-H-oh]	<i>to call together, to assemble; to call a convocation; to be called to congregate</i>	3 rd person singular, present active indicative	Strong's #4779
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	feminine plural adjective; accusative case	Strong's #5384
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
geitōn (γείτων) [pronounced GHIH-tone]	<i>neighbor; friend</i>	feminine plural noun, accusative case	Strong's #1069

Translation: And finding it, she calls [her] friends and neighbors,...

Again, this is written during a period of time when there was a great deal of honesty among the Jewish people. People would not consider stealing a valuable coin for a friend. So a woman today, might invite some people over, after finding this coin, and enjoy a pleasant lunch. Maybe she will tell them what happened and maybe not (depending upon the closeness of the friendship). I have a number of friends that I could stack up \$100 bills in a room and then ask them to do some sort of construction work in that room; and when they have completed the job, I know that all of those hundreds will be right there where I stacked them.

Personally, if I had a gold coin and lost it—and then found it—I'd probably be cussing myself out for being so stupid as to misplace it. I might not be having a luncheon to celebrate finding it. However, culturally, this is going to ring true with the Lord's audience. This is something that they could understand occurring.

Luke 15:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present active participle, nominative case	Strong's #3004
sugchairō (συγχαίρω) [pronounced soong-KHAH-ee-roh]	<i>rejoice with, take part in another's joy; rejoice together, congratulate</i>	2 nd person plural, aorist (deponent) passive imperative	Strong's #4796
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	1 st person singular, aorist active indicative	Strong's #2147
Very similar to v. 6b.			
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
drachmê (δραχμή) [pronounced drahh-MAY]	<i>silver coin, a Greek silver coin about the same weight as a Roman denarius, transliterated, drachma</i>	feminine singular noun, accusative case	Strong's #1406

Luke 15:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	1 st person singular, aorist active indicative	Strong's #622

Translation: ...saying, 'Be happy with me that I have found the drachma that I lost.'

We would assume that, it would be normal behavior for such a woman to celebrate and have some people over for a meal to celebrate finding the coin. In today's America, it is less likely that this might happen. But we accept the parable as being legitimate for its time.

Luke 15:9 And finding it, she calls [her] friends and neighbors, saying, 'Be happy with me that I have found the drachma that I lost.'

Luke 15:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútôs (οὕτως) [pronounced HOO-tohç].			
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1096

Luke 15:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479
enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun; genitive/ablative case	Strong's #32
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
hamartôlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i>]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #268
metanoôô (μετανοέω) [pronounced <i>meh-tah-noh-EH-oh</i>]	<i>changing one's thinking (or, one's mind), repenting; turning around; changing direction; exercising the mind, thinking, comprehending</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3340

Translation: Similarly, I keep on telling you+ this, [that there] is joy before the angels of God over one sinner who changes [his mind].”

Jesus then speaks of the unbeliever who changes his mind (repents). He did not believe in Jesus, considered the gospel, and then believed in Him. There is joy in heaven when someone does this. Of course, this joy would be taking place among the elect angels.

Luke 15:10 Similarly, I keep on telling you+ this, [that there] is joy before the angels of God over one sinner who changes [his mind]." (Kukis mostly literal translation)

Luke 15:8–10 Or what woman, who has ten drachmas, if she loses one drachma, does not indeed light a lamp and continue sweeping [her] home, looking until she finds [it]? And finding it, she calls [her] friends and neighbors, saying, 'Be happy with me that I have found the drachma that I lost.' Similarly, I keep on telling you+ this, [that there] is joy before the angels of God over one sinner who changes [his mind]." (Kukis mostly literal translation)

Luke 15:8–10 Let's say a woman has 10 gold coins, but she loses one of them. Does she not light up a lamp and continue looking throughout her house until she finds it? And after finding it, does she not call up her friends and neighbors and invited them over to celebrate of the lost gold coin that she found?' Similarly, there is great joy in heaven with the angels of God when one reprobate believes in Me." (Kukis paraphrase)

In this parable, the woman represents God; and the friends and neighbors are the angels of God.

Chapter Outline

Charts, Graphics and Short Doctrines

The Parable of the Prodigal Son The Younger Son

Jesus is going to teach another parable. The context is, He was receiving tax collectors and sinners, and speaking to them. Some scribes and pharisees noticed this, and they have suggested that there was something wrong with Him talking to such people. This is simply not what a man of God would be doing (by their way of thinking).

Jesus' response to them are these 3 parables, to explain to them what He is doing. The audience would have been those who were on positive signals, who came to Him; and the religious types who were criticizing Him.

I see at least three reasons for teaching with parables. Sometimes they might be used in order to temporarily obscure the truth of what is being taught. Jesus has already been threatened with death previously by a crowd gone wild (in his hometown); so there are times that His parables do not immediately communicate the truth behind them.

Another reason for teaching by parable is, these parables often have a longer *shelf life* in one's brain, so that a person might remember the details of a parable long after the other teachings have faded away (I still recall some of R. B. Thieme, Jr.'s teaching on this passage). So a person might remember a parable and its meaning (or the parable by itself) for a long period of time. In the latter case, the person might further think about the parable to determine its meaning.

Previously, we have studied how the gospel might be in a person's brain, but Satan is allowed to come along and snatch the gospel from him. This is based upon the Holy Spirit acting and the **human spirit** and making **spiritual** information understood by the unbeliever. However, a parable—because it is not strictly spiritual information—can remain in the mind of the unbeliever. The unbeliever can understand the parable; and if he finds the story interesting, he might hold onto it for a very long time (which may allow him to, at some point, understand the meaning of the parable which is beneath the surface).

A third reason for using parables is, we can all understand the parables taught—that is, their surface meaning (now and again we need some **isagogics** to fill in some blank spaces). Teaching by analogy often gets the point

across, where a direct teaching may not. Sometime ago, I came up with an excellent example to explain the worthless **human good** which is produced because a person lacks doctrine. I used the example of myself, as a three-year-old, who helped my dad build our house. My contribution was taking a piece of scrap wood and nailing it to the subfloor. This very much describes that kind of works performed by a believer with little or not spiritual understanding. I had the tools of my father more or less at my disposal and I watched him nail this and that thing together. I apparently felt I had all the training that I needed, and I nailed that scrap wood to the subfloor. That work I did was worthless and removed by my father. This is analogous to our human good being gathered and burned at the evaluation bonfire.

The story of the prodigal son is certainly one of the most well-known narratives of the **gospels**.

And He said, “A man, a certain one, having two sons; and said the youthful of them to the father, ‘Give me the falling upon portion of the property.’ And the [father] divided for them the estate.

Luke
15:11–12

Jesus [lit., He] then said, “[There was] a certain man who had two sons. The younger of them said to [his] father, ‘Give the portion of the property [that should] fall upon me.’ So the [father] divided up the estate for them.

Jesus then spoke another parable to them: “There was a certain man who had two sons. The younger son went to his father and said, ‘Why don’t you give me my portion of your estate that will come to me anyway.’ So the father dutifully divided up the estate that he had between his two sons.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And He said, “A man, a certain one, having two sons; and said the youthful of them to the father, ‘Give me the falling upon portion of the property.’ And the [father] divided for them the estate.**
- Douay-Rheims 1899 (Amer.) **And he said: A certain man had two sons.
And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.**
- Holy Aramaic Scriptures **And Eshu {Yeshua} said unto them again, “A certain man had two sons.
And his younger son said unto him, “My father, give unto me the portion which is coming unto me from your house {or, estate}.” And he divided unto them his possessions.**
- James Murdock’s Syriac NT **And Jesus said to them again: A certain man had two sons.
And his younger son said to him: My father, give me the portion that falleth to me from thy house. And he divided to them his property.**
- Original Aramaic NT **And Yeshua* said to them again, "One man had two sons.
And his younger son said to him, 'My father, give me the portion that befalls me from your estate.' Then he divided to them his wealth.**
- Lamsa Peshitta (Syriac) **And Yeshua said to them again, “One man had two sons.”
“And his younger son said to him, 'My father, give me the portion that befalls me from your estate.' Then he divided to them his wealth.”**

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English **And he said, A certain man had two sons:
And the younger of them said to his father, Father, give me that part of your property which will be mine. And he made division of his goods between them.**
- Bible in Worldwide English **.**

Easy English

A story about two sons

Jesus then told another story: 'There was a man that had two sons. The younger son went to his father and said to him, "Father, please give me now my part of your things." So the father gave both sons the part of his things that each of them should have.

In this story, the father is like God. He lets us do what we want. We may do many bad things, but he waits for us to come back. He waits for us to turn away from bad things. When we turn back to him, he is very happy.

Easy-to-Read Version—2008

Then Jesus said, "There was a man who had two sons. The younger son said to his father, 'Give me now the part of your property that I am supposed to receive someday.' So the father divided his wealth between his two sons.

God's Word™

Good News Bible (TEV)

Jesus went on to say, "There was once a man who had two sons. The younger one said to him, 'Father, give me my share of the property now.' So the man divided his property between his two sons.

J. B. Phillips

Then he continued, "Once there was a man who had two sons. The younger one said to his father, 'Father, give me my share of the property that will come to me.' So he divided up his property between the two of them.

*The Message***The Story of the Lost Son**

Then he said, "There was once a man who had two sons. The younger said to his father, 'Father, I want right now what's coming to me.' "So the father divided the property between them.

NIRV

The Picture-Story of the Foolish Son Who Spent All His Money

And Jesus said, "There was a man who had two sons. The younger son said to his father, 'Father, let me have the part of the family riches that will be coming to me.' Then the father divided all that he owned between his two sons

New Life Version

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

ONE LOST SON

Then Jesus told another parable. "A man had two sons. The younger boy went to his dad and said, 'Father, I'd like you to give me my share of the family estate now.' So the man figured out the value of his property and divided it among his two sons. Jesus also told them another story: Once a man had two sons. The younger son said to his father, "Give me my share of the property." So the father divided his property between his two sons.

Contemporary English V.

The Living Bible

To further illustrate the point, he told them this story: "A man had two sons. When the younger told his father, 'I want my share of your estate now, instead of waiting until you die!' his father agreed to divide his wealth between his sons.

New Berkeley Version

New Living Translation

Parable of the Lost Son

To illustrate the point further, Jesus told them this story: "A man had two sons. The younger son told his father, 'I want my share of your estate now before you die.' So his father agreed to divide his wealth between his sons

UnfoldingWord Simplified T.

Then Jesus continued and said, "There once was a man who had two sons. One day the younger son said to his father, 'Father, give me now the share of your property that would normally be given to me when you die.' So the father divided his property between his two sons.

William's New Testament

Partially literal and partially paraphrased translations:

American English Bible	Then he said: 'There once was a man who had two sons. And the youngest went to his father and said: <i>'Please give me my share of what I'll inherit!'</i> So he gave him the portion that was his.
Beck's American Translation . Breakthrough Version	He said, "A certain man had two sons. And the younger of them said to <i>his</i> father, 'Father, give me the part of the assets tossing over <i>to me.</i> ' The <i>father</i> divided the livelihood between them.
Common English Bible . A. Campbell's Living Oracles	He said, also, A certain man had two sons. and the younger of them said to his father, Father, give me my portion of the estate. And he allotted to them their shares.
New Advent (Knox) Bible . NT for Everyone	The Parable of the Prodigal: The Father and the Younger Son Jesus went on: 'Once there was a man who had two sons. The younger son said to the father, "Father, give me my share in the property." So he divided up his livelihood between them.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Parable of the Lost Son He also said, "A man had two sons. The younger of them said to his father, 'Father, give me the share of the estate I have coming to me.' So he distributed the assets [Or <i>life</i> , or <i>livelihood</i> , also in v. 30] to them.
Conservapedia Translation	Jesus said, "A man had two sons. The younger son said to his father, 'Father, give me my share of your inheritance.' And his father gave him half of his wealth. This begins the Prodigal Son: is it a true story? It may have its biggest impact on those who stray to atheism. " $\nu\theta\rho\omega\pi\acute{o}\varsigma\ \tau\iota\varsigma$ " can be translated as "a certain man" as the KJV does, but because " $\nu\theta\rho\omega\pi\acute{o}\varsigma$ " refers to mankind the addition of " $\tau\iota\varsigma$ " probably conveys the concept of one man rather than mankind.
Revised Ferrar-Fenton Bible	The Prodigal son. He then said: "There was a man who had two sons; and the younger of them said to his father, 'Father, let me have the portion of the property to which I am entitled.' And he divided the estate between them.
Free Bible Version	"Once there was a man who had two sons," Jesus explained. "The younger one told his father, 'Father, give me my inheritance now.' So the man divided his property between them.
God's Truth (Tyndale)	And he said: a certain man had two sons, and the younger of them said to his father: father, give me my part of the goods that to me belongs. And he divided unto them his substance.
International Standard V	<i>The Story of the Loving Father</i> Then Jesus [Lit. he] said, "A man had two sons. The younger one told his father, 'Father, give me my share of the estate.' So the father [Lit. he] divided his property between them. his means
UnfoldingWord Literal Text . Urim-Thummim Version	Then he said, A certain man had two sons. And the younger of them said to his dad, Dad, give me my lot of goods that falls to me. And he divided to them his [inherited] goods.
Weymouth New Testament	He went on to say, "There was a man who had two sons. The younger of them said to his father, "'Father, give me the share of the property that comes to me.'" "So he divided his wealth between them.
Wikipedia Bible Project	"There was a man who had two sons," Jesus told them.

“The younger one said to his father, ‘Father, please give me my inheritance early.’ So the man divided what he had between them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The prodigal son**

- Jesus continued, “There was a man with two sons. The younger said to his father, ‘Give me my share of the estate.’ So the father divided his property between them.

See the **Addendum** for the **footnote** on this section. This is really a footnote for the entire parable and not simply for v. 11.

The Heritage Bible

And he said, A certain man had two sons,

And the younger of them said *to his* father, Father, give me the allotment of property being thrown upon *me*. And he divided to them his earthly living.

New American Bible (2002)

New Catholic Bible

The Parable of the Lost (or Prodigal) Son.^[f] Then he said: “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of your estate that I will inherit.’ And so the father divided the property between them.

[f] The parable of the prodigal son, one of the most enchanting stories of Jesus, completes the two preceding parables. It is God who awaits sinners, and it is humanity that is encouraged to seek God. We recognize in it all the misery of sin: abandonment, solitude, and distress. The parable describes the path to conversion and finally the great certitude of the believer: beyond all human hope, God harbors for every person the unfailing affection of a father for his child. He awaits the child and welcomes it joyously. It is easy to see in the discontent of the elder son the anger of the Pharisees at the welcome Jesus gives to sinners.

New English Bible—1970

The Parable of the Lost Son (Peraea)

Again he said: ‘There was once a man who had two sons; and the younger said to his father, “Father, give me my share of the property.” So he divided his estate between them.

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.) **The Parable of the Prodigal and His Brother**

Then Jesus [Gk *he*] said, ‘There was a man who had two sons. The younger of them said to his father, “Father, give me the share of the property that will belong to me.” So he divided his property between them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Again Yeshua said, “A man had two sons. The younger of them said to his father, ‘Father, give me the share of the estate that will be mine.’ So the father divided the property between them.

Holy New Covenant Trans.

Then Jesus said, “A man had two sons. The younger son said to his father, ‘Father, give me my part of all our holdings!’ So the father divided the property with his two sons.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[He] says but Man Someone had two sons and says The [Man] Younger [of] them [to] the father Father give! [to] me the lying portion [of] the property The [Man] but divides [to] them the living...

Awful Scroll Bible

Furthermore he said, "He certain of the aspects-of-man, maintains to hold two sons. (")Now the younger of them said to the father, 'Father, be given me the portion of the substance casting-to me.' He even selected-throughout to them his sustenance.

Concordant Literal Version	Now He said, "A certain man had two sons." And the younger of them said to the father, 'Father, give me the part of the estate accruing to me.' Now he apportioned to them the livelihood."
exeGesese companion Bible	<u>YAH SHUA ON THE LOST SON</u> And he says, A human has two sons: and the younger of them says to his father, Father, give me the portion of substance laid up. - and he distributes his subsistence to them.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said, A certain ben Adam had shnei banim (two sons). And the younger of them said to his Abba, Avi, give to me the share of the estate that falls to me. And his Abba divided his wealth between them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Prodigal Son Then He said, "A certain man had two sons. The younger of them [inappropriately] said to his father, 'Father, give me the share of the property that falls to me.' So he divided the estate between them.
An Understandable Version	Then Jesus said, "A certain man had two sons. The younger one said to his father, 'Father, [please] give me my share of your property that I have coming.' So, the father divided up what he had to live on [with his two sons].
The Expanded Bible	The Son Who Left Home Then Jesus said, "A man had two sons. The younger son said to his father, 'Father, give me my share of the ·property [estate; ^C his inheritance].' So the father divided the ·property [wealth; assets; ^L life] between his two sons.
Jonathan Mitchell NT	Now He said, "There was a certain man having two sons. "And the younger of them said to [his] father, 'Father, give to me the part of the estate (the existing substance; the property; the essence) normally falling upon [me].' So he apportioned (divided in two parts and distributed) to (or: for; between) them the livelihood (or: [the means of] living). [note: Jewish law allotted one-half as much to the younger as to the older].
P. Kretzmann Commentary	Verses 11-13 The Prodigal Son. The reckless departure: And He said, A certain man had two sons; and the younger of them, said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
Syndein/Thieme	{Parable about the Prodigal Son - a REBOUND parable} ~~ And he said, "A certain man had two sons {Two believers - 'sons of God'}." ~~ And the younger of them said to his father, "Father, give me the portion of goods that falls to me." And, he divided unto them his living.
Translation for Translators	Jesus taught the Jewish leaders that they also ought to be glad when people turn from their sinful ways. <i>Luke 15:11-32</i> Then Jesus told them this parable to compare what the Pharisees and teachers of the Jewish law thought about those who turn from their sinful behavior with what God thinks about such people. He said, "A certain man had two sons. One day the younger son said to his father, 'Father, I do not want to wait until you (sg) die. Give me now the share of your property that belongs to me!' So the man divided his property between his two sons.
The Voice	Jesus: Once there was this man who had two sons. One day the younger son came to his father and said, "Father, eventually I'm going to inherit my share of your

estate. Rather than waiting until you die, I want you to give me my share now.” And so the father *liquidated assets and* divided them.

Bible Translations with Many Footnotes:

Lexham Bible

The Parable of the Lost Son

And he said, “A certain man had two sons.

And the younger of them said to his [*Literally “the”; the Greek article is used here as a possessive pronoun] father, ‘Father, give me the share of the property that is coming to me.’ So he divided his [*Literally “the”; the Greek article is used here as a possessive pronoun] assets between them.

NET Bible®

The Parable of the Compassionate Father

Then³³ Jesus³⁴ said, “A man had two sons. The³⁵ younger of them said to his³⁶ father, ‘Father, give me the share of the estate³⁷ that will belong³⁸ to me.’ So³⁹ he divided his⁴⁰ assets between them.⁴¹”

^{33tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{34tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{35tn} Grk “And the.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{36tn} Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).

^{37tn} L&N 57.19 notes that in nonbiblical contexts in which the word οὐσία (ousia) occurs, it refers to considerable possessions or wealth, thus “estate.”

^{38tn} L&N 57.3, “to belong to or come to belong to, with the possible implication of by right or by inheritance.”

^{39tn} Here δέ (de) has been translated as “so” to indicate the father’s response to the younger son’s request.

^{40tn} Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).

^{41sn} He divided his assets between them. There was advice against doing this in the OT Apocrypha (Sir 33:20). The younger son would get half of what the older son received (Deut 21:17).

The Passion Translation

The Loving Father

Then Jesus said, “Once there was a father with two sons. The younger son came to his father and said, ‘Father, don’t you think it’s time to give me the share of your estate that belongs to me?’^[e] So the father went ahead and distributed among the two sons their inheritance.^[f]”

^[e] In the light of Middle Eastern culture, it was a great offense for a son to ask his father for his inheritance. It would be equivalent to saying, “I wish you were already dead!”

^[f] The Greek is literally “He gave them his life” (Greek bios).

Rotherham’s Emphasized B.

And he said—

||A certain man|| had two’ sons. And the younger of them said unto the father—

Father! give me the share that falleth’ to me |of what there is|.

And |he| divided unto them the living.^a

^a Cp. ver. 31; Deu. xxi. 17.

The Spoken English NT

The Parable of the Lost and Found Son (The Prodigal Son)

And Jesus said,

A man had two sons. The younger one said to his father, “Father, give me the portion of the estate that’s coming to me.” And the father divided his savings between the two sons.

Wilbur Pickering’s New T.

Parable of a lost son

Then He said: “A certain man had two sons.

And the younger one said to the father, 'Father, give me the appropriate share of the estate'. So he divided the property between them.

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation And He said, "A certain man had two sons. "And the younger of them said to the father, 'Father, give to me the share of the wealth falling [by inheritance] to [me].' And he divided to them his livelihood [or, his property].
- Charles Thomson NT He said also, a certain man had two sons. And the younger of them said to his father, Father, give me that portion of the estate which falleth to my share. So he divided the moveable estate between them.
- Context Group Version And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of [your] wealth that falls to me. And he divided to them his living.
- Holy B. Improved Ed. (1912) And he said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of the estate that is to fall to me. And he divided to them his property [Greek, *living*].
- Legacy Standard Bible **The Parable of the Prodigal Son**
And He said, "A man had two sons. And the younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his wealth [Lit *living*] between them.
- Modern Literal Version 2020 Now he said, A certain man had two sons. And the younger of them said to *his* father, Father, give to me the part of the estate that *would* be put *toward me*. And he sectioned *off his* livelihood to them.
- New American Standard
New European Version .
The lost sons
And he said: A certain man had two sons. And the younger of them said to his father: Father, give me the inheritance of property that is coming to me. And he divided his property between them. [Kukis: I like the title to this section by the NEV.]
- New Matthew Bible And he said, A certain man had two sons, and the younger of them said to his father, Father, give me the part of the goods that belongs to me. And he divided the substance of his wealth between them.
- Revised Young's Lit. Trans. And he said, 'A certain man had two sons, and the younger of them said to the father, Father, give me the portion of the substance falling to me, and he divided to them the living.

The gist of this passage: A father has two sons and the younger asks his father to split up the inheritance and give him his inheritance right now.

Luke 15:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 15:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective	Strong's #5100
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person plural, imperfect active indicative	Strong's #2192
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
huios (υἱός, οὐ, ó) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207

Translation: Jesus [lit., He] then said, “[There was] a certain man who had two sons.

Jesus is teaching to two disjoint groups of people: scribes and pharisees, who are looking Him over carefully to find reason to criticize Him; and tax collectors and sinners who have come to Him, being on positive signals.

What Jesus is going to teach is one of the most well-known parables, called *the Prodigal Son*. It begins with a man who has two sons.

We do not know if this is a true story or simply a parable.

Luke 15:11 Jesus [lit., He] then said, “[There was] a certain man who had two sons. (Kukis mostly literal translation)

Luke 15:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ho (ó) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 15:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
neos/neôteros (νέος/νεώτερος) [pronounced <i>NEH-os</i> , <i>neh-OH-ter-os</i>]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular adjective; nominative case	Strong's #3501
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
<p>One of the early things that I was taught in a Greek class was that the definition article could stand in for the possessive pronoun, so that this phrase could be translated <i>his father</i>. Although I believe that is a natural inclination to use a possessive pronoun here, I would deny it, simply because the younger son is using his father to get to an end. I do not see this as being a close or vibrant relationship.</p>			
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3962

Translation: The younger of them said to [his] father,...

The younger son is apparently doing some thinking, and he goes to his father to speak.

He, like many young people, seemed to think that the key to life was money. All he needed was money and he could work out his life.

Luke 15:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didômi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 nd person plural, aorist active imperative	Strong's #1325
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 15:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiballô (ἐπιβάλλω) [pronounced ep-ee-BALL-low]	<i>throwing upon; casting upon, laying upon; falling; seizing one to lead him off as a prisoner; putting [one's hand, mind] on a thing; reflecting; belonging to</i>	neuter singular, present active participle, accusative case	Strong's #1911
méros (μέρος) [pronounced MEH-ros]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, accusative case	Strong's #3313
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ousía (οὐσία) [pronounced oo-SEE-ah]	<i>property, estate, inheritance; what one has, possessions, substance</i>	feminine singular noun, genitive/ablative case	Strong's #3776

Translation: ...'Give the portion of the property [that should] fall upon me.'

The father has a bit of property and possessions built up over the years, and the younger son says, "I would like to have my inheritance right now!"

Like many young people, the world revolves around this young man. He is mostly concerned with what he can do with the money that he will receive someday. He wants that day to be today.

Luke 15:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
diairéō (διαίρῶ) [pronounced dee-ah-ee-REHOBOAM-oh]	<i>to separate, to distribute, to divide (into parts)</i>	3 rd person singular, aorist active indicative	Strong's #1244
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 15:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bios (βίος) [pronounced BEE-oss]	<i>life, living; present state of existence; life extensively; the period or course of life; that by which life is sustained, resources, wealth, goods</i>	masculine singular noun, accusative case	Strong's #979

Translation: So the [father] divided up the estate for them.

The father acquiesces to the son's request. He divides up his estate between the two sons.

Luke 15:12 The younger of them said to [his] father, 'Give the portion of the property [that should] fall upon me.' So the [father] divided up the estate for them. (Kukis mostly literal translation)

Luke 15:11–12 Jesus [lit., He] then said, "[There was] a certain man who had two sons. The younger of them said to [his] father, 'Give the portion of the property [that should] fall upon me.' So the [father] divided up the estate for them. (Kukis mostly literal translation)

The motivation behind the father's decision to do this is not really an important component of this story.

Luke 15:11–12 Jesus then spoke another parable to them: "There was a certain man who had two sons. The younger son went to his father and said, 'Why don't you give me my portion of your estate that will come to me anyway.' So the father dutifully divided up the estate that he had between his two sons. (Kukis paraphrase)

<p>And with not many days, was gathering up all things the younger son. He traveled to a country distant and there he scattered abroad the estate of his living wastefully.</p>	<p>Luke 15:13</p>	<p>And after not many days, the younger son was gathering up his entire inheritance [lit., all things] [to take with him when he leaves]. He travels to a distant country and there he dissipated his estate by living wastefully.</p>
<p>This younger son took very little time to gather up all of his inheritance, so that he could take it with him. He planned on leaving and never coming back. He traveled to a distant country and lived there, wasting his wealth away in a very short time, living without a care.</p>		

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) *And with not many days, was gathering up all things the younger son. He traveled to a country distant and there he scattered abroad the estate of his living wastefully.*
- Douay-Rheims 1899 (Amer.) *And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance, living riotously.*
- Holy Aramaic Scriptures *And from after a few days, his younger son gathered every thing that pertained to him and he departed to a distant place. And there he wasted his wealth while living prodigally.*

James Murdock's Syriac NT	And after a few days, the younger son collected together all that fell to him, and went to a distant place and there squandered his property, by living in dissipation.
Original Aramaic NT	And after a few days his younger son gathered everything that was coming to him and he went to a distant country, and there he squandered his wealth while living wastefully.
Lamsa Peshitta (Syriac)	"And after a few days his younger son gathered everything that was coming to him and he went to a distant country, and there he squandered his wealth while living wastefully."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And not long after, the younger son got together everything which was his and took a journey into a far-away country, and there all his money went in foolish living.
Bible in Worldwide English	After a few days, the younger son packed up his things. He left home and went to a country far away. There he spent his money in foolish and wrong ways.
Easy English	After a few days, the younger son sold what his father had given to him. Then he took all the money and left home. He went on a long journey to a country far away. There, he did whatever he wanted to do and wasted all his money.
Easy-to-Read Version–2008	"A few days later the younger son gathered up all that he had and left. He traveled far away to another country, and there he wasted his money living like a fool.
God's Word™	"After a few days, the younger son gathered his possessions and left for a country far away from home. There he wasted everything he had on a wild lifestyle.
Good News Bible (TEV)	After a few days the younger son sold his part of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living.
J. B. Phillips	Before very long, the younger son collected all his belongings and went off to a foreign land, where he squandered his wealth in the wildest extravagance.
The Message	It wasn't long before the younger son packed his bags and left for a distant country. There, undisciplined and dissipated, he wasted everything he had.
NIRV	"Not long after that, the younger son packed up all he had. Then he left for a country far away. There he wasted his money on wild living.
New Life Version	Soon after that the younger son took all that had been given to him and went to another country far away. There he spent all he had on wild and foolish living.
New Simplified Bible	»In a short time the younger son sold his share of the property. He left home with the money and traveled to a far away country where he wasted his money in reckless living.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	A few days later that younger son packed his belongings, including his newly inherited wealth, and he took a trip far from home. There he went broke after spending all his money recklessly, living it up and shelling it out.
Contemporary English V.	Not long after that, the younger son packed up everything he owned and left for a foreign country, where he wasted all his money in wild living.
The Living Bible	"A few days later this younger son packed all his belongings and took a trip to a distant land, and there wasted all his money on parties and prostitutes.
New Berkeley Version	.
New Living Translation	"A few days later this younger son packed all his belongings and moved to a distant land, and there he wasted all his money in wild living.
The Passion Translation	Shortly afterward, the younger son packed up all his belongings and traveled off to see the world. He journeyed to a far-off land where he soon wasted all he was given in a binge of extravagant and reckless living.

UnfoldingWord Simplified T.	Only a few days later, the younger son gathered together all that he owned and traveled to a country far away. There in that country he spent all his money foolishly in wasteful, immoral living.
William's New Testament	Not many days after that, the younger son got together all he had and went away to a distant country, and there he squandered all his property by living in dissipation.

Partially literal and partially paraphrased translations:

American English Bible	'Well just a few days after that, This younger son gathered his things And traveled to a far-away land, Where he quickly squandered all that he had.
Beck's American Translation Breakthrough Version	And after not many days, when the younger son gathered everything, he left the area to go to a distant rural area. And there he squandered his assets, living recklessly.
Common English Bible	Soon afterward, the younger son gathered everything together and took a trip to a land far away. There, he wasted his wealth through extravagant living.
A. Campbell's Living Oracles	Soon after, the younger son gathered all together, and traveled into a distant country, and there wasted his substance in riot.
New Advent (Knox) Bible NT for Everyone	. Not many days later the younger son turned his share into cash, and set off for a country far away, where he spent his share in having a riotous good time.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	. Soon afterward the younger son took everything he could and left for a distant land, where he wasted his life through careless, sinful behavior. This [translation] seems better, but feel free to modify as needed
Revised Ferrar-Fenton Bible Free Bible Version	. A few days later the younger son packed up what he had and left for a distant country. Here he wasted all his money living a reckless life.
God's Truth (Tyndale) International Standard V	. A few days later, the younger son gathered everything he owned and traveled to a distant country. There he wasted it all [Lit. wasted his possessions] on wild living.
Montgomery NT	Not many days after that the younger son gathered everything together and took his journey into a distant country; and there he wasted his money on living unsavingly.
Leicester A. Sawyer's NT	And not many days after, the youngest son, collecting all his property, went abroad to a distant country; and there wasted his property, living intemperately.
UnfoldingWord Literal Text Weymouth New Testament	. No long time afterwards the younger son got all together and travelled to a distant country, where he wasted his money in debauchery and excess.
Wikipedia Bible Project	A few days later the younger son collected up all he had and left to go to a distant country. Here he wasted all his wealth by living an extravagant and wild life.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And absolutely not many days after the younger son gathered all together, and went abroad, and there scattered his property with dissolute living.
New American Bible (2002)	.

New American Bible (2011)	After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. ⁹ g. [15:13] Prv 29:3.
New English Bible–1970	.
New Jerusalem Bible	A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.
Revised English Bible–1989	A few days later the younger son turned the whole of his share into cash and left home for a distant country, where he squandered it in dissolute living.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As soon as he could convert his share into cash, the younger son left home and went off to a distant country, where he squandered his money in reckless living.
Hebraic Roots Bible	And not many days after, gathering up all things, the younger son went away to a distant country. And there he wasted his property, living lavishly.
Holy New Covenant Trans.	Not long afterward the younger son gathered up all that he had and left. He traveled far away to another country. There the son wasted his money like a fool;...
Tree of Life Version	“And not many days after, the younger son, having gathered all together, went away to a distant country, and there wasted his goods with loose [Or <i>unbridled.</i>] living.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and after not many days Gathering all [things] The Younger Son travels to land lengthy and there [He] scatters the property [of] him Living loosely...
Alpha & Omega Bible	AND NOT MANY DAYS LATER, THE YOUNGER SON GATHERED EVERYTHING TOGETHER AND WENT ON A JOURNEY INTO A DISTANT COUNTRY, AND THERE HE SQUANDERED HIS ESTATE WITH LOOSE LIVING.
Awful Scroll Bible	(“)Then not many days afterwards, the younger son being gathered-together all his a gathering-together, goes away-from-the-community into a distant region, and there scatters-throughout his substance, not- living -in-preservation.
Concordant Literal Version	And, after not many days, gathering all together, the younger son travels into a far country and there dissipates his estate, living profligately.”
exeGesés companion Bible	And not many days after the younger son gathers all together and goes abroad to a distant region; and there squanders his substance with dissipative living.
Orthodox Jewish Bible	And not many yamim later, having gathered together everything, the younger ben went on a journey to a far away country, and there he squandered his osher (riches) with gilui arayot (sexual immorality) and loose living. [YESHAYAH 59:2]
Rotherham’s Emphasized B.	And [after not many’ days] the younger’ son, gathering all together, left home for a country far away, and [there] squandered his substance with riotous living.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	A few days later, the younger son gathered together everything [that he had] and traveled to a distant country, and there he wasted his fortune in reckless and immoral living.
An Understandable Version	And a few days later, this younger son gathered everything together and traveled to a distant country where he squandered his possessions in wild living.
The Expanded Bible	·Then [Some time later; ^L After not many days] the younger son gathered up all that was his and traveled ·far away to another [to a distant] country. There he ·wasted [squandered; scattered] his money in ·foolish [wild; reckless] living.

Jonathan Mitchell NT

"Later, after not many days, upon gathering everything together the younger son traveled from his homeland into a far country and there he squandered (thoroughly scattered; dissipated) his substance for existing (or: essence; or: property; [portion of] the estate), constantly living as one having no chance of safety or preservation (one not being in a condition of health, wholeness or salvation; the disposition and life of one who is abandoned and reckless).

P. Kretzmann Commentary

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

This story has been called the Gospel within the Gospel, since it brings out the fundamental thought of the message of grace so beautifully, the acceptance of the sinners without any merit or worthiness on their part. Two sons a certain man had, both of them in a good home, with all the comforts and advantages which the word implies. But the younger one felt the fretful stir of youth. The boundaries of the home place were altogether too narrow for him, and the restrictions placed upon him by the paternal jurisdiction seemed altogether too galling. The first step of his desire for freedom, as he may have termed it to himself, was the demand that his father give him the goods to which he would fall heir after his father's death. It has been custom in the Orient from times immemorial for sons to demand and receive their portion of the inheritance during their father's lifetime; and in many countries the parent could not legally refuse to comply with the request. So the father, realizing that the heart of the boy was set upon his goods and not upon his person, as filial love would demand, divided his entire living, all that he had, to his two sons, the older probably receiving the home place, and the younger, money. So the younger boy now had the means to carry out any desires that he may have been secretly cherishing. And he determined within a few days to slip off the irksome fetters of parental authority and supervision. He heeded the voice of the oldest delusion in the world, namely, that things in the distance, which wear the halo of desirableness, too often prove mirages which lure people to destruction. He was determined to have his fling; he gathered together all his property, being in haste to escape into wild liberty or license. Home is usually a dear place, and homesickness takes hold of a great many children that are obliged to leave its sacred boundaries, but here selfishness and willfulness had taken possession of his heart. Far away he went, the farther the better, and then he dissipated and flung away all that he had in a dissolute life. The journey led recklessly to final degradation. That is a picture of a person that has grown up in the house of God, in the midst of the Christian congregation, but does not realize the greatness of the blessings which attend him there. He turns his back to the Church," goes out into the world, and runs with the children of the world into the same excess of riot, in lasciviousness, lusts, excess of wine, Revelation lings, banquetings, and abominable idolatries, 1 Peter 4:4.

Syndein/Thieme

Translation for Translators

A few days later, the younger son sold his share. He gathered his money and other things together and went to a country far away. There he spent all his money foolishly in reckless/wild living.

The Voice

Jesus: A few days passed and this younger son gathered all his wealth and set off on a journey to a distant land. Once there he wasted everything he owned on wild living.

Bible Translations with Many Footnotes:

Lexham Bible

And after not many days, the younger son gathered everything and [*Here "and " is supplied because the previous participle ("gathered") has been translated as a finite verb] went on a journey to a distant country, and there he squandered his wealth by [*Here "by " is supplied as a component of the adverbial participle of manner ("living")] living wastefully.

NET Bible®	After ⁴² a few days, ⁴³ the younger son gathered together all he had and left on a journey to a distant country, and there he squandered ⁴⁴ his wealth ⁴⁵ with a wild lifestyle.
	^{42tn} Grk “And after.” Here καί (kai) has not been translated because of differences between Greek and English style.
	^{43tn} Grk “after not many days.”
	^{44tn} Or “wasted.” This verb is graphic; it means to scatter (L&N 57.151).
	^{45tn} Or “estate” (the same word has been translated “estate” in v. 12).
The Spoken English NT	Not long afterwards, the younger son packed up everything ^g and went off to a faraway land. Over there, he wasted his savings through fast living. ^h
Wilbur Pickering’s New T.	Not many days later the younger son, having converted it all, journeyed to a distant country; and there he squandered his wealth living dissolutely.

Literal, almost word-for-word, renderings:

A Faithful Version	And not many days after, the younger son gathered everything together and departed into a distant country. And there he wasted all his substance, living in debauchery.
Analytical-Literal Translation	.
Berean Literal Bible	And not many days later, the younger son having gathered together all, went away into a distant country, and there he wasted his estate, living prodigally.
Context Group Version	And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his wealth with extravagant living.
English Standard Version	Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living.
Green’s Literal Translation	And not many days after, gathering up all things, the younger son went away to a distant country. And there he wasted his property, living dissolutely.
Literal New Testament	AND AFTER NOT MANY DAYS HAVING GATHERED TOGETHER ALL THE YOUNGER SON WENT AWAY INTO A COUNTRY DISTANT, AND THERE WASTED HIS PROPERTY, LIVING DISSOLUTELY.
Literal Standard Version	And not many days after, having gathered all together, the younger son went abroad to a far country, and there he scattered his substance, living riotously;...
Modern Literal Version 2020	And not many days after, the younger son gathered it all together and went-abroad into a far region, and he squandered his estate with riotous living there.
New American Standard	.
New European Version	Not many days later, the younger son gathered into money all he had, and took a journey into a far country; and there he squandered his inheritance in reckless living.
New King James Version	And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal [<i>wasteful</i>] living.
New Matthew Bible	And not long after, the younger son gathered all that he had together, and took his journey into a far country. And there he wasted his goods with riotous living.
World English Bible	And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
Young’s Updated LT	.
The gist of this passage:	The younger son sells his property and goes off to a far country, and spends his money on questionable things.

Luke 15:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, after, behind</i>	preposition	Strong's #3326
ου (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	feminine singular adjective, accusative case	Strong's #4183
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
sunagō (συναγωγή) [pronounced <i>soon-AG-oh</i>]	<i>collecting, assembling (selves, together), gathering (selves together, up, together); convening; specifically entertaining (hospitably); bestowing, coming together, leading into, resorting, taking in</i>	masculine singular, aorist active participle; nominative case	Strong's #4863
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
neos/neōteros (νέος/νεώτερος) [pronounced <i>NEH-os, neh-OH-ter-os</i>]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular adjective; nominative case	Strong's #3501
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207

Translation: And after not many days, the younger son was gathering up his entire inheritance [lit., *all things*] [to take with him when he leaves].

The younger son wasted very little time. He gathered up his entire inheritance. One might suppose that he sold some assets for cold hard cash (that is, for silver or gold). He got the inheritance to a point where he could travel with it, and he did this quickly.

Luke 15:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodēméo (ἀποδημέω) [pronounced ap-ohd-ay-MEH-oh]	<i>to go on a journey, to travel to a far country, to go away into foreign parts, go abroad</i>	3 rd person singular, aorist active indicative	Strong's #589
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
chôra (χώρα, ας, ἡ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; accusative case	Strong's #5561
makrós (μακρός) [pronounced mak-ROSS]	<i>distant, far away, remote; long (in place or time); long, long lasting</i>	feminine singular adjective, accusative case	Strong's #3117

Translation: He travels to a distant country...

The younger son took this money to a distance country. This suggests that this young man is both restless and unhappy about where he is, not realizing that most of his problem with living anywhere is, he is right there.

It appears that he had it in his mind what he wanted to do with all of that money, and he did not need the judgmental eyes of his older brother or father around. Furthermore, who does not see another country as being exotic?

Luke 15:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ekei (ἐκεῖ) [pronounced ehk-ĭ]	<i>there, in or to that place</i>	adverb	Strong's #1563
diaskorpizô (διασκορπίζω) [pronounced dee-as-kor-PIHD-zo]	<i>to disperse, to scatter (abroad), to strew; to dissipate, to separate</i>	3 rd person singular, aorist active indicative	Strong's #1287
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ousía (οὐσία) [pronounced oo-SEE-ah]	<i>property, estate, inheritance; what one has, possessions, substance</i>	feminine singular noun, accusative case	Strong's #3776

Luke 15:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
You will note that we have the possessive pronoun here; but not found when speaking of this boy's father.			
zaō (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular present active participle; nominative case	Strong's #2198.
asôtōs (ἀσώτως) [pronounced as-OH-toce]	<i>wastefully, dissolutely, profligately, loosely</i>	adverb	Strong's #811

Translation: ...and there he dissipated his estate by living wastefully.

Apparently, in a very short time, he spent his money.

When a person has money, there are considerations which he should take about that money. Some ought to be invested, some ought to be set aside for old age and some ought to be set aside in an emergency fund (or some combination of these). Great care must be taken if all of your assets are in cash. This younger son did not manage his money like this at all. He simply spent it. Probably on wine, woman and song.

Luke 15:13 *And after not many days, the younger son was gathering up his entire inheritance [lit., all things] [to take with him when he leaves]. He travels to a distant country and there he dissipated his estate by living wastefully.* (Kukis mostly literal translation)

Obviously, this man was on a **frantic search for happiness**. He did not have it where he was, having no excess money. He did not have it where he was even though he got his inheritance early. When he went to a faraway country, he did not have it there. Then he spent his money foolishly, and that did not bring him happiness either.

Luke 15:13 *This younger son took very little time to gather up all of his inheritance, so that he could take it with him. He planned on leaving and never coming back. He traveled to a distant country and lived there, wasting his wealth away in a very short time, living without a care.* (Kukis paraphrase)

As we study a parable like this (and many of the others), we should bear in mind that there are some common sense economic and establish principles buried in the parable. However, this is not the purpose or thrust of the parable. So, when we take bits and pieces of this parable, and understand what is being implied with regards to divine establishment, that is good; but we should never lose sight of the parable's chief meaning.

And he had spent of his all, and it was a famine—strong—according to the country, and he began to be in need. And traveling, he was joined to one of the citizens of the country of hers, and he sent him to the field of his to feed hogs. And he craved to feed from the carob husks from which were eating the hogs. And no one would give to him.

Luke
15:14–16

But the son [lit., *he*] had spent all of his [inheritance] and a great famine came to be in the country [where he was]. He began to be in [desperate] need [of help]. While traveling, he was joined to one of the citizens of that country, and [this man] sent him into the field to feed [his] hogs. The son [lit., *he*] desired to feed on the carob husks which the hogs were eating, yet no one would give [any food] to him.

In a very short amount of time, the son had spent all of his inheritance, and, around the same time, a great famine took place. He found himself being hungry and alone in that foreign country. While moving about, he was hired by a citizen of that country to feed the hogs. While out in the field, the son found himself desiring to eat the swine feed. Nevertheless, no one gave the young man any food.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And he had spent of his all, and it was a famine—strong—according to the country, and he began to be in need. And traveling, he was joined to one of the citizens of the country of hers, and he sent him to the field of his to feed hogs. And he craved to feed from the carob husks from which were eating the hogs. And no one would give to him.
- Douay-Rheims 1899 (Amer.) And after he had spent all, there came a mighty famine in that country: and he began to be in want.
And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine.
And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.
- Holy Aramaic Scriptures And after he consumed every thing that he had, there was a great famine in that region, and he began to be needy.
And he went and joined himself to one from the sons of the city of that region. And he sent him unto the fields to tend the khazyre {the swine}.
And he was craving to fill his belly with those kharube {carob pods} that those khazyre {swine} were eating. And no one was giving to him.
- James Murdock’s Syriac NT And when he had consumed all that he had, there occurred a great famine in that place; and he began to be in want.
And he went and connected himself with one of the citizens of that place: and he sent him into the field to tend swine.
And he longed to fill his belly with those pods which the swine ate: and no one gave to him.
- Original Aramaic NT And when he had spent everything that he had, there was a great famine in that country and he began to be wanting.
And he joined himself to one of the citizens of that country, and he sent him to a field to herd pigs.
And he longed to fill* his belly from the carob pods that the pigs were eating, and no man was giving anything to him.
- Lamsa Peshitta (Syriac) “And when he had spent everything that he had, there was a great famine in that country and he began to be wanting.”
And he joined himself to one of the citizens of that country, and he sent him to a field to herd pigs.

And he longed to fill his belly from the carob pods that the pigs were eating, and no man was giving anything to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when everything was gone, there was no food to be had in that country, and he was in need. And he went and put himself into the hands of one of the people of that country, and he sent him into his fields to give the pigs their food. And so great was his need that he would have been glad to take the pigs' food, and no one gave him anything.
Bible in Worldwide English	He spent everything he had. There was no food in that country for a long time. He began to be in trouble. So he went to stay with a man in the country who had a farm. The man sent him out to his farm to feed the pigs. He would have been glad to eat the food the pigs ate. But no one gave him anything.
Easy English	After he had spent everything, there was no rain in that country. There was almost no food anywhere. So the young man had nothing to eat. He went to a man who lived in that country. He asked to work for him. So the man sent him into his fields to give food to his pigs. Nobody gave him anything to eat. He even wanted to eat the food that the pigs were eating. But he had nothing.
Easy-to-Read Version–2008	After he spent everything he had, there was a terrible famine throughout the country. He was hungry and needed money. So he went and got a job with one of the people who lived there. The man sent him into the fields to feed pigs. He was so hungry that he wanted to eat the food the pigs were eating. But no one gave him anything.
<i>God's Word™</i>	He had nothing left when a severe famine spread throughout that country. He had nothing to live on. So he got a job from someone in that country and was sent to feed pigs in the fields. No one in the country would give him any food, and he was so hungry that he would have eaten what the pigs were eating.
Good News Bible (TEV)	He spent everything he had. Then a severe famine spread over that country, and he was left without a thing. So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. He wished he could fill himself with the bean pods the pigs ate, but no one gave him anything to eat.
J. B. Phillips	And when he had run through all his money, a terrible famine arose in that country, and he began to feel the pinch. Then he went and hired himself out to one of the citizens of that country who sent him out into the fields to feed the pigs. He got to the point of longing to stuff himself with the food the pigs were eating and not a soul gave him anything.
<i>The Message</i>	After he had gone through all his money, there was a bad famine all through that country and he began to feel it. He signed on with a citizen there who assigned him to his fields to slop the pigs. He was so hungry he would have eaten the corn-cobs in the pig slop, but no one would give him any.
NIRV	He spent everything he had. Then the whole country ran low on food. So the son didn't have what he needed. He went to work for someone who lived in that country. That person sent the son to the fields to feed the pigs. The son wanted to fill his stomach with the food the pigs were eating. But no one gave him anything.
New Life Version	When all his money was spent, he was hungry. There was no food in the land. He went to work for a man in this far away country. His work was to feed pigs. He was so hungry he was ready to eat the outside part of the ears of the corn the pigs ate because no one gave him anything.
New Simplified Bible	»He spent everything! When a famine spread over that country he was left with nothing.

»He went to work for a citizen of that country who sent him to his farm to take care of the pigs. He wanted to eat the Carob bean pods the pigs ate, but no one gave him anything to eat.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>When his coins were all gone, a drought struck the area. He was suddenly poor and starving.</p> <p>He managed to land a job on a farm there. The farmer gave him the chore of going out into the fields and feeding the pigs.[4] The young man got so hungry at one point that he considered eating the pig food: carob pods.[5] No one gave him anything to help him out.</p> <p>⁴15:15 Pigs were considered ritually unclean animals. Jews were to have nothing to do with them (Leviticus 11:7-8).</p> <p>⁵15:16 Carob pods grow on hearty carob trees that can withstand harsh climate and droughts. The trees are native to the Middle East. The fruit hanging on the trees look a little like huge green beans curled up like a fishhook. When we break open those husks, we find hard, bean-like pods that many people eat like they eat nuts – dried or roasted. They taste mildly sweet. Bakers use them as a chocolate substitute in cakes and cookies. They're also known as St. John's bread. They're harvested in the fall of the year, before the winter rains.</p>
Contemporary English V.	<p>He had spent everything, when a bad famine spread through that whole land. Soon he had nothing to eat. He went to work for a man in that country, and the man sent him out to take care of his pigs. He would have been glad to eat what the pigs were eating, but no one gave him a thing.</p>
The Living Bible	<p>About the time his money was gone a great famine swept over the land, and he began to starve. He persuaded a local farmer to hire him to feed his pigs. The boy became so hungry that even the pods he was feeding the swine looked good to him. And no one gave him anything.</p>
New Berkeley Version New Living Translation	<p>.</p> <p>About the time his money ran out, a great famine swept over the land, and he began to starve. He persuaded a local farmer to hire him, and the man sent him into his fields to feed the pigs. The young man became so hungry that even the pods he was feeding the pigs looked good to him. But no one gave him anything.</p>
UnfoldingWord Simplified T.	<p>After he had spent all his money, there was a severe famine throughout that country. Soon he did not have anything left to live on. So he went to a man who lived in that country and asked him to hire him. So the man sent him out to his fields to feed his pigs. He became so hungry that he wished he could eat the bean pods that the pigs ate, yet no one gave him anything.</p>
William's New Testament	<p>After he had spent it all, a severe famine struck that country, and he began to suffer want. So he went and hired himself out to a citizen of that country, and he sent him to his fields to feed hogs. And often he craved to fill himself with the carob-pods which the hogs were eating, and nobody gave him a bite.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'Then after he'd spent [all his money], A famine came to that land, Which left him in a very bad spot. 'So he went to work for a man in that place That sent him to watch over his pigs. And soon he even started longing For the carob pods he was feeding the pigs,</p>
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For the man gave him nothing [to eat].

Beck's American Translation Breakthrough Version	After he spent everything, a strong famine happened throughout that rural area, and he began to not have enough. And after he traveled, he was stuck like glue to one of the citizens of that rural area. And he sent him into his fields to be feeding hogs. And he was desiring to be full from the carob tree pods that the hogs were eating. And no one gave to him.
Common English Bible	"When he had used up his resources, a severe food shortage arose in that country and he began to be in need. He hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. He longed to eat his fill from what the pigs ate, but no one gave him anything.
A. Campbell's Living Oracles	When all was spent, a great famine came upon that land, and he began to be in want. Then he applied to one of the inhabitants of the country, who sent him into his fields to keep swine. And he desired to appease his hunger with the husks on which the swine were feeding; for no person gave him anything.
New Advent (Knox) Bible	Then, when all was spent, a great famine arose in that country, and he found himself in want; whereupon he went and attached himself to a citizen of that country, who put him on his farm, to feed swine. He would have been glad to fill his belly with husks, such as the swine used to eat; but none was ready to give them to him.
NT for Everyone	'When he had spent it all, a severe famine came on that country, and he found himself destitute. So he went and attached himself to one of the citizens of that country, who sent him into the fields to feed his pigs. He longed to satisfy his hunger with the pods that the pigs were eating, and nobody gave him anything.
20 th Century New Testament	After he has spent all that he had, there was a severe famine through all that country, and he began to be in actual want. So he went and engaged himself to one of the people of that country, who sent him into his fields to tend pigs. He even longed to satisfy his hunger with the bean-pods on which the pigs were feeding; and no one gave him anything.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	But after he had lost everything, a terrible famine struck the land, he began to go hungry. He latched onto a citizen there, who sent him into his fields to feed the pigs. And he would have given anything to eat the same food that the pigs enjoyed, yet no man gave him anything.
Revised Ferrar-Fenton Bible	And when he had spent all, the country was visited by a fearful famine; and he began to starve. So having wandered away, he hired himself to one Of the citizens of that country; who sent him upon his farm as a swineherd. And he longed to fill his stomach with the carob-pods, upon which the swine were feeding; but no one gave him any.
Free Bible Version	"After he'd spent everything, the country was hit by a severe famine and he was starving. So he went and took a job with one of the farmers there who sent him to his fields to feed pigs. He was so hungry that he would have eaten even the pig food [Literally, "seed pods the pigs were eating."], but no one gave him anything.
God's Truth (Tyndale)	And when he had spent all that he had, there rose a great dearth through out all that same land, and he began to lack. And he went and clave to a citizen of that same country, which sent him to his field, to keep his swine. And he would fain have filled his belly with the cods that the swine ate: and no man gave him.
International Standard V	After he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went out to work for one of the citizens of that country, who sent him into his fields to feed pigs. No one would give him anything,

even though he would gladly have filled himself with the husks the pigs were eating.

UnfoldingWord Literal Text
Weymouth New Testament

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At last, when he had spent everything, there came a terrible famine throughout that country, and he began to feel the pinch of want. So he went and hired himself to one of the inhabitants of that country, who sent him on to his farm to tend swine; and he longed to make a hearty meal of the pods the swine were eating, but no one gave him any.

Wikipedia Bible Project

Once he'd spent all he had, a severe famine took place in that country and he started to be in need. So he went and got a job from one of the landowners there who sent him off to his fields to feed pigs. He was so hungry that he would have even eaten the seed-pods the pigs were eating, but no one gave him anything.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Having spent everything, he was hard pressed when a severe famine broke out in that land. So he hired himself out to a well-to-do citizen of that place, and was sent to work on a pig farm. So famished was he, that he longed to fill his stomach even with the food given to the pigs, but no one offered him anything.

The Heritage Bible

And his having spent all things, there was a strong famine down on that region, and he began to lack.

And going he was joined to one townsman of that region, and he dispatched him into his fields to pasture hogs.

And he set his heart upon gorging his stomach from the husks which the hogs ate, and absolutely no one gave to him.

New American Bible (2002)

When he had freely spent everything, a severe famine struck that country, and he found himself in dire need.

So he hired himself out to one of the local citizens who sent him to his farm to tend the swine.

And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any.

New Catholic Bible

When he had spent it all, a severe famine afflicted that country, and he began to be in need. So he went and hired himself out to one of the local inhabitants who sent him to his farm to feed the pigs.^[g] He would have willingly filled his stomach with the pods that the pigs were eating, but no one gave him anything.

[g] *Pigs*: unclean animals for the Jews.

New English Bible—1970

He had spent it all, when a severe famine fell upon that country and he began to feel the pinch. So he went and attached himself to one of the local landowners, who sent him on to his farm to mind the pigs. He would have been glad to fill his belly with Some witnesses read: to have his fill of ... the pods that the pigs were eating; and no one gave him anything.

New Jerusalem Bible

'When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch; so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled himself with the husks the pigs were eating but no one would let him have them.

NRSV (Anglicized Cath. Ed.)

When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with [Other ancient authorities read *filled his stomach with*] the pods that the pigs were eating; and no one gave him anything.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But after he had spent it all, a severe famine arose throughout that country, and he began to feel the pinch. "So he went and attached himself to one of the citizens of that country, who sent him into his fields to feed pigs. He longed to fill his stomach with the carob pods the pigs were eating, but no one gave him any.
Holy New Covenant Trans.	...he spent everything he had. Then the land became very dry and it did not rain. There was not enough food to eat anywhere in that country. He began to starve. So he went and got a job with one of the important men of that country. The man sent him into the fields to feed pigs. The boy was so hungry that he wanted to stuff himself with the food which the pigs were eating. No one was giving him anything.
The Scriptures 2009	"And when he had spent all, there arose a severe scarcity of food throughout that land, and he began to be in need. "And he went and joined himself to one of the citizens of that country, and he sent him to his fields to feed pigs. "And he was longing to fill his stomach with the pods which the pigs were eating, and no one gave to him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...spending but him all [things] becomes Famine Strong in the land that and He begins to be run (out) and Going [He] is attached [to] one [man] [of] the citizens [of] the land that and [He] sends him to the fields [of] him to feed pigs and [He] desired to be satisfied from the pods which* ate The Pigs and No [Man] gave {something} [to] him...
Alpha & Omega Bible	NOW WHEN HE HAD SPENT EVERYTHING, A SEVERE FAMINE OCCURRED IN THAT COUNTRY, AND HE BEGAN TO BE IMPOVERISHED. SO HE WENT AND HIRED HIMSELF OUT TO ONE OF THE CITIZENS OF THAT COUNTRY, AND HE SENT HIM INTO HIS FIELDS TO FEED SWINE. AND HE WOULD HAVE GLADLY FILLED HIS STOMACH WITH THE PODS THAT THE SWINE WERE EATING, AND NO ONE WAS GIVING ANYTHING TO HIM.
Awful Scroll Bible	(")Thereupon he being squandered it all, there itself occurred a severe famine along that region, and himself began to become deficient. (")Then coming to be proceeded, he became joined to one of the citizens of that region, and he directed him to his farms, to feed swine. (")Indeed he remains raging-over to be filled his belly, from the carob pods which the swine sustain to eat, and yet-not-one retains to give it to him.
Concordant Literal Version	Now, he spending all, a severe famine occurred in that country, and he begins to be in want." And, going, he was joined to one of the citizens of that country, and he sends him into his fields to graze hogs." And he yearned to be satisfied with the little carob pods which the hogs ate, and no one gave to him."
exeGesés companion Bible	...and he spends it all: and a mighty famine becomes in that region; and he begins to lack: and he goes and joins himself to a citizen of that region: and he sends him into his fields to graze swine: and he pants to fill his belly with the pods the swine eat: and no one gives him.
Orthodox Jewish Bible	And when he had spent everything, there came a severe ra'av (famine) throughout that aretz, and he began to be nitzrach (needy). And he went and became associated with one of the citizens of that aretz, and he sent him into his fields to feed chazirim, [VAYIKRA 11:7]

And he was longing to fill his mogen (stomach) with the pods which the chazirim were eating, and no one was giving anything to him.

Rotherham's Emphasized B. And [when he had spent all] there arose a mighty famine throughout that country,—and [he] began to be in want. And he went his way, and joined himself unto one of the citizens of that country, and he sent him into his fields to be feeding swine.

And he used to long to be filled with the pods which the swine were eating; and [no man] was giving unto him.

Expanded/Embellished Bibles:

The Amplified Bible

Now when he had spent everything, a severe famine occurred in that country, and he began to do without and be in need. So he went and forced himself on one of the citizens of that country, who sent him into his fields to ^[a]feed pigs. He would have gladly eaten the [carob] pods that the pigs were eating [but they could not satisfy his hunger], and no one was giving *anything* to him.

[a] This would have seemed especially disgusting to Jesus' Jewish listeners because pigs were ceremonially unclean animals, forbidden to them as food.

An Understandable Version

And when he had spent everything [*he had*], a severe famine occurred in that country and he became desperate for food. So, he went to work for one of the citizens of that country who sent him to his fields to feed his hogs. Now he wanted to fill his stomach with the [*carob*] pods the hogs were eating, but no one gave him any [*or perhaps, anything else*].

The Expanded Bible

After he had spent everything, a time came when there was ·no food anywhere [^La severe famine] in the country, and the son ·was poor and hungry [^Lbegan to be in need]. So he ·got a job with [hired himself out to] one of the citizens there who sent the son into the fields to feed pigs [^Cdegrading work, since pigs were ritually unclean and detestable animals to Jews]. The son was so hungry that he wanted to ·eat [or fill his stomach with] the pods the pigs were eating, but no one gave him anything.

Jonathan Mitchell NT

"Now after his expending everything (= using up all his money and possessions), a severe famine was birthed down on that country (or: occurred that extended throughout that region), and he himself began to be caused to progressively fall behind so as to be in want and need (= he became nearly destitute, facing starvation).

"And so, after making his way [from place to place around the area], he was joined (glued together) to one (= put in the service of a person) of the citizens of that country, and [that person] sent him into his fields to continue tending and grazing young pigs (hogs; swine).

"As time went on, he kept on having a strong desire to be fed, until satisfied, from out of the little horn-shaped pods of the carob trees which the young pigs were habitually eating – and still, no one was giving [anything] to him.

P. Kretzmann Commentary

Verses 14-19

Folly and repentance:

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

Syndein/Thieme

~~ And when he had spent all, there arose a mighty famine in that land. And he began to be in want.

~~ And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

~~ And he kept on longing to have filled his belly with the husks that the swine did eat. And no man gave unto him {he didn't even get paid - must have done a lousy job}.

Translation for Translators

After he had spent all his money, there was a great famine throughout that country. And soon he did not have enough *food* to eat. So he went to one of the landowners in that area and asked for work. The man sent him to work taking care of the pigs in his field. *Because he was very hungry*, he would have been glad to eat the bean pods that the pigs ate. But no one gave him anything to eat.

The Voice

Jesus: He was broke, a terrible famine struck that land, and he felt desperately hungry and in need. He got a job with one of the locals, who sent him into the fields to feed the pigs. The young man felt so miserably hungry that he wished he could eat the slop the pigs were eating. Nobody gave him anything.

Bible Translations with Many Footnotes:

Lexham Bible

And after [*Here “after” is supplied as a component of the temporal genitive absolute participle (“had spent”)] **he had spent everything, there was a severe famine throughout that country, and he began to be in need.**

And he went and [*Here “and” is supplied because the previous participle (“went”) has been translated as a finite verb] **hired himself out to one of the citizens of that country, and he sent him into his fields to tend pigs.**

And he was longing to fill his stomach with [Some manuscripts have “to stuff himself with”] **the carob pods that the pigs were eating, and no one was giving anything** [*Here the direct object is supplied from context in the English translation] **to him.**

NET Bible®

Then⁴⁶ after he had spent everything, a severe famine took place in that country, and he began to be in need. So he went and worked for⁴⁷ one of the citizens of that country, who⁴⁸ sent him to his fields to feed pigs.⁴⁹ He⁵⁰ was longing to eat⁵¹ the carob pods⁵² the pigs were eating, but⁵³ no one gave him anything.

^{46tn} Here δέ (de) has been translated as “then” to indicate the sequence of events in the parable. Greek style often begins sentences or clauses with “and,” but English style generally does not.

^{47tn} Grk “joined himself to” (in this case an idiom for beginning to work for someone).

^{48tn} Grk “and he.” Here the conjunction καί (kai) and the personal pronoun have been translated by a relative pronoun to improve the English style.

^{49sn} To a Jew, being sent to the field to feed pigs would be an insult, since pigs were considered unclean animals (Lev 11:7).

^{50tn} Grk “And he.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{51tn} Or “would gladly have eaten”; Grk “was longing to be filled with.”

^{52tn} This term refers to the edible pods from a carob tree (BDAG 540 s.v. κεράτιον). They were bean-like in nature and were commonly used for fattening pigs, although they were also used for food by poor people (L&N 3.46).

^{53tn} Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

The Passion Translation

“With everything spent and nothing left, he grew hungry, for there was a severe famine in that land. So he begged a farmer in that country to hire him. The farmer hired him and sent him out to feed the pigs. The son was so famished, he was willing to even eat the slop given to the pigs,^[g] because no one would feed him a thing.

^[g] This would be degrading to anyone, but especially to a Jew, who was forbidden to raise swine.

The Spoken English NT

And when he'd spent it all, there was a severe famine all over that land, and he started to go short. He went and joined on with one of the citizens of that land, and that man sent him out to his fields to take care of the pigs. And he kept wishing he

could fill his stomachⁱ with the carob pods that the pigs used to eat. And no one was giving him anything.

ⁱ Lit. "And he was longing to get full."

Wilbur Pickering's New T.

But when he had spent it all, there was a severe famine throughout that country, and he began to be in need. Then he went and attached himself to a citizen of that country, who sent him into his fields to feed pigs. He would gladly have filled his stomach with the carob pods⁴ that the pigs were eating, but no one gave him anything.⁵

⁽⁴⁾ I suppose those pods were not edible for a human being, or he could doubtless have managed a few.

⁽⁵⁾ Besides the economic crisis, he was a foreigner, and a stupid one at that. Why throw good money after bad?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Then when he had spent all, a severe famine occurred throughout that country, and he began to be having need. "And having gone, he was joined to [or, hired out to] one of the citizens of that country, and he sent him to the farms to be feeding pigs. "And he was longing to fill his stomach from the carob pods which the pigs were eating, and no one was giving [anything] to him.
Charles Thomson NT	And when he had spent all, there came a grievous famine over all that country, and he began to be in want. So he went and connected himself with one of the citizens of that country who sent him to his farm to feed swine, and he was fain to fill his belly with the carob pods which the swine were eating, as nobody gave him any thing.
Context Group Version	And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he desired to have filled his belly with the pods that the swine ate: and no man gave to him.
Holy B. Improved Ed. (1912)	And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he longed to be filled with the carob-pods [The pods of the carob tree were used for food of animals, but would be wretched food for men] which the swine were eating; and no one gave [food] to him.
Legacy Standard Bible Modern Literal Version 2020	. Now having spent all, a mighty famine happened throughout that region, and he began to come-short of <i>money</i> . And traveling away, he joined himself to one of the citizens of that region, and he sent him into his fields to feed swine. And he was desiring to fill his belly from the carob pods of which the swine were eating, and no one was giving <i>anything</i> to him.
New American Standard	Now when he had spent [Or <i>wasted</i>] everything, a severe famine occurred in that country, and he began doing without. So he went and hired himself out to [Lit <i>joined himself to</i>] one of the citizens of that country, and he sent him into his fields to feed pigs. And he longed to have his fill of the carob pods that the pigs were eating, and no one was giving him <i>anything</i> .
New Matthew Bible	And when he had spent all that he had, there arose a great dearth throughout all that same land, and he began to be in want. And he went and attached himself to a citizen of that same country, who sent him to his field to keep his swine. And he would gladly have filled his belly with the pods that the swine ate, but no man gave to him.
NT (Variant Readings)	And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that

country; and he sent him into his fields to feed swine. And he °would gladly have filled [his belly] with the husks that the swine did eat: and no man gave unto him.
 °CT-would gladly have been filled with the husks...

Revised Geneva Translation “Now, when he had spent everything, there arose a great famine throughout that land. And he began to be in want.

“Then he went and kept company with a citizen of that country. And he sent him to his farm to feed swine.

“And he would have filled his belly with the husks that the swine ate, but no one gave him any.

Revised Young's Lit. Trans. ...and he having spent all, there came a mighty famine on that country, and himself began to be in want; and having gone on, he joined himself to one of the citizens of that country, and he sent him to the fields to feed swine, and he was desirous to fill his belly from the husks that the swine were eating, and no one was giving to him.

The gist of this passage: After the young man has spent all of his money, a famine overtook the land. Even though he found himself a job feeding pigs, he was still starving.

Luke 15:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dapanáō (δαπανάω) [pronounced <i>dap-an-AH-oh</i>]	<i>spending, (in a good sense) incurring cost (expense), or (in a bad sense) wasting, squandering, consuming</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #1159
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956

This is the second time that this word shows up in this narrative, with the same morphology.

Translation: But the son [lit., he] had spent all of his [inheritance]...

The younger son, who took all of his inheritance to another country, spent all of it. Maybe it was a few months, maybe it was a few years; but he apparently practiced no common sense with having such a large sum of money. The son made no provision for future income, so once this money was gone, it was gone.

This describes the experience of many lottery winners. They were not good with money to begin with; and then having a great deal of money did not result in them becoming good with money in the aftermath. A lottery winner can find himself going through hundreds of thousands and even millions of dollars in the first year, with little to show for it.

Luke 15:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
limos (λιμός) [pronounced lee-MOSS]	<i>famine, hunger, scarcity of harvest</i>	masculine singular noun, nominative case	Strong's #3042
ischuros (ἰσχυρός) [pronounced is-khoo-ROSS]	<i>strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant</i>	feminine singular comparative adjective; nominative case	Strong's #2478
We would expect a masculine singular adjective to match the noun that it modifies. However, this is a feminine singular adjective in the Westcott Hort text; but a masculine singular adjective in the Scrivener Textus Receptus and in the Robinson/Pierpont Byzantine Greek text.			
Although this is not really a big deal here, usually when text is changed, intentionally or unintentionally, it is from a difficult reading to a simpler reading.			
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
chōra (χώρα, ας, ῆ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; accusative case	Strong's #5561

Translation: ...and a great famine came to be in the country [where he was].

The timing for this young man could not have been worse. He lacked the means to get what he needed; and the country itself was suffering a great famine. In a prosperous country, many people with little or no means can survive. We have hundreds of thousands of homeless in the United States, and they are managing to live because we are still a prosperous country. This could change in a very short amount of time, given the circumstances which we are in (I write this in 2023).

Luke 15:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
archomai (ἄρχομαι) [pronounced <i>AR-khom-ah-ee</i>]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756
husterēō (ὑστερέω) [pronounced <i>hoos-ter-EH-oh</i>]	<i>to come late, to be behind; to lack, to be in need, to be in want; to fall short, to be deficient</i>	present passive infinitive	Strong's #5302

Translation: He began to be in [desperate] need [of help].

The young man experienced something that I suspect he never experienced before—true hunger. Hunger where there was no relief from it.

He was brought up in a good home where his parents not only provided their needs, but his father had apparently done well by his family, and there was a great deal of money set aside.

The boy recognized that he was in desperate straits. His money was all gone, and he could not even feed himself.

Luke 15:14 But the son [lit., he] had spent all of his [inheritance] and a great famine came to be in the country [where he was]. He began to be in [desperate] need [of help]. (Kukis mostly literal translation)

Luke 15:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine singular, aorist (deponent) passive participle; nominative case	Strong's #4198
kollaō (κολλάω) [pronounced <i>kohl-LAH-oh</i>]	<i>to glue, to glue together, to cement, to fasten together; to join or fasten firmly together; to join one's self to, cleave to; to cling to</i>	3 rd person singular, aorist passive indicative	Strong's #2853
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, eh-n</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; dative, locative or instrumental case	Strong's #1520

Luke 15:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
polítai (πολίται) [pronounced pohl-EE-tie]	<i>citizens; inhabitants of any city or country; associations of another in citizenship; fellow citizens, fellow countrymen</i>	masculine plural noun, genitive/ablative case	Strong's #4177
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
chôra (χώρα, ας, ῆ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; genitive/ablative case	Strong's #5561
ekeinês (ἐκείνης) [pronounced ehk-EE-nace]	<i>of her [it], her, hers, its; from her [it]</i>	3 rd person feminine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565

Translation: While traveling, he was joined to one of the citizens of that country,...

During his travels in that country, he was somehow attached to a particular citizen of that country. We do not know any details here or even if this attachment occurred before or after his money was gone. Given that the verb is in the passive voice, I would assume that circumstances simply overcame this man, and this was a last ditch effort to save himself. Perhaps he was in a position of slavery or some sort of servitude.

Luke 15:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pepō (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	3 rd person singular, aorist active indicative	Strong's #3992
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 15:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
agros (ἀγρός) [pronounced ah-GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine plural noun, accusative case	Strong's #68
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
boskô (βόσκω) [pronounced BOSS-koh]	<i>to feed, to graze, to pasture</i>	present active infinitive	Strong's #1006
choiros (χοῖρος) [pronounced KHOY-ross]	<i>swine, pigs, hogs</i>	masculine plural noun; accusative case	Strong's #5519

Translation: ...and [this man] sent him into the field to feed [his] hogs.

The man to whom he was attached decided to put the boy to work, and he sent him out to feed the hogs. As you may be well aware, the Jews consider the pig to be unclean, as it is so referred to in Scripture. Compare with Leviticus 11:7 and Deuteronomy 14:8. See **Leviticus 11** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information.

Luke 15:15 While traveling, he was joined to one of the citizens of that country, and [this man] sent him into the field to feed [his] hogs. (Kukis mostly literal translation)

Luke 15:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epithumêō (ἐπιθυμέω) [pronounced ehp-ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	3 rd person singular, imperfect active indicative	Strong's #1937
chortazô (χορτάζω) [pronounced khor-TAD-zoh]	<i>to feed, to fill, to satisfy, to satiate; to gorge (supply food in abundance)</i>	aorist passive infinitive	Strong's #5526
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537

Luke 15:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
kerátion (κεράτιον) [pronounced <i>kehr-AT-ee-on</i>]	<i>carob pod, husk</i>	neuter plural noun, genitive/ablative case	Strong's #2769
Thayer: <i>The name of the fruit, Ceratonia silqua or carobtree (called also John's Bread [from the notion that its pods, which resemble those of the "locust", constituted the food of the Baptist]. This fruit was shaped like a horn and has a sweet taste; it was and is used not only for fattening swine, but as an article of food by the lower classes.</i> ¹³			
hôn (ὧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
esthiô (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	3 rd person singular, imperfect active indicative	Strong's #2068
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
choiros (χοῖρος) [pronounced <i>KHOY-ross</i>]	<i>swine, pigs, hogs</i>	masculine plural noun; nominative case	Strong's #5519

Translation: The son [lit., *he*] desired to feed on the carob husks which the hogs were eating,...

Apparently the young man was paid with something, but he did not get enough to eat. He was on a starvation diet (which was probably a portion of his pay).

The young man is so hungry, he feels that he might even feed on these nearly inedible carob husks which he feeds to the hogs (given the way that they are described, this suggests that they were less edible than they are now).

Ripened Carob Husks (a photograph); from [Wikipedia](#); accessed April 4, 2023.

We do not know about whatever changes have taken place for this plant and its fruit over the past 2000 years. Today, it is considered to be edible by man, either freshly harvested or dried (it must be dried in order to keep the seeds from going bad). It is actually a fairly healthy food



¹³ Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, Strong's #2769.

and it appears to be well-suited for the climate of the Mediterranean region.

These trees tend to take a long time to grow to a mature, fruit bearing stage (it takes 20–25 years to reach a full bearing stage). Seeing as this land had just suffered a drought, fruit production for these trees would have been low. *Carob pod meal is also used as an energy-rich feed for livestock, particularly for ruminants, though its high tannin content may limit this use.*¹⁴ So, even this crop, considered at that time properly fed to pigs, was not enough for this young man. He apparently had eaten some of the seeds, but there was clearly not enough to sustain him and the pigs both.

There are, apparently, dietary benefits from eating carob. Again, we do not know what breeding or genetic modifications have been made on this plant over the past 2000 years.

Luke 15:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
οὐδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, imperfect active indicative	Strong's #1325
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...yet no one would give [any food] to him.

My interpretation of this final phrase is, there is no food coming to this young man. At best, he can eat along side the hogs.

Luke 15:16 The son [lit., *he*] desired to feed on the carob husks which the hogs were eating, yet no one would give [any food] to him. (Kukis mostly literal translation)

Luke 15:14–16 But the son [lit., *he*] had spent all of his [inheritance] and a great famine came to be in the country [where he was]. He began to be in [desperate] need [of help]. While traveling, he was joined to one of the citizens of that country, and [this man] sent him into the field to feed [his] hogs. The son [lit., *he*] desired to feed on the carob husks which the hogs were eating, yet no one would give [any food] to him. (Kukis mostly literal translation)

The young man found himself in a very difficult position. Under normal conditions, doing what he was doing would have resulted in enough food to eat. However, since this was a famine, there was simply not enough to go around.

¹⁴ From <https://en.wikipedia.org/wiki/Carob> accessed April 4, 2023.

Luke 15:14–16 In a very short amount of time, the son had spent all of his inheritance, and, around the same time, a great famine took place. He found himself being hungry and alone in that foreign country. While moving about, he was hired by a citizen of that country to feed the hogs. While out in the field, the son found himself desiring to eat the swine feed. Nevertheless, no one gave the young man any food. (Kukis paraphrase)

And into himself he has come, he was declaring, 'How much day laborers of the father of mine keep on having in abundance loaves, but I in famine here I am being put to death.

Luke
15:17

And he came to himself [and] declared, 'How much in abundance of bread do my father's paid laborers have? But I am here, dying with [great] hunger.

The son considered what happened and he began to think to himself, 'My father's employees are far better off than I am; I am here dying of hunger.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And into himself he has come, he was declaring, 'How much day laborers of the father of mine keep on having in abundance loaves, but I in famine here I am being put to death.
Douay-Rheims 1899 (Amer.)	And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger!
Holy Aramaic Scriptures	And when he came to himself, he said, "Now, how many servants are there at my father's house who have plenty of bread, and here I am with my hunger, and I am perishing!
James Murdock's Syriac NT	And when he came to himself, he said: How many hired servants are now at my father's house, who have bread enough, and I am here perishing with hunger.
Original Aramaic NT	And when he came to himself, he said, 'Now, how many hired servants are in my father's house who have plenteous bread for themselves, and here I am dying with hunger!'
Lamsa Peshitta (Syriac)	And when he came to himself, he said, 'Now, how many hired servants are in my father's house who have plenteous bread for themselves, and here I am dying with hunger!'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when he came to his senses, he said, What numbers of my father's servants have bread enough, and more, while I am near to death here through need of food!
Bible in Worldwide English	Then he started to get sense. He said, "My father has many men who work for him. They have plenty of food. But here I am dying because I have nothing to eat!
Easy English	Then the son began to think about what he had done. He said to himself, "My father has many servants, and they have plenty of food to eat. They even have more food than they need. But I will die here because I do not have any food.
Easy-to-Read Version–2008	"The son realized that he had been very foolish. He thought, 'All my father's hired workers have plenty of food. But here I am, almost dead because I have nothing to eat.
God's Word™	"Finally, he came to his senses. He said, 'How many of my father's hired men have more food than they can eat, while I'm starving to death here?

Good News Bible (TEV)	At last he came to his senses and said, 'All my father's hired workers have more than they can eat, and here I am about to starve!
J. B. Phillips	Then he came to his senses and cried aloud, 'Why, dozens of my father's hired men have got more food than they can eat and here I am dying of hunger!
<i>The Message</i>	"That brought him to his senses. He said, 'All those farmhands working for my father sit down to three meals a day, and here I am starving to death.
NIRV	"Then he began to think clearly again. He said, 'How many of my father's hired servants have more than enough food! But here I am dying from hunger!
New Life Version	"He began to think about what he had done. He said to himself, 'My father pays many men who work for him. They have all the food they want and more than enough. I am about dead because I am so hungry.
New Simplified Bible	»Finally it dawned on him, my father s hired workers have more than they can eat and I am about to starve!

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	He eventually came to his senses. He said, 'Back home, even my father's hired workers have plenty of food to eat, with leftovers. And here I am starving to death.
Contemporary English V.	Finally, he came to his senses and said, "My father's workers have plenty to eat, and here I am, starving to death!
The Living Bible	.
New Berkeley Version	.
New Living Translation	"When he finally came to his senses, he said to himself, 'At home even the hired servants have food enough to spare, and here I am dying of hunger!
The Passion Translation	"Humiliated, the son finally realized what he was doing and he thought, 'There are many workers at my father's house who have all the food they want with plenty to spare. They lack nothing. Why am I here dying of hunger, feeding these pigs and eating their slop?
UnfoldingWord Simplified T.	Finally he began to think clearly about how foolish he had been and he said to himself: 'All of my father's hired servants have more than enough food to eat, but here I am dying because I do not have anything to eat!
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	'Then when he came to his senses, He thereafter asked of himself: <i>'Since my father's hired-hands have plenty of bread, Why am I here, dying from hunger?</i>
Beck's American Translation	.
Breakthrough Version	When he came to himself, he was declaring, 'How many paid workers of my father have loaves of bread left over, but I am being ruined here by a famine.
Common English Bible	.
A. Campbell's Living Oracles	At length, coming to himself, he said, How many hirelings has my father, who have all more bread than suffices them, while I perish with hunger!
New Advent (Knox) Bible	Then he came to himself, and said, How many hired servants there are in my father's house, who have more bread than they can eat, and here am I perishing with hunger!
NT for Everyone	'He came to his senses. "Just think!" he said to himself. "There are all my father's hired hands with plenty to eat – and here am I, starving to death!
20 th Century New Testament	But, when he came to himself, he said 'How many of my father's hired servants have more bread than they can eat, while here am I starving to death!

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	When he came to his senses, [Lit to himself] he said, 'How many of my father's hired workers have more than enough food, and here I am dying of hunger! [Or dying in the famine; v. 14]
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	"At length, on coming to himself, he said; 'How many servants of my father have bread, aye, and more than enough, while here I am dying of hunger!
Free Bible Version	When he came to his senses, he said to himself, of my father's workers have more than enough to eat—why am I dying from hunger here?
God's Truth (Tyndale)	.
International Standard V	Then he came to his senses and said, How many of my fathers hired men have more food than they can eat, and here I am starving to death!
Montgomery NT	"When he came to himself he said: "'How many of my father's hired men have bread enough and to spare, while I am perishing of hunger!
UnfoldingWord Literal Text	But when the young son came to himself, he said,' How many of my father's hired servants have more than enough food, and I am here, dying from hunger!
Urim-Thummim Version	And when he came to himself he said, how many hired slaves of my dad's have bread enough and extra, and here I perish with hunger!
Weymouth New Testament	"But on coming to himself he said, "'How many of my father's hired men have more bread than they want, while I here am dying of hunger!
Wikipedia Bible Project	When reality hit him, he said to himself, "How many of my father's workers have more than enough to eat, and I'm dying here from hunger!

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And coming to himself, he said, How many wage earners of my father's super-abound in bread, and I am being destroyed from scarcity of food!
New American Bible (2002)	.
New Catholic Bible	"Then he came to his senses and said, 'How many of my father's hired workers have more food than they can consume, while here I am, dying of hunger.
New English Bible–1970	Then he came to his senses and said, "How many of my father's paid servants have more food than they can eat, and here am I, starving to death!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"At last he came to his senses and said, 'Any number of my father's hired workers have food to spare; and here I am, starving to death!
Holy New Covenant Trans.	"Finally, the boy realized that he had been very foolish. He thought, of my father's hired servants have plenty of food; yet here I am about to die because I have nothing to eat.
Tree of Life Version	"But when he came to his senses, he said, 'How many of my father's hired workers have food overflowing, but here I am dying of hunger!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...to himself but Coming [He] said (How) Many Hired [of] the father [of] me are oversupplied breads I but [in] famine here lose...
Awful Scroll Bible	(")Thereupon being came to himself, said, 'How many hired employees of my father abound in breadstuff, yet I myself perish-away famished!
Concordant Literal Version	Now, coming to himself, he averred, 'How many of my father's hired men are being cloyed with bread, yet I am perishing here of famine!"
exeGesés companion Bible	And he comes to himself, and says, How many hirelings of my father have super abundant bread,

Orthodox Jewish Bible	and I destruct with famine! When he came to his senses, his seichel told him, How many of my Abba's sachirim (hired workers) have more than enough okhel (food) and I am perishing here with hunger.
Rotherham's Emphasized B.	But coming to himself he said— How many hired servants of my father_ have bread enough and to spare, Whereas with famine_ here am perishing!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But when he came to his senses, he said, many of my father's hired servants have more than enough bread to eat, and here I am, dying from hunger!
The Expanded Bible	When he realized what he was doing [came to his senses; ^L came to himself], he thought, 'All of my father's servants [hired workers] have plenty of [more than enough; abundant] food [bread]. But I am here, almost dying [perishing] with hunger.
Jonathan Mitchell NT	"Now at some point, coming into (or: to) himself, he affirmed, 'How many of my father's hired workers are surrounded by an abundance of bread yet I, myself, am progressively perishing (loosing myself away) in a famine (or: by deprivation of food)!
P. Kretzmann Commentary Syndein/Thieme Translation for Translators	. Finally he thought clearly about what he had done. He said to himself, 'All of my father's hired servants have plenty of food! They have more [SYN] than they can eat, but here I am dying because I do not have anything to eat [HYP]!
The Voice	Jesus: So he had this moment of self-reflection: " <i>What am I doing here? Back home, my father's hired servants have plenty of food. Why am I here starving to death?</i> "

Bible Translations with Many Footnotes:

Lexham Bible	"But when he [*Here "when " is supplied as a component of the participle ("came") which is understood as temporal] came to himself, he said, 'How many of my father's hired workers have an abundance of food, [Literally "of bread"] and I am dying here from hunger!
NET Bible®	But when he came to his senses ⁵⁴ he said, 'How many of my father's hired workers have food ⁵⁵ enough to spare, but here I am dying from hunger! ^{54tn} Grk "came to himself" (an idiom). ^{55tn} Grk "bread," but used figuratively for food of any kind (L&N 5.1).

Literal, almost word-for-word, renderings:

Berean Literal Bible	But having come to himself, he was saying, 'How many of my father's hired servants have abundance of bread, but here I am perishing with hunger?
Context Group Version English Standard Version	. "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger!
Green's Literal Translation	But coming to himself he said, How many servants of my father have plenty of loaves, and I am perishing with famine.
Literal New Testament	TO HIMSELF BUT HAVING COME HE SAID, HOW MANY HIRED SERVANTS FATHER OF MY HAVE ABUNDANCE OF BREAD, AND I WITH FAMINE AM PERISHING?

Literal Standard Version	And having come to himself, he said, How many hired workers of my father have a superabundance of bread, and I am perishing here with hunger!
Modern Literal Version 2020	Now after he came to himself, he said, How-many of my fathers hired servants are abounding, even of bread? But I am perishing here in famine!
New American Standard	But when he came to his senses [Lit <i>himself</i>], he said, ‘How many of my father’s hired laborers have more than enough bread, but I am dying here from [Lit <i>by</i>] hunger!
Revised Young's Lit. Trans.	'And having come to himself, he said, How many hirelings of my father have a superabundance of bread, and I here with hunger am perishing!

The gist of this passage: The young man suddenly realizes that his father’s servants are better off than he is.

Luke 15:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong’s #1519
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i>]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong’s #1438
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong’s #2064

Translation: And he came to himself,...

The son who spent all of his inheritance began to think reasonably about his situation. *He came to himself*, means, he became logical and considered his situation logically. Perhaps he thought, *what exactly are my options?* Or perhaps he thought, *this is my only option where I will live.* In any case, he honestly evaluates the situation that he finds himself in, and he recognizes that he himself placed himself where he is.

Application: Recognizing that you are the cause of the problem is a difficult thing to do.

What is taking place here is the rebound technique. He is in the process of naming his sins to his father. But, in order to do that, he must first go to his father!

Luke 15:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one’s thoughts, to declare; to say [what is on one’s mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong’s #5346

Luke 15:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
posos (πόσος) [pronounced POHS-oss]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	masculine plural, interrogative or correlative pronoun of amount; nominative case	Strong's #4214
místhios (μίσθιος) [pronounced MIHS-thee-oss]	<i>day laborer, wage earner, hired help, paid servant, employee</i>	masculine plural adjective, accusative case	Strong's #3407
This is a rare word, found only twice in the New Testament. The word for <i>slave</i> occurs many more times.			
του (τουῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, genitive/ablative case	Strong's #3962
μου (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
perisseuô (περισεύω) [pronounced per-iss-SUE-oh]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	3 rd person singular, present middle indicative	Strong's #4052
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine plural noun, genitive/ablative case	Strong's #740

Translation: ...[and] declared, 'How much in abundance of bread do my father's paid laborers have?'

He knows about his father's employees; and they are paid well and they have an abundance of food.

Luke 15:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 15:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
limos (λιμός) [pronounced lee- MOSS]	<i>famine, hunger, scarcity of harvest</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3042
hōde (ὧδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
apollumi (ἀπόλλυμι) [pronounced ap-OL- loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	1 st person singular, present middle indicative	Strong's #622

Translation: But I am here, dying with [great] hunger.

The younger son realizes that, even with the work he is doing, he will die of starvation. There is simply not enough food to go around.

Luke 15:17 And he came to himself [and] declared, 'How much in abundance of bread do my father's paid laborers have? But I am here, dying with [great] hunger. (Kukis mostly literal translation)

Luke 15:17 The son considered what happened and he began to think to himself, 'My father's employees are far better off than I am; I am here dying of hunger. (Kukis paraphrase)

Generally speaking, when I have a quote, within a quote, within a quote, I use italics for that innermost quotation.

Rising up, I will travel face to face with the father of mine and I will say to him, *Father, I have sinned to the heaven and before you; no longer I am deserving to be called a son of you. Make me like one of the day laborers of yours.*

Luke
15:18–19

I will rise up and travel directly to my father and I will say to him, *Father, I have sinned against God [lit., heaven] and in your presence; I am not worthy to be called your son. Make me as one of your employees.*

I know exactly what I need to do. I will go out from here and travel directly to see my father; and I will say to him, *Father, I have sinned against God and I have sinned before you. I am not worthy to be called your son. Please make me as one of your employees. I am willing to start at the bottom.*

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) *Rising up, I will travel face to face with the father of mine and I will say to him, Father, I have sinned to the heaven and before you; no longer I am deserving to be called a son of you. Make me like one of the day laborers of yours.*

Douay-Rheims 1899 (Amer.) I will arise and will go to my father and say to him: Father, I have sinned against heaven and before thee.

Holy Aramaic Scriptures	I am not worthy to be called thy son: make me as one of thy hired servants. I will arise and go to my father and say unto him, "My father, I have sinned against the Heavens, and before you. And therefore I am not worthy that I should be called your son. Make me like one from your hirelings.
James Murdock's Syriac NT	I will arise and go to my father, and say to him: My father, I have sinned against heaven, and before thee; and am no longer worthy to be called thy son. Make me like one of thy hired servants.
Original Aramaic NT	I shall arise and go to my father and say to him, 'My father, I have sinned toward Heaven, and before you. Now I am not worthy to be called your son. Make me as one of your hired servants.'
Lamsa Peshitta (Syriac)	'I shall arise and go to my father and say to him, "My father, I have sinned toward Heaven, and before you.' "Now I am not worthy to be called your son. Make me as one of your hired servants."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I will get up and go to my father, and will say to him, Father, I have done wrong, against heaven and in your eyes: I am no longer good enough to be named your son: make me like one of your servants.
Bible in Worldwide English	I will get up and go to my father. I will say to him, "Father I have been a bad son. I have done wrong to God in heaven and to you. I am not good enough now to be called your son. Let me be like one of these men who work for you."
Easy English	So I will go to my father and tell him, 'I have done bad things against God, and I have done bad things against you. So I am not good enough for you to call me your son any longer. Instead, please accept me as one of your servants.'
Easy-to-Read Version–2008	I will leave and go to my father. I will say to him: Father, I have sinned against God and have done wrong to you. I am no longer worthy to be called your son. But let me be like one of your hired workers.'
<i>God's Word</i> TM	I'll go at once to my father, and I'll say to him, "Father, I've sinned against heaven and you. I don't deserve to be called your son anymore. Make me one of your hired men."
Good News Bible (TEV) J. B. Phillips	.
<i>The Message</i>	I will get up and go back to my father, and I will say to him, "Father, I have done wrong in the sight of Heaven and in your eyes. I don't deserve to be called your son any more. Please take me on as one of your hired men."
NIRV	I'm going back to my father. I'll say to him, Father, I've sinned against God, I've sinned before you; I don't deserve to be called your son. Take me on as a hired hand.' He got right up and went home to his father. A portion of v. 20 is included for context.
New Life Version	I will get up and go back to my father. I will say to him, "Father, I have sinned against heaven. And I have sinned against you. I am no longer fit to be called your son. Make me like one of your hired servants."
New Simplified Bible	I will get up and go to my father. I will say to him, "Father, I have sinned against heaven and against you. I am not good enough to be called your son. But may I be as one of the workmen you pay to work?" »I will go to my father and say: Father I have sinned against God and against you. »I am not fit to be called your son. Treat me as one of your hired workers.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'm going to get the dickens out of here, drag my sorry rear end back to my father, and tell him, "Father, I blew it. What I did was wrong. I hurt heaven and I hurt you. I don't deserve to be called your son anymore. So I'm not asking for you to take me back into the family. Instead, I'm asking you to hire me as one of your workers."
Contemporary English V.	I will go to my father and say to him, 'Father, I have sinned against God in heaven and against you. I am no longer good enough to be called your son. Treat me like one of your workers.'
The Living Bible	I will go home to my father and say, "Father, I have sinned against both heaven and you, and am no longer worthy of being called your son. Please take me on as a hired man."
New Berkeley Version	.
New Living Translation	I will go home to my father and say, "Father, I have sinned against both heaven and you, and I am no longer worthy of being called your son. Please take me on as a hired servant."
The Passion Translation	I want to go back home to my father's house, and I'll say to him, "Father, I was wrong. I have sinned against you. I'll never be worthy to be called your son. Please, Father, just treat me like one of your employees."
UnfoldingWord Simplified T.	So I will leave here and go back to my father. I will say to him, "Father, I have sinned against God and against you. I am no longer worthy to be called your son; please just employ me to work for you as one of your hired servants."
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	'So I'll get up and return to my father! And since I've sinned against heaven and him, I'll admit that I am unworthy To be called his son anymore, And I'll tell him that I just want to work As one of his hired hands.'
Beck's American Translation	.
Breakthrough Version	After getting up, I will travel to my father and state to him, "Father, I sinned to heaven and in your sight. I no longer deserve to be called your son. Make me as one of your paid <i>workers</i> ."
Common English Bible	I will get up and go to my father, and say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son. Take me on as one of your hired hands." ' So he got up and went to his father. A portion of v. 20 is included for context.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	I will get up and go to my father, and say to him "Father, I sinned against Heaven and against you; I am no longer fit to be called your son; make me one of your hired servants."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	I will arise, and go to my father, and will say to him, Father, I have sinned against heaven, and in your own presence. I am no longer fit to be recognized as your son; engage me as one of your servants.'

Free Bible Version	I'm going home to my father! I'll tell him, "Father, I've sinned against heaven and against you. I'm no longer worthy to be called your son. Please treat me as one of your hired workers."
God's Truth (Tyndale) International Standard V	. I will get up, go to my father, and say to him, "Father, I have sinned against heaven [i.e. God] and you. I don't deserve to be called your son anymore. Treat me like one of your hired men."
UnfoldingWord Literal Text Urim-Thummim Version	. I will get up and go to my dad, and will say to him, dad, I have sinned against the cosmos and before you, And am no more worthy to be called your son: make me as one of your hired slaves.
Weymouth New Testament	I will rise and go to my father, and will say to him, Father, I have sinned against Heaven and before you: I no longer deserve to be called a son of yours: treat me as one of your hired men.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I will get up and go back to my father, and say to him, Father, I have sinned against God, and before you. I no longer deserve to be called your son. Treat me then as one of your hired servants.' With that thought in mind, he set off for his father's house. A portion of v. 20 is included for context. Jer 3:12; Hos 2:16
The Heritage Bible	I will stand up and go to my father, and will speak to him, Father, I have sinned against heaven, and before your face. And am absolutely no longer worthy to be called your son; make me as one of your wage earners.
New American Bible (2002)	.
New American Bible (2011)	I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."
New Catholic Bible	I will depart from this place and go to my father, and I will say to him, "Father, I have sinned against heaven and against you. I am no longer worthy to be called your son. Treat me like one of your hired workers." '
New English Bible—1970	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I'm going to get up and go back to my father and say to him, "Father, I have sinned against Heaven and against you; I am no longer worthy to be called your son; treat me like one of your hired workers." ' So he got up and started back to his father. A portion of v. 20 is included for context.
Holy New Covenant Trans.	I will get up and go to my father. I will say to him: "Father, I sinned against God and in front of you. I'm not worthy to be called your son anymore. Treat me as one of your paid servants."
Tree of Life Version	I'll get up and go to my father, and I'll say to him, 'Father, I have sinned against heaven and in your presence. I am no longer worthy to be called your son. Make me like one of your hired workers.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Standing (Up) [I] will go to the father [of] me and [I] will say [to] him Father [I] offend to the heaven and before you no more [I] am Worthy to be called Son~ [of] you make! me as one [man] [of] the [men] hired [of] you...
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Alpha & Omega Bible	'I WILL GET UP AND GO TO MY DAD, AND WILL SAY TO HIM, "DAD, I HAVE SINNED AGAINST HEAVEN, AND IN YOUR SIGHT; I AM NO LONGER WORTHY TO BE CALLED YOUR SON; MAKE ME AS ONE OF YOUR HIRED MEN."
Awful Scroll Bible	(" ")Being risen-up, I myself will proceed with respects to my father, and will say to him, "Father, I missed-the-mark against the expanse and beheld-by-within you! (" ")Indeed I became no-longer worthy to be called your son, be made me as one of your hired employees." '
Concordant Literal Version	Rising, I will go to my father and declare to him, "Father, I sinned against heaven and in your sight."
exeGesés companion Bible	No longer am I worthy to be called your son. Make me as one of your hired men." "" I rise and go to my father, and say to him, Father, I sinned against the heavens and in your sight; and am no more worthy to be called your son: make me as one of your hirelings.
Orthodox Jewish Bible	I will get up and go to my Abba, and I will say, Avi, I sinned against Shomayim and in your sight. [VAYIKRA 26:40; TEHILLIM 51:6(4)] I no longer have the zchus (merit) worthy to be called a ben of my Abba. Make me as one of your sachirim (hired workers).
Rotherham's Emphasized B.	I will arise, and go unto my father, and will say unto him— Father! I have sinned against heaven, and before thee: [No longer] am I worthy to be called a son of thine,— Make me as one of thy hired servants. And he arose, and came unto his own father.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	I will get up and go to my father and say to him, Father, I have sinned against <i>[the God of]</i> heaven and against you. I do not deserve to be called your son <i>[anymore]</i> . Consider me as <i>[just]</i> one of your hired servants.'
The Expanded Bible	I will ·leave and return [get up and go] to my father and say to him, "Father, I have sinned against ·God [· heaven; ^c Jews often used "heaven" for "God" out of reverence for the divine Name] and against you. I am no longer worthy to be called your son, but ·let me be [make me] like one of your ·servants [hired workers].'" So the son left and went to his father. A portion of v. 20 is included for context.
Jonathan Mitchell NT	""Upon rising, I will continue traveling (journeying on) to my father, and then I will proceed saying to him, "O father, I failed to hit the target [leading] into the heaven (or: I missed my aim into the sky; or: I sinned in regard to heaven), as well as in your sight and before you. ""I am no longer worthy to be called your son. Make me as one of your hired workers.""
P. Kretzmann Commentary	I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. The notes for this passage are in the Addendum .
Syndein/Thieme	~~ I will arise and go to my father, and will say unto him, "Father, I have sinned against heaven {rebound} . . . and before you." ~~ "And am no more worthy to be called your son. Make me as one of your hired servants."
Translation for Translators	{Note: Here he is having a guilt reaction.} So I will leave here and go back to my father. I will say to him, "Father, I have sinned against God [MTY, EUP] and against you (sg). I am no longer worthy to be

called {of you calling me} your son. Just hire me to be like one of the other hired servants.” ’

The Voice

Jesus: I’ll get up and return to my father, and I’ll say, ‘Father, I have done wrong—wrong against God and against you. I have forfeited any right to be treated like your son, but I’m wondering if you’d treat me as one of your hired servants?’

Bible Translations with Many Footnotes:

Lexham Bible

I will set out and [*Here “and ” is supplied because the previous participle (“set out”) has been translated as a finite verb] go to my father and will say to him, ‘Father, I have sinned against heaven and in your sight! [Literally “in the sight of you”] I am no longer worthy to be called your son! Make me like one of your hired workers.’

NET Bible®

I will get up and go to my father and say to him, “Father, I have sinned⁵⁶ against heaven⁵⁷ and against⁵⁸ you. I am no longer worthy to be called your son; treat me⁵⁹ like one of your hired workers.”

^{56sn} In the confession “I have sinned” there is a recognition of wrong that pictures the penitent coming home and “being found.”

^{57sn} The phrase against heaven is a circumlocution for God.

^{58tn} According to BDAG 342 s.v. ἐνώπιον 4.a, “in relation to ἀμαρτάνειν ἐ. τινος sin against someone Lk 15:18, 21 (cf. Jdth 5:17; 1 Km 7:6; 20:1).”

^{59tn} Or “make me.” Here is a sign of total humility.

The Spoken English NT

I’m going to get up and go to my father. And I’m going to say to him, ‘Father, I’ve sinned against heaven and in front of you. I’m not worthy to be called your son anymore. Treat me like one of your hired laborers.’”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

'Having risen, I will go to my father and will say to him, "Father, I [have] sinned against heaven and before you, and I am no longer worthy to be called your son; make me as one of your hired workers.'"

Context Group Version

I will arise and go to my father, and will say to him, Father, I have disgraced the sky, and in your sight: I am no more worthy to be called your (pl) son: make me as one of your hired workers.

Modern Literal Version 2020

When I have risen* up, I will be traveling to my father, and will say to him, Father, I sinned at heaven, and in your sight. And I am no more worthy to be called your son. Make* me like one of your hired servants.

NT (Variant Readings)

...having risen, I will go on unto my father, and will say to him, Father, I did sin -- to the heaven, and before you, and no more am I worthy to be called your son; make me as one of your hirelings.

The gist of this passage:

The son decides to return to his father, admit to his wrongdoing, and ask to be hired on as a servant.

Luke 15:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out	masculine singular, aorist active participle, nominative case	Strong's #450

Luke 15:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	1 st person singular, future (deponent) middle indicative	Strong's #4198
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, accusative case	Strong's #3962
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: I will rise up and travel directly to my father...

The young son began to grow up. He looked around; he realized what he had done; and he knew what he had to do. He is going to rise up from laying down with these pigs (is he eating the carob husks?), and he is going to go to his father's home.

Luke 15:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
erêô (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to declare</i>	1 st person singular, future active indicative	Strong's #2046
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 15:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, vocative	Strong's #3962
hamartanô (ἁμαρτάνω) [pronounced <i>hahm-ahr-TAHN-oh</i>]	<i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i>	1 st person singular, aorist active indicative	Strong's #264
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...and I will say to him, *Father, I have sinned against God [lit., heaven] and in your presence;...*

So you will understand the interpretation, what is happening here is analogous to rebound. He is recognizing the situation that he is in, he realizes that he himself is to blame for where he is; and he is going to admit this to his father.

He will go to his father and say, "I have sinned against God and against you."

Luke 15:18 I will rise up and travel directly to my father and I will say to him, *Father, I have sinned against God [lit., heaven] and in your presence;...* (Kukis mostly literal translation)

Luke 15:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
axios (ἄξιος) [pronounced AX-ee-oss]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	masculine singular adjective; nominative case	Strong's #514
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	aorist passive infinitive	Strong's #2564
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: *...I am not worthy to be called your son.*

We continue with what the son plans to say to his father.

He recognizes his own value. He left with a great many resources. He returns home with his tail between his legs.

Luke 15:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poieô (ποιέω) [pronounced poi-EH-oh]	<i>do, make, construct, produce; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person singular, aorist active imperative	Strong's #4160
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; accusative case	Strong's #1520

Luke 15:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
místhios (μίσθιος) [pronounced MIHS-thee-oss]	<i>day laborer, wage earner, hired help, paid servant, employee</i>	masculine plural adjective, genitive/ablative case	Strong's #3407
This is a rare word, found only twice in the New Testament. The word for <i>slave</i> occurs many more times.			
sou (σου) [pronounced, sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: *Make me as one of your employees.'*

The younger son already has a solution. "I don't want you to treat me as your son; I am not worthy of that. Let me become your employee. I will work for whatever wage you will give me."

Luke 15:19 *...I am not worthy to be called your son. Make me as one of your employees.'* (Kukis mostly literal translation)

Luke 15:18–19 *I will rise up and travel directly to my father and I will say to him, Father, I have sinned against God [lit., heaven] and in your presence; I am not worthy to be called your son. Make me as one of your employees.'* (Kukis mostly literal translation)

All that is left for this young man to do is to actually go to his father and say these words.

Luke 15:18–19 *I know exactly what I need to do. I will go out from here and travel directly to see my father; and I will say to him, Father, I have sinned against God and I have sinned before you. I am not worthy to be called your son. Please make me as one of your employees. I am willing to start at the bottom.'* (Kukis paraphrase)

Several translations placed v. 20a with the previous passage.

<p>And rising up, he went face to face with the father of his own, but yet from him a far off has seen him the father and he was moved (with compassion). And running, he fell upon the neck of his and he kissed him.</p>	<p>Luke 15:20</p>	<p>So he got up and went directly to his own father. However, his father saw him when he was far off and the father [lit., he] was moved (with compassion). Running, the father [lit., he] fell upon the neck of his son [lit., him] and he kissed him.</p> <p>So the son left that far country and went directly to his father's home. However, his father saw him while he was quite a distance away, and he was moved with compassion. Running towards his son, the father fell upon his neck and kissed him.</p>
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Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And rising up, he went face to face with the father of his own, but yet from him a far off has seen him the father and he was moved (with compassion). And running, he fell upon the neck of his and he kissed him.
Douay-Rheims 1899 (Amer.)	And rising up, he came to his father. And when he was yet a great way off, his father saw him and was moved with compassion and running to him fell upon his neck and kissed him.
Holy Aramaic Scriptures	And he arose and came to his father, and while he was far away, his father saw him and had compassion on him, and he ran and fell upon his neck and kissed him.
James Murdock's Syriac NT	And he arose and went towards his father. And he was yet at a distance, when his father saw him; and he pitied him, and ran, and fell upon his neck and kissed him.
Original Aramaic NT	And rising, he came to his father, and while he was still distant, his father saw him and he was moved with compassion for him and he ran and fell on his neck and he kissed him.
Lamsa Peshitta (Syriac)	"And rising, he came to his father, and while he was still distant, his father saw him and he was moved with compassion for him and he ran and fell on his neck and he kissed him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he got up and went to his father. But while he was still far away, his father saw him and was moved with pity for him and went quickly and took him in his arms and gave him a kiss.
Bible in Worldwide English	So he got up and went to his father. While he was still far away, his father saw him. He loved him and wanted to share in his troubles. He ran and put his arms around him and kissed him.
Easy English	So he went off to return to his father. But he was still a long way from the house when his father saw him. He felt very sorry for his son and he ran towards him. Then he put his arms round his son and he kissed him.
Easy-to-Read Version–2008	So he left and went to his father. "While the son was still a long way off, his father saw him coming and felt sorry for him. So he ran to him and hugged and kissed him.
<i>God's Word</i> ™	"So he went at once to his father. While he was still at a distance, his father saw him and felt sorry for him. He ran to his son, put his arms around him, and kissed him.
Good News Bible (TEV)	So he got up and started back to his father. "He was still a long way from home when his father saw him; his heart was filled with pity, and he ran, threw his arms around his son, and kissed him.
J. B. Phillips	So he got up and went to his father. But while he was still some distance off, his father saw him and his heart went out to him, and he ran and fell on his neck and kissed him.
<i>The Message</i>	"When he was still a long way off, his father saw him. His heart pounding, he ran out, embraced him, and kissed him.
NIRV	"While the son was still a long way off, his father saw him. He was filled with tender love for his son. He ran to him. He threw his arms around him and kissed him. The rest of v. 20 was placed with the previous passage.
New Life Version	"The son got up and went to his father. While he was yet a long way off, his father saw him. The father was full of loving-pity for him. He ran and threw his arms around him and kissed him.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	So the young man left that pig farm and went back to his father. The young man was still a good distance from home, yet close enough for his father to see him coming. In that moment, his father melted into compassion. He raced to his son and collapsed onto his shoulders and neck, kissing him as he held him tight.
Contemporary English V.	The younger son got up and started back to his father. But when he was still a long way off, his father saw him and felt sorry for him. He ran to his son and hugged and kissed him.
The Living Bible	“So he returned home to his father. And while he was still a long distance away, his father saw him coming, and was filled with loving pity and ran and embraced him and kissed him.
New Berkeley Version	.
New Living Translation	“So he returned home to his father. And while he was still a long way off, his father saw him coming. Filled with love and compassion, he ran to his son, embraced him, and kissed him.
UnfoldingWord Simplified T.	So he left there and started traveling back to his father's house. But while he was still a great distance from the house, his father saw him and felt deep compassion for him. He ran to his son and embraced him and kissed him on the cheek.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	‘So then he got up and returned to his father. ‘However, while he was still far way, His father recognized him in the distance, And in pity, he ran and fell on his neck And then he tenderly kissed him.
Beck’s American Translation	.
Breakthrough Version	And when he got up, he went to his own father. But as he was still a long way away, his father saw him and had sympathy. And after running to him, he fell on his neck and was very friendly to him.
Common English Bible	.
A. Campbell's Living Oracles	And he arose, and went to his father. When he was yet afar off, his father saw him, and had compassion, and ran, and threw himself upon his neck, and kissed him.
New Advent (Knox) Bible	.
NT for Everyone	‘While he was still a long way off, his father saw him and his heart was stirred with love and pity. He ran to him, hugged him tight, and kissed him. V. 20a is placed with the previous passage for context.
20 th Century New Testament	And he got up and went to his father. But, while he was still a long way off, his father saw him and was deeply moved; he ran and threw his arms round his neck and kissed him.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	And so he got up, and headed back to his father. But when he was still far from home, his father saw him, and had compassion, and ran to him, and embraced him, and kissed him.
Revised Ferrar-Fenton Bible	Arising then, he returned to his father, But while he was a still a long way off, his father saw him, and was filled with pity; and running to meet him, he fell upon his neck, and affectionately kissed him.

Free Bible Version	So he left and went home to his father. though he was still far away in the distance, his father saw him coming, and his heart went out to his son. The father ran to his son, hugging and kissing him.
God's Truth (Tyndale) International Standard V	. So he got up and went to his father. While he was still far away, his father saw him and was filled with compassion. He ran to his son, [The Gk. lacks to his son] threw his arms around him, and kissed him affectionately.
Riverside New Testament	And he arose and came to his father. But while he was still far off, his father saw him and pitied him, and ran and fell on his neck and kissed him tenderly.
UnfoldingWord Literal Text Weymouth New Testament Wikipedia Bible Project	. . . So he got going, and went to his father. when he was still a long way away, his father saw him, and his heart went out to his son. The father ran and hugged his son, and kissed him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And standing up, he came to his father; and having himself yet fully far away, his father saw him, and was moved with compassion, and running, fell upon his neck, and kissed him again and again.
New American Bible (2002) New American Bible (2011)	. So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him.
New English Bible–1970 New Jerusalem Bible	. So he left the place and went back to his father. 'While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him.
Revised English Bible–1989	So he set out for his father's house. But while he was still a long way off his father saw him, and his heart went out to him; he ran to meet him, flung his arms round him, and kissed him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"But while he was still a long way off, his father saw him and was moved with pity. He ran and threw his arms around him and kissed him warmly.
Holy New Covenant Trans.	So the son got up and went to his father. the son was still a long way off, his father saw him coming. He felt sorry for his son. So the father ran to him. He hugged and kissed his son.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Standing (Up) [He] comes to the father [of] himself yet but him far having sees him The Father [of] him and [He] sympathizes and Running [He] falls to the neck [of] him and [He] kisses him...
Alpha & Omega Bible	SO HE GOT UP AND CAME TO HIS FATHER. BUT WHILE HE WAS STILL A LONG WAY OFF, HIS DAD SAW HIM AND FELT COMPASSION FOR HIM, AND RAN AND EMBRACED HIM AND KISSED HIM.
Awful Scroll Bible	(")Then being risen-up, himself came with respects to his father. But he still holding-far -away, his father perceived him, and came to be with bowels of compassion, even being ran, he fell-upon his neck and thoroughly-kisses him.

Concordant Literal Version	And rising, he came to his father. "Now, at his being still far away, his father perceived him and has compassion, and running, falls on his neck and fondly kisses him."
exeGesés companion Bible	And he rises, and comes to his father. and still being afar, his father sees him and has a sympathetic spleen and runs and falls on his neck and ardently kisses him:...
Orthodox Jewish Bible	And when he got up he came home to his own Abba. And while he was still a long way off, his Abba saw him, and was filled with rachmei Shomayim (heavenly mercy, compassion) and tears, and fell upon his neck and kissed him. [Gn 45:14]
Rotherham's Emphasized B.	Now <while yet' he was holding afar' off> his father saw him, and was moved with compassion, and [running] fell upon his neck, and tenderly kissed him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	So, he got up and went to his father. But while he was still some distance [from the house], his father saw him and felt deep pity [for him], so ran and embraced him and kissed him [enthusiastically].
The Expanded Bible	"While the son was still a long way off, his father saw him and felt sorry [compassion] for his son. So the father ran to him [^C an undignified act for a family patriarch; evidence of his unrestrained love] and hugged and kissed him. V. 20a is placed with the previous passage for context.
Jonathan Mitchell NT	"And so, upon rising, he went toward his father. Now while he continued being still a long way off (or: But during his progressive holding off yet far away), his father saw him and was moved with compassion. Then, after running, [his father] fell upon his neck and tenderly kissed him (or: expressed affection down on him).
P. Kretzmann Commentary	Verses 20-24 The return: And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
Syndein/Thieme	~~ And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. {Note: This is an analogy to God the Father's reaction when we rebound.}
Translation for Translators	So he left there and went back to his father's house. But while he was still some distance from the house, his father saw him. He pitied him. He ran to his son and embraced him and kissed him <i>on the cheek</i> .
The Voice	Jesus: So he got up and returned to his father. The father looked off in the distance and saw the young man returning. He felt compassion for his son and ran out to him, enfolded him in an embrace, and kissed him.

Bible Translations with Many Footnotes:

Lexham Bible	And he set out and [*Here "and" is supplied because the previous participle ("set out") has been translated as a finite verb] came to his own father. But while [*Here "while" is supplied as a component of the temporal genitive absolute participle ("away")] he was still a long way away, his father saw him and had compassion, and ran and embraced him [Literally "fell on his neck"] and kissed him.
NET Bible®	So ⁶⁰ he got up and went to his father. But while he was still a long way from home ⁶¹ his father saw him, and his heart went out to him; ⁶² he ran and hugged ⁶³ his son ⁶⁴ and kissed him.

^{60tn} Here *kaí* (*kai*) has been translated as “so” to indicate the result of the son’s decision to return home. Greek style often begins sentences or clauses with “and,” but English style generally does not.

^{61tn} Grk “a long way off from [home].” The word “home” is implied (L&N 85.16).

^{62tn} Or “felt great affection for him,” “felt great pity for him.”

^{sn} The major figure of the parable, the forgiving father, represents God the Father and his compassionate response. God is ready with open arms to welcome the sinner who comes back to him.

^{63tn} Grk “he fell on his neck,” an idiom for showing special affection for someone by throwing one’s arms around them. The picture is of the father hanging on the son’s neck in welcome.

^{64tn} Grk “him”; the referent (the son) has been specified in the translation for clarity.

The Passion Translation

“So the young son set off for home. From a long distance away, his father saw him coming, *dressed as a beggar*,^[h] and great compassion swelled up in his heart for his son who was returning home. So the father raced out to meet him. He swept him up in his arms, hugged him dearly, and kissed him over and over with tender love.

^[h] Implied in the context of the Greek text and stated more explicitly in the Aramaic.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And having risen, he went to his father. But he still being a long distance away, his father saw him and was moved with compassion; and having ran, he fell on his neck [fig., embraced him] and affectionately kissed him.
Berean Literal Bible	And having risen up, he went to his father. And he still being far distant, his father saw him, and was moved with compassion, and having run, fell upon his neck and kissed him.
Charles Thomson NT	Accordingly he arose and went to his father. But he keeping yet at a distance, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
Context Group Version	.
English Standard Version	And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him.
Green’s Literal Translation	And rising up, he came to his father. But he yet being far away, his father saw him and was moved with pity. And running, he fell on his neck and fervently kissed him.
Modern English Version	“But while he was yet far away, his father saw him and was moved with compassion, and ran and embraced his neck and kissed him. V. 20a is placed with the previous passage for context.
Modern Literal Version 2020	And having stood up, he came to his father. But while being still distant, far from him, his father saw him and had compassion, and ran and fell upon his neck and kissed him.

The gist of this passage: The son returns to his father. When he is a long ways off, his father ran to him and kissed him.

Luke 15:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
<i>kaí</i> (<i>kaí</i>) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532

Luke 15:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, accusative case	Strong's #3962
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: So he got up and went directly to his own father.

The son got up from where he was—a verb often used of a person springing into action. He traveled back home, going directly to his father's home.

Luke 15:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now</i>	adverb	Strong's #2089
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 15:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makran (μακράν) [pronounced mak-RAN]	<i>at a distance, (a-) far (off), good (great) way off, far, a great way; far hence</i>	adverb	Strong's #3112
apechô (ἀπέχω) [pronounced ap-EKH-oh]	<i>having [out], receiving [in full]; (intransitive) keeping (oneself) away, that is, being distant (literally or figuratively)</i>	masculine singular, present active participle; genitive/ablative case	Strong's #568
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person plural, aorist active indicative	Strong's #1492
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, nominative case	Strong's #3962
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
splagchnizomai (σπλαγχνίζομαι) [pronounced splangk-NID-zom-ahēe]	<i>to be moved as to one's bowels, hence to be moved with compassion, have compassion, to feel sympathy, to pity</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #4697

Translation: However, his father saw him when he was far off and the father [lit., he] was moved (with compassion).

His father sees him, apparently, before he sees his father. His father is moved with compassion.

Remember the analogy here. The father is God and the son is an errant son who is out of fellowship and off in a far country. But, remember, the son named his sins to God, so that God can see him from afar off. Obviously, God knows about this in **eternity past**.

Luke 15:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 15:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
trechō (τρέχω) [pronounced TREK-oh]	<i>running (in haste); metaphorically, striving hard (like runners in a race); spending one's strength</i>	masculine singular, aorist active participle, nominative case	Strong's #5143
epiriptō (ἐπιπίπτω) [pronounced eh-pee-PEEP-toh]	<i>to fall upon; it metaphorically means to come upon, to come over, to enter into the soul of another and cause a fundamental reaction</i>	3 rd person singular, aorist active indicative	Strong's #1968
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
tráchēlos (τράχηλος) [pronounced TRASH-ay-loss]	<i>neck; throat; figuratively, life; ready to incur the most imminent peril to life</i>	masculine singular noun, accusative case	Strong's #5137
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kataphileō (καταφιλέω) [pronounced kat-af-ee-LEH-oh]	<i>to kiss much, kiss again and again, kiss tenderly</i>	3 rd person singular, aorist active indicative	Strong's #2705
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: Running, the father [lit., he] fell upon the neck of his son [lit., him] and he kissed him.

The father runs and falls upon the neck of his son, meaning, he hugs his son and he kisses him.

Luke 15:20 So he got up and went directly to his own father. However, his father saw him when he was far off and the father [lit., he] was moved (with compassion). Running, the father [lit., he] fell upon the neck of his son [lit., him] and he kissed him. (Kukis mostly literal translation)

Luke 15:20 So the son left that far country and went directly to his father's home. However, his father saw him while he was quite a distance away, and he was moved with compassion. Running towards his son, the father fell upon his neck and kissed him. (Kukis paraphrase)

The errant son, who was out of fellowship in a far country, is back in fellowship; and God is able to give him **grace**.

But said the son to him, 'Father, I sinned to the heaven and before you. No more I keep on being deserving to be called a son of yours. Make me like one of the day laborers of yours.'

Luke
15:21

Then the son said to him, 'Father, I have sinned against heaven and before you. I do not deserve to be called your son. Make me like one of your workers.'

Then the son said to his father, 'I do not deserve to be taken in. I have sinned against God and this brings shame upon you. I do not deserve to be your son. Please allow me to work for you, and I will start at the bottom.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said the son to him, 'Father, I sinned to the heaven and before you. No more I keep on being deserving to be called a son of yours. Make me like one of the day laborers of yours.'
Douay-Rheims 1899 (Amer.)	And the son said to him: Father: I have sinned against heaven and before thee I am not now worthy to be called thy son.
Holy Aramaic Scriptures	And his son said unto him, "My father, I have sinned against the Heavens, and before you, and I am not worthy that I should be called your son!"
James Murdock's Syriac NT	And his son said to him: My father, I have sinned against heaven, and before thee, and am not worthy to be called thy son.
Original Aramaic NT	And his son said to him, 'My father, I have sinned toward Heaven and before you, and I am not worthy that I should be called your son.'
Lamsa Peshitta (Syriac)	And his son said to him, "My father, I have sinned toward Heaven and before you, and I am not worthy that I should be called your son."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And his son said to him, Father, I have done wrong, against heaven and in your eyes: I am no longer good enough to be named your son.
Bible in Worldwide English	The son said to him, "Father, I have been a bad son. I have done wrong to God in heaven and to you. I am not good enough now to be called your son. Let me be like one of these men who work for you."
Easy English	"Father," the son said, "I have done bad things against God and against you. So I am not good enough for you to call me your son."
Easy-to-Read Version—2008	The son said, 'Father, I have sinned against God and have done wrong to you. I am no longer worthy to be called your son.'
God's Word™	Then his son said to him, 'Father, I've sinned against heaven and you. I don't deserve to be called your son anymore.'
Good News Bible (TEV)	'Father,' the son said, 'I have sinned against God and against you. I am no longer fit to be called your son.'
J. B. Phillips	But his son said, 'Father, I have done wrong in the sight of Heaven and in your eyes. I don't deserve to be called your son any more'
The Message	The son started his speech: 'Father, I've sinned against God, I've sinned before you; I don't deserve to be called your son ever again.'

NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible The young man said, 'Father, what I did was wrong. I hurt heaven and I hurt you. I don't deserve to be called your son anymore.'

Contemporary English V. The son said, "Father, I have sinned against God in heaven and against you. I am no longer good enough to be called your son."

The Living Bible .
 New Berkeley Version .
 New Living Translation His son said to him, 'Father, I have sinned against both heaven and you, and I am no longer worthy of being called your son. [Some manuscripts add *Please take me on as a hired servant.*']

The Passion Translation "Then the son said, 'Father, I was wrong. I have sinned against you. I could never deserve to be called your son. Just let me be—'

UnfoldingWord Simplified T. .
 William's New Testament His son said to him, 'Father, I have sinned against heaven and in your opinion; I no longer deserve to be called your son; just treat me like one of your hired men.'

Partially literal and partially paraphrased translations:

American English Bible 'But the son said:
*'Father, I've sinned against heaven and you,
 So I'm unworthy to be called your son anymore...
 Just let me be one of your hired hands.'*

Beck's American Translation .
 Breakthrough Version .
 Common English Bible .
 New Advent (Knox) Bible .
 NT for Everyone "Father," the son began, "I have sinned against heaven and before you; I don't deserve to be called your son any longer."

20th Century New Testament 'Father,' the son said, 'I sinned against Heaven and against you; I am no longer fit to be called your son; make me one of your hired servants.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
 Conservapedia Translation And the son said to him, 'Father, I have sinned against heaven, and against you, and I am unworthy of being called your son.'

Revised Ferrar-Fenton Bible "'Father,' said the son, 'I have sinned against heaven, and in your own presence; I am no longer fit to be recognized as your son; engage me as one of your servants!'

God's Truth (Tyndale) .
 International Standard V Then his son told him, Father, I have sinned against heaven [i.e. God] and you. I don't deserve to be called your son anymore. [Other mss. read anymore. Treat me like one of your hired men.]

UnfoldingWord Literal Text .
 Urim-Thummim Version And the son said to him, dad, I have sinned against the cosmos and in your sight, and am no more worthy to be called your son.

Weymouth New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.	And the son said to him, Father, I have sinned against heaven, and before your face, and am no longer worthy to be called your son.
New American Bible (2002) New English Bible–1970	.	The son said, "Father, I have sinned, against God and against you; I am no longer fit to be called your son." <small>Some witnesses add: treat me as one of your paid servants.</small>
New Jerusalem Bible NRSV (Anglicized Cath. Ed.)	.	Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." [Other ancient authorities add <i>Treat me as one of your hired servants</i>]

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Holy New Covenant Trans.	.	The son said, I sinned against God and in front of you. I'm not worthy to be called your son anymore.'
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Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentsays but The Son [to] him Father [I] offend to the heaven and before you no more [I] am Worthy to be called Son~ [of] you...
Awful Scroll Bible	.	(")Therewithal the son said to him, 'Father, I missed-the-mark against the expanse and beheld-by-within you! Indeed I became no-longer worthy to be called your son.'
Concordant Literal Version	.	Now the son said to him, 'Father, I sinned against heaven and in your sight. No longer am I worthy to be called your son. Make me as one of your hired men.'"
exeGesés companion Bible- and the son says to him, Father, I sinned against the heavens and in your sight and am no more worthy to be called your son.
Orthodox Jewish Bible	.	And bno said to the Abba, Avi, I sinned against Shomayim and in your sight. No longer do I have the zchus (merit) to be worthy to be called your ben. [Psa 51:6(4)]
Rotherham's Emphasized B.	.	And the son said unto him— Father! I have sinned against heaven, and before thee: [No longer] am I worthy to be called a son of thine,— {Make me as one of thy hired servants.}.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.	Then the son said to him, I have sinned against <i>[the God of]</i> heaven and against you. I do not deserve to be called your son.
The Expanded Bible	.	The son said, 'Father, I have sinned against ·God [^l heaven; v. 18] and against you. I am no longer worthy to be called your son.' [Some Greek copies continue, "but let me be like one of your servants" (see verse 19).]
Jonathan Mitchell NT	.	"So the son said to him, 'O father, I failed to hit the target [leading] into the heaven (or: I missed my aim into the sky; or: I sinned in regard to heaven; or: I [sowed] failure into the atmosphere), as well as in your sight and before you. I am no longer worthy to be called your son. Make me as one of your hired workers.'
P. Kretzmann Commentary Syndein/Thieme	.	~~ And the son said unto him, "Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son . . . " {Note: Trying to repeat what was said in verse 19 but the father cut him off from the nonsense - once a son ALWAYS a son - eternal salvation.}
Translation for Translators	.	His son said to him, 'Father, I have sinned against God [MTY/EUP] and against you. I am no longer worthy to be called {of you calling me} your son.'

The Voice

Jesus: The son said, “Father, I have done a terrible wrong in God’s sight and in your sight too. I have forfeited any right to be treated as your son.”

Bible Translations with Many Footnotes:

Lexham Bible

And his [*Literally “the”; the Greek article is used here as a possessive pronoun] son said to him, ‘Father, I have sinned against heaven and in your sight! [Literally “in the sight of you”] I am no longer worthy to be called your son!’

NET Bible®

Then⁶⁵ his son said to him, ‘Father, I have sinned against heaven⁶⁶ and against you; I am no longer worthy to be called your son.’⁶⁷

^{65tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{66sn} The phrase against heaven is a circumlocution for God. 1st century Judaism tended to minimize use of the divine name out of reverence.

^{67sn} The younger son launches into his confession just as he had planned. See vv. 18-19.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Context Group Version

And the son said to him, Father, I have disgraced the sky, and in your sight: I am no more worthy to be called your son.

Green’s Literal Translation

And the son said to him, Father, I have sinned against Heaven and before you, and no longer am I worthy to be called your son.

Literal Standard Version

and the son said to him, Father, I sinned—to Heaven, and before you, and I am no longer worthy to be called your son.

Modern Literal Version 2020

But the son said to him, Father, I sinned at heaven, and in your sight. I am no longer worthy to be called your son.

The gist of this passage:

The son begins his confession and speech to his father that he had planned.

Luke 15:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εἶπὼ (ἔπιω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong’s #2036
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
ὁ (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
huios (υἱός, οὔ, ὁ) [pronounced hwee-OSS]	son, child, descendant; pupil; follower	masculine singular noun, nominative case	Strong’s #5207

Luke 15:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
patēr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, vocative	Strong's #3962
hamartanō (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i>	1 st person singular, aorist active indicative	Strong's #264
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
enōpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
sou (σου) [pronounced, sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Most of this is v. 18b.

Translation: Then the son said to him, 'Father, I have sinned against heaven and before you.'

The son goes to his father and says exactly what he had rehearsed saying. He has sinned against heaven and before his father.

This is analogous to us sinning against the standards of God right in front of God.

Luke 15:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐκέτι (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
axios (ἄξιος) [pronounced AX-ee-oss]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	masculine singular adjective; nominative case	Strong's #514
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	aorist passive infinitive	Strong's #2564
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
sou (σου) [pronounced, sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

This is v. 19a.

Translation: I do not deserve to be called your son.

I son says that he does not deserve to be called his father's son. Obviously, the son has grown up considerably since he has been away.

Luke 15:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖ (ποιέω) [pronounced poi-EH-oh]	<i>do, make, construct, produce; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person singular, aorist active imperative	Strong's #4160
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; accusative case	Strong's #1520

Luke 15:21c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
místhios (μίσθιος) [pronounced MIHS-thee-oss]	<i>day laborer, wage earner, hired help, paid servant, employee</i>	masculine plural adjective, genitive/ablative case	Strong's #3407
This is a rare word, found only twice in the New Testament. The word for <i>slave</i> occurs many more times.			
sou (σου) [pronounced, sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

This is v. 18b; and it is questionable whether it is found in the original text or not. It is not in the Scrivener Textus Receptus or in the Robinson/Pierpont Byzantine Greek New Testament. It is found in brackets in the Westcott Hort text (which I think means, this is questionable text, but we accept it).

Translation: *Make me like one of your workers.'*

Although we do not know if this final phrase really belongs here (it is apparently missing from most manuscripts), it really makes no difference. Based upon v. 18, he planned to say this to his father; so we might reasonably assume that the son did say this to his father or that his father cut him off before he got to that point.

Luke 15:21 *Then the son said to him, 'Father, I have sinned against heaven and before you. I do not deserve to be called your son. Make me like one of your workers.'* (Kukis mostly literal translation)

Luke 15:21 *Then the son said to his father, 'I do not deserve to be taken in. I have sinned against God and this brings shame upon you. I do not deserve to be your son. Please allow me to work for you, and I will start at the bottom.'* (Kukis paraphrase)

But said the father to the slaves of his, 'Quickly bring out the (long) robe the foremost and put [it] on him; and give a ring onto the hand of his; and sandals onto the feet. And bring the calf, the fatted one; slaughter it. And eating we will rejoice. For he, the son of mine, dead he was and he is revived; he was being lost and he was found.' And they began to rejoice.

Luke
15:22–24

The father said to his slaves, 'Quickly, bring out the honorable long robe and put [it] on him. Put the [signet] ring into his hand and [bring out new] sandals for [his] feet. Also bring out the fatted calf [and] slaughter [it]. We will eat and rejoice. For this, my son, was dead and now he lives again; he was lost but [now] he is found.' And they began to rejoice.

The father quickly assembled his slaves and gave them orders. “I want you to immediately bring out the honorable long robe and put it on him. Put the signet ring into his hand and bring out some new sandals for him to wear. For this celebratory meal, bring out the fatted calf and slaughter it so that we might eat veal today. For this, my son, was dead, but now he lives again! He was lost, but now he is found.’ And they all began to rejoice and celebrate.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said the father to the slaves of his, ‘Quickly bring out the (long) robe the foremost and put [it] on him; and give a ring onto the hand of his; and sandals onto the feet. And bring the calf, the fatted one; slaughter it. And eating we will rejoice. For he, the son of mine, dead he was and he is revived; he was being lost and he was found.’ And they began to rejoice.
Douay-Rheims 1899 (Amer.)	And the father said to his servants: Bring forth quickly the first robe and put it on him: and put a ring on his hand and shoes on his feet. And bring hither the fatted calf, and kill it: and let us eat and make merry: Because this my son was dead and is come to life again, was lost and is found. And they began to be merry.
Holy Aramaic Scriptures	But, his father said unto his servants, “Bring out the best robe, and clothe him, and put a ring on his hand, and shod him with sandals. And bring out and kill thura {the ox} that is fattening, and let us eat and be merry, because this one, my son, was dead, and is alive! And he was lost, and is found!” And they began to be merry.
James Murdock’s Syriac NT	But his father said to his servants: Bring forth the best robe, and clothe him, and put a ring on his hand, and supply him with shoes. And bring forth and slay the fatted bullock; and let us eat, and be merry. For, this my son was dead, and is alive; he was lost and is found. And they began to be merry.
Original Aramaic NT	But his father said to his servants, 'Bring the best robe and clothe him and put a ring on his hand and put shoes on him.' 'Bring* and kill the fattened ox; let us eat and celebrate.' 'Because this, my son, was dead, and he is alive; he was lost, and now he is found.' And they began to celebrate.
Lamsa Peshitta (Syriac)	But his father said to his servants, 'Bring the best robe and clothe him and put a ring on his hand and put shoes on him.' 'Bring and kill the fattened ox; let us eat and celebrate.' 'Because this, my son, was dead, and he is alive; he was lost, and now he is found.' And they began to celebrate.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the father said to his servants, Get out the first robe quickly, and put it on him, and put a ring on his hand and shoes on his feet: And get the fat young ox and put it to death, and let us have a feast, and be glad. For this, my son, who was dead, is living again; he had gone away from me, and has come back. And they were full of joy.
Bible in Worldwide English	But his father said to his servants, "Go quickly and bring the best clothes. Dress him. Put a ring on his hand. Put shoes on his feet. Bring the fat calf and kill it. Let

Easy English	<p>us have a feast and a good time. This is my son. He was dead and now he is alive again. He was lost and is found." And they began to have a good time.</p> <p>But the father shouted to his servants. "Hurry!" he said. "Fetch the most beautiful coat that we have. Put it on him and also put a ring on his finger. Put shoes on his feet. Fetch the young cow that we keep ready to eat on a special day. It is already fat. Kill it and prepare it. We will eat a big meal and we will be happy together. I thought that my son here was dead. But now he has returned to me and he is alive! I thought that he had left me for all time. But now he has come home." Then they all began to be happy together.</p>
Easy-to-Read Version—2008	<p>"But the father said to his servants, 'Hurry! Bring the best clothes and put them on him. Also, put a ring on his finger and good sandals on his feet. And bring our best calf and kill it so that we can celebrate with plenty to eat. My son was dead, but now he is alive again! He was lost, but now he is found!' So they began to have a party.</p>
God's Word™	<p>"The father said to his servants, 'Hurry! Bring out the best robe, and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf, kill it, and let's celebrate with a feast. My son was dead and has come back to life. He was lost but has been found.' Then they began to celebrate.</p>
Good News Bible (TEV)	<p>But the father called to his servants. 'Hurry!' he said. 'Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. Then go and get the prize calf and kill it, and let us celebrate with a feast! For this son of mine was dead, but now he is alive; he was lost, but now he has been found.' And so the feasting began.</p>
J. B. Phillips	<p>'Hurry!' called out his father to the servants, 'fetch the best clothes and put them on him! Put a ring on his finger and shoes on his feet, and get that calf we've fattened and kill it, and we will have a feast and a celebration! For this is my son—I thought he was dead, and he's alive again. I thought I had lost him, and he's found!' And they began to get the festivities going.</p>
The Message	<p>"But the father wasn't listening. He was calling to the servants, 'Quick. Bring a clean set of clothes and dress him. Put the family ring on his finger and sandals on his feet. Then get a prize-winning heifer and roast it. We're going to feast! We're going to have a wonderful time! My son is here—given up for dead and now alive! Given up for lost and now found!' And they began to have a wonderful time.</p>
NIRV	<p>"But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattest calf and kill it. Let's have a feast and celebrate. This son of mine was dead. And now he is alive again. He was lost. And now he is found.' So they began to celebrate.</p>
New Life Version	<p>But the father said to the workmen he owned, 'Hurry! Get the best coat and put it on him. Put a ring on his hand and shoes on his feet. Bring the calf that is fat and kill it. Let us eat and be glad. For my son was dead and now he is alive again. He was lost and now he is found. Let us eat and have a good time.'</p>
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>But the father turned to his workers and gave them an order: 'Hurry, bring me a robe. Get the best one you can find. Put it on him. Give him a ring for his finger, too. And sandals for his feet. Go ahead and butcher the calf we've been fattening.[6] We're going to celebrate with a wonderful feast. This is something worth celebrating. My son was dead. But he's alive again. He was lost. But now he's found.' So the party began.</p> <p>⁶15:23Just as carob is harvested in the fall of the year, animals are often fattened over the summer for butchering in the fall.</p>
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Contemporary English V.	But his father said to the servants, "Hurry and bring the best clothes and put them on him. Give him a ring for his finger and sandals for his feet. Get the best calf and prepare it, so we can eat and celebrate. This son of mine was dead, but has now come back to life. He was lost and has now been found." And they began to celebrate.
The Living Bible	"But his father said to the slaves, 'Quick! Bring the finest robe in the house and put it on him. And a jeweled ring for his finger; and shoes! And kill the calf we have in the fattening pen. We must celebrate with a feast, for this son of mine was dead and has returned to life. He was lost and is found.' So the party began.
New Berkeley Version New Living Translation	. "But his father said to the servants, 'Quick! Bring the finest robe in the house and put it on him. Get a ring for his finger and sandals for his feet. And kill the calf we have been fattening. We must celebrate with a feast, for this son of mine was dead and has now returned to life. He was lost, but now he is found.' So the party began.
UnfoldingWord Simplified T.	But his father said to his servants; 'Go quickly and bring my best robe and put it on my son. Also put a ring on his finger and shoes on his feet! And bring the calf that has been fattened for a special occasion and kill it, so that we can eat it and celebrate! We need to celebrate because this son of mine was like a dead man, but he is now alive again! He was like a lost person, but he has now been found!' So they all began to celebrate.
William's New Testament	But his father said to his slaves, 'Bring out at once a robe, yes, the finest one, and put it on him, and put a ring on his hand and shoes on his feet; take the fattening calf and kill it, and let us feast and celebrate, because this son of mine was dead and has come to life, was lost and has been found!' So they began to celebrate.

Partially literal and partially paraphrased translations:

American English Bible	'But the father said this to his slaves:' <i>Quickly bring him a robe... Bring the very best one, Then put a ring on his finger And put some shoes on his feet.</i> 'Also, slaughter the calf that we've fattened with wheat, Then let's hold [a feast] and have a good time! For my son who was dead is alive... He was lost, but now he's been found!
Beck's American Translation Breakthrough Version	"So thereafter, they held a banquet for him. But the father said to his slaves, 'Quick, bring out the primary long robe, and put it on him. And give <i>him</i> a ring for his hand and sandals for his feet. And bring the calf, the grain-fed one. Kill <i>it</i> , and after we eat, we will celebrate because this one, my son, was dead, and he came to life again; he had been lost and was found.' And they began to celebrate.
Common English Bible A. Campbell's Living Oracles	. But the father said to his servants, Bring here the principal robe, and put it on him, and put a ring on his finger, and shoes on his feet: bring also the fatted calf, and kill it, and let us eat, and be merry; for this, my son, was dead, and is alive again; he was lost, and is found. So they began to be merry..
New Advent (Knox) Bible	And when the son said, Father, I have sinned against heaven and before thee; I am not worthy, now, to be called thy son, the father gave orders to his servants, Bring out the best robe, and clothe him in it; put a ring on his hand, and shoes on his feet. Then bring out the calf that has been fattened, and kill it; let us eat, and make merry; for my son here was dead, and has come to life again, was lost, and is found. And so they began their merry-making. V. 21 is included for context.

NT for Everyone

But the father said to his servants, "Hurry! Bring the best clothes and put them on him! Put a ring on his hand, and shoes on his feet! And bring the calf that we've fattened up, kill it, and let's eat and have a party! This son of mine was dead, and is alive again! He was lost, and now he's found!" And they began to celebrate.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible "But his father said to his servants, 'Bring out the best robes and clothe him; and put a ring upon his finger, and get shoes for his feet; and bring the fat calf here, and sacrifice it, so that we may feast and be merry. For this man, my son, was dead, and he now lives again; he was lost, and is found.' They accordingly began to enjoy themselves.

God's Truth (Tyndale)

But his father said to his servants: bringforth that best garment and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither that fatted calf, and kill him, and let us eat and be merry: for this my son was dead, and is alive again, he was lost, and is now found. And they began to be merry.

UnfoldingWord Literal Text
Weymouth New Testament .

"But the father said to his servants, "'Fetch a good coat quickly--the best one--and put it on him; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us feast and enjoy ourselves; for my son here was dead and has come to life again: he was lost and has been found.' "And they began to be merry. But the father told his servants, "Bring quickly the best robe and put it on him. Put a ring on his finger, and shoes on his feet. Fetch the calf we've been fattening up and kill it. Let's have a wonderful feast because this is my son who I thought was dead, but who has returned alive, he was lost but now he's found. And they started celebrating.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

But the father turned to his servants: 'Quick!' he said. 'Bring out the finest robe and put it on him! Put a ring on his finger and sandals on his feet! Take the fattened calf and kill it! We shall celebrate and have a feast, for this son of mine was dead, and has come back to life; he was lost, and is found!' And the celebration began.

Genesis 41:42

19:10

The Heritage Bible

But the father said to his servants, Bring out the foremost robe, and put it on him, and give a ring into his hand, and shoes onto his feet;

And bring the grain-fed calf; slaughter it, and eating, let us be in a good frame of mind,

Because this my son was dead, and is alive again; he was being destroyed, and is found. And they began to be in a good frame of mind.

New American Bible (2002) .

New English Bible–1970 .

Revised English Bible–1989

But the father said to his servants, 'Quick! Fetch a robe, the best we have, and put it on him; put a ring on his finger and sandals on his feet. Bring the fatted calf and kill it, and let us celebrate with a feast. For this son of mine was dead and has come back to life; he was lost and is found.' And the festivities began.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

His son said to him, 'Father, I have sinned against Heaven and against you; I am no longer worthy to be called your son — ' but his father said to his slaves, 'Quick,

bring out a robe, the best one, and put it on him; and put a ring on his finger and shoes on his feet; and bring the calf that has been fattened up, and kill it. Let's eat and have a celebration! For this son of mine was dead, but now he's alive again! He was lost, but now he has been found!' And they began celebrating. V. 21 is included for context.

Holy New Covenant Trans. But the father said to his slaves, 'Hurry! Bring the best robe and dress him. Put a ring on his finger and good shoes on his feet too. Bring our fattened calf. We will kill it and have plenty to eat. Then we can have a party! My son was dead, but now he is alive again. He was lost, but now he is found!' So they began to celebrate.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...says but The Father to the servants [of] him quickly bring! robe the [one] first and put! (on) him {her} and give! ring to the hand [of] him and sandals to the feet and carry! the calf the [one] fed (grain) kill! {him} and Eating {him} [We] may be satisfied for This The Son [of] me Dead was and [He] lives (again) [He] was Having Lost and [He] is found and [They] begin to be satisfied...

Awful Scroll Bible (")Therewith the father said, with regards to his devoted slaves, 'Be brought-out the most principal robe and be sank- him -from-within it, also be given to him a ring for his hand and sandals for his feet.
 (")Then being brought the fatted calf, be slaughtered it, surely being ate it, let us came to be reasoning-it-to-be-good,
 certainly-of-which this-same son of mine was dead, even came-back-to-life, indeed he was having been perished-away and occurred to be come up!' Then themselves began to come to be reasoning-it-to-be-good.

Concordant Literal Version Yet the father said to his slaves, 'Quick! Bring forth the first robe, and put it on him, and give him a ring for his hand and sandals for his feet."
 And bring the grain-fed calf, sacrifice it, and, eating, we may make merry, for this my son was dead and revives; he was lost and was found.' And they begin to make merry.

exeGesés companion Bible But the father says to his servants,
 Bring the preeminent stole and endue him;
 and give a finger ring on his hand
 and shoes on his feet;
 and bring the fatted calf and sacrifice;
 and eat, and rejoice:
 for this my son was dead, and relives;
 he was lost, and is found.
 - and they begin to rejoice.

Orthodox Jewish Bible But his Abba said to his avadim, Shnel! (Quick!) Bring out the best kaftan and clothe him, and put a ring on his hand and sandals for his feet, [ZECHARYAH 3:4; BERESHIS 41:42]
 And bring the fattened calf, and slaughter it, and let us eat and have a simcha, Because this ben of mine was dead and now he has returned l'Chayyim! He had been lost and now he is found. And they began to make a simcha.

Rotherham's Emphasized B. But the father said unto his servants—
 Quick! bring forth a robe—the best! and put on him,
 And get out a ring for his hand, and sandals for his feet.
 And be bringing the fatted calf, sacrifice! and let us eat and make merry:
 Because ||this' my son||
 Was |dead| and hath come to life again,
 Was lost, and is found.
 And they began to be making merry.

Expanded/Embellished Bibles:

The Amplified Bible	But the father said to his servants, 'Quickly bring out the best robe [for the guest of honor] and put it on him; and give him a ring [I.e. a symbol of his authority as a son.] for his hand, and sandals for his feet. And bring the fattened calf and slaughter it, and let us [invite everyone and] feast and celebrate; for this son of mine was [as good as] dead and is alive again; he was lost and has been found.' So they began to celebrate.
An Understandable Version	But the father said to his slaves, 'Quickly, bring out the best robe and put it on him. And put a ring on his finger and sandals on his feet. And bring the fattened calf, kill it and let us eat and enjoy ourselves. For my son here was dead [spiritually], but is [now] alive again. He was lost [from me], but [now] is found.' And they began to celebrate.
The Expanded Bible	But the father said to his servants [slaves], 'Hurry! Bring the best clothes [first/best robe; either the father's own, or a ceremonial robe for an honored guest] and put them on him. Also, put a ring on his finger [probably a signet ring indicating sonship and authority; Gen. 41:42] and sandals on his feet [slaves went barefoot]. And get our fat [fattened; prepared for slaughter] calf and kill it [people only occasionally ate meat; such a large animal indicates a major celebration] so we can have a feast and celebrate. My son was dead, but now he is alive again! He was lost, but now he is found!' So they began to celebrate.
Jonathan Mitchell NT	"But the father said to his slaves, 'Quickly! Bring out the first robe – the one that signifies the first arrangement with the first equipment and which places him in first place – and clothe him! Then give a ring into his hand, and sandals unto (= for) [his] feet. "Next, you folks proceed in bringing the grain-fed young animal (e.g.: fat and choice calf): at once slaughter (or: sacrifice) [it], and, after eating, we can be put in a good and easy frame of mind (or: we should be given thoughts of well-being, cheer and celebration), "because this one, my son, was existing being dead – and now he becomes back alive again (or: lives up, again); he was existing being one having been destroyed and lost – and now he is found!" And so they began to be progressively put in a good and easy frame of mind and were continually given thoughts of well-being and cheer.
P. Kretzmann Commentary	But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand and shoes on his feet; and bring hither the fatted calf and kill it; and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found. And they began to be merry.
Syndein/Thieme	There is commentary by Kretzmann on vv. 20–24 in the Addendum . ~~ But the father said to his servants, "Bring forth the best robe, and put it on him. And put a ring on his hand {father's checkbook in those day's was his ring signature}, and shoes on his feet." ~~"And bring hither the fatted calf, and kill it; and let us eat, and be merry." ~~ "For this my son was dead {temporal death- out of fellowship}, and is alive again. He was lost, and is found." And they began to be merry.
Translation for Translators	But his father said to his servants, 'Go quickly and bring to me the best robe <i>in the house!</i> Then put it on my son. Put a ring on his finger <i>to show that I am honoring him again as my son!</i> Put sandals on his feet <i>to show that I do not consider him to be a slave!</i> Then bring the fat calf and kill it <i>and cook it.</i> We (<i>inc</i>) must eat and celebrate, because my son has returned! <i>It is as though</i> [MET] he was dead and is alive again! <i>It is as though</i> he was lost and now has been found!' So they did that, and they all began to celebrate.

The Voice

Jesus: But the father turned to his servants and said, “Quick! Bring the best robe we have and put it on him. Put a ring on his finger and shoes on his feet. Go get the fattest calf and butcher it. Let’s have a feast and celebrate because my son was dead and is alive again. He was lost and has been found.” So they had this huge party.

Bible Translations with Many Footnotes:

Lexham Bible

But his [*Literally “the”; the Greek article is used here as a possessive pronoun] father said to his slaves, ‘Quickly bring out the best robe and put it [*Here the direct object is supplied from context in the English translation] on him, and put a ring on his finger [Literally “hand,” but this is a metonymy of whole (“hand”) for part (“finger”)] and sandals on his [*Literally “the”; the Greek article is used here as a possessive pronoun] feet! And bring the fattened calf—kill it [*Here the direct object is supplied from context in the English translation] and let us eat and [*Here “and” is supplied because the previous participle (“eat”) has been translated as a finite verb] celebrate, because this son of mine was dead, and is alive again! He was lost and is found! And they began to celebrate.

NET Bible®

But the father said to his slaves,⁶⁸ ‘Hurry! Bring the best robe,⁶⁹ and put it on him! Put a ring on his finger⁷⁰ and sandals⁷¹ on his feet! Bring⁷² the fattened calf⁷³ and kill it! Let us eat⁷⁴ and celebrate, because this son of mine was dead, and is alive again – he was lost and is found!⁷⁵ So⁷⁶ they began to celebrate.

^{68tn} See the note on the word “slave” in 7:2.

^{69sn} With the instructions Hurry! Bring the best robe, there is a total acceptance of the younger son back into the home.

^{70tn} Grk “hand”; but χεῖρ (ceir) can refer to either the whole hand or any relevant part of it (L&N 8.30).

^{71sn} The need for sandals underlines the younger son’s previous destitution, because he was barefoot.

^{72tn} Grk “And bring.” Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

^{73tn} Or “the prize calf” (L&N 65.8). See also L&N 44.2, “grain-fattened.” Such a calf was usually reserved for religious celebrations.

^{74tn} The participle φαγόντες (fagontes) has been translated as a finite verb due to requirements of contemporary English style.

^{75sn} This statement links the parable to the theme of 15:6, 9.

^{76tn} Here καί (kai) has been translated as “so” to indicate the result of the father’s remarks in the preceding verses.

The Passion Translation

“Turning to his servants, the father said, ‘Quick, bring me the best robe, my very own robe, and I will place it on his shoulders. Bring the ring, the seal of sonship,^[j] and I will put it on his finger. And bring out the best shoes^[k] you can find for my son. Let’s prepare a great feast^[l] and celebrate. For this beloved son of mine was once dead, but now he’s alive again. Once he was lost, but now he is found!’ And everyone celebrated with overflowing joy.

^[j] Luke 15:22 Culturally, this ring was an emblem of authority, giving the son authority to transact business in the father’s name. This was a picture of the seal of the Holy Spirit (Eph. 1:14).

^[k] Luke 15:22 Or “bring sandals for his feet.” Slaves were barefoot.

^[l] Luke 15:23 The Greek text is “kill the grain-fatted calf.” This is a picture of feasting upon Christ, who was sacrificed for us.

The Spoken English NT

But the father said to his slaves, “Quick! Bring out the best robe and put it on him! Bring a ring for his finger,^j and sandals for his feet. And bring the grain-fattened calf and kill it, so we can feast and have a good time! Because my son here^k used to

be dead, and he's come alive; he used to be lost, and he's found!" And they started the celebration.^l

- j. Lit. "hand."
- k. Lit. "this my son," and so below.
- l. Lit. "And they started to have a good time."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"But the father said to his slaves, 'Bring out the first [fig., best] long robe and clothe him, and give [him] a ring for his hand and sandals for his feet. 'And having brought the fatted calf, slaughter [it], and having eaten, let us celebrate; because this son of mine was dead and came back to life, and he had been lost and was found!' And they began to be celebrating.
Charles Thomson NT	But the father said to his servants, Bring out the best robe and put it on him; and put a ring on his finger and shoes on his feet. And bring out the fatted calf and kill it. And let us eat and be joyful; because this my son was dead and is come to life. He was indeed lost and is now found. So they began to be merry.
Context Group Version	But the father said to his slaves, Bring out quickly the best robe, and put it on him; and put a ring on his hand, and sandals on his feet: and bring the fatted calf, [and] kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
Modern Literal Version 2020	But the father said to his bondservants, Bring ^o out the foremost robe and clothe ^o him, and give ^o him a ring *for his hand and shoes *for the feet; and after you ^o have brought the fattened calf, sacrifice ^o it, and after we have eaten it, we should be joyous. Because this one, my son, was dead and then lived again, and lost and then was found. And they began to be joyous.
New Matthew Bible	But his father said to his servants, Bring forth that best garment and put it on him; and put a ring on his hand and shoes on his feet. And bring here the fatted calf and kill it, and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is now found. And they began to be merry.
NT (Variant Readings)	But the father said to his servants, Bring forth ^o quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, [and] kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found! And they began to be merry. ^o Byz. omits "quickly"
Revised Young's Lit. Trans.	'And the father said unto his servants, Bring forth the first robe, and clothe him, and give a ring for his hand, and sandals for the feet; and having brought the fatted calf, kill it, and having eaten, we may be merry, because this my son was dead, and did live again, and he was lost, and was found; and they began to be merry.

The gist of this passage: The father called for the fine robe, the signet ring and the sandals. They would kill and eat the fatted calf.

22-24

Luke 15:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπιω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 15:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, nominative case	Strong's #3962
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
doulos (δούλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine plural noun; accusative case	Strong's #1401
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: The father said to his slaves,...

The father gathers his servants and tells them what must be done in order to celebrate his son's return.

Luke 15:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tachu (ταχύ) [pronounced tahkh-OO]	<i>quickly, shortly, without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily</i>	adverb	Strong's #5035
ekphêrō (ἐκφέρω) [pronounced ehk-FEHR-oh]	<i>carry out, bear forth (the dead for burial); bring, lead out; bring forth, produce (of the earth bearing plants)</i>	2 nd person plural, aorist active imperative	Strong's #1627
stolê (στολή) [pronounced stool-AY]	<i>(long) robe, (long) garment, cloak, a long-fitting gown (as a mark of dignity), loose long outer garment (worn by kings, priests)</i>	feminine singular noun, accusative case	Strong's #4749

Luke 15:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; principal, foremost; at the first</i>	feminine singular adjective; accusative case	Strong's #4413
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
endue (ἐνδύω) [pronounced ehndoo-oh]	<i>sink into (clothing), put on, clothe (oneself, another), array (oneself), make wear [clothing]</i>	2 nd person plural, aorist active imperative	Strong's #1746
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...'Quickly, bring out the honorable long robe and put [it] on him.

There is a robe of honor, similar to what kings or priests might wear, and that is to be brought out and put on the returning son.

Remember that this is a parable, and all of these things stand for something. On the surface, this kid lacks reasonable clothing for a celebration. He is probably in rags. Under the surface of this story, the long robe is covering him with **God's righteousness**. The long robe means that the younger son is a part of God's royal family. The robe signifies this fact to everyone else.

Luke 15:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 nd person plural, aorist active imperative	Strong's #1325
daktulios (δακτύλιος) [pronounced dak-TOO-lee-oss]	<i>(finger) ring</i>	masculine singular noun, accusative case	Strong's #1146
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 15:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χείρ) [pronounced khire]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine singular noun; accusative case	Strong's #5495
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Put the [signet] ring into his hand...

The son is to be given the signet ring, which means that he might transact business in his father's name, and the seal of the ring will guarantee the business transaction. The son is completely welcomed back into the family; there is no probation period.

Beneath the surface, this ring stands for our ability to transact spiritual business in the name of our Lord. That is, we can witness, we can speak the truth, we can share our knowledge where it is needed (but, it is not our job to run anyone else's life).

Application: So there is no misunderstanding, this is not necessarily the way that a son should be welcomed back, depending upon the circumstances and the son. Obviously, children who have meddled with drugs or alcohol, and caused great problems to the family—their acceptance back into family affairs happens on a case-by-case basis. This is the parable that Jesus is telling because it lines up with us, as errant believers, being welcomed back into the fold.

The signet ring means that the son can now draw on his father's account in order to transact business or simply to purchase something. When we are back in fellowship, we have the freedom to function and move forward in the **plan of God**.

Luke 15:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hupodêma (ὑπόδημα) [pronounced hoop-OD-ah-mah]	<i>sandal (s), shoe (s), what is bound under, a sandal, a sole fastened to the foot with thongs</i>	neuter plural noun, accusative case	Strong's #5266
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 15:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
πους (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228

Translation: ...and [bring out new] sandals for [his] feet.

"You will put sandals on his feet." Whether his son had worn out his sandals or lost them or whatever, these appear to be new or nearly new sandals. His sandals are either missing or completely worn out.

These sandals speak of the believers ability to stand on the earth without becoming entangled by it (or made dirty by it).

Luke 15:22 The father said to his slaves, 'Quickly, bring out the honorable long robe and put [it] on him. Put the [signet] ring into his hand and [bring out new] sandals for [his] feet. (Kukis mostly literal translation)

The sandals separate the believer from the common ground. That is, until that person sins, they are separated from the world. As they grow, ideally speaking, they are able to perform **divine good**.

Luke 15:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phérō (φέρω) [pronounced FEH-row]	<i>bear, carry; passive, be carried, be borne</i>	2 nd person plural, present active imperative	Strong's #5342
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
móschos (μόσχος) [pronounced MOSS-khoss]	<i>calf; animal offspring (young); human offspring (if fresh and delicate); a tender shoot, sprout</i>	masculine singular noun/adjective; accusative case	Strong's #3448
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
siteutós (σιτευτός) [pronounced siht-yoo-ROSS]	<i>fattened, fatted; grain fed</i>	masculine singular adjective, accusative case	Strong's #4618

Luke 15:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thuô (θύω) [pronounced THOO-oh]	<i>kill, slaughter, sacrifice (by fire), immolate</i>	2 nd person plural, aorist active imperative	Strong's #2380

Translation: Also bring out the fatted calf [and] slaughter [it].

There will be a celebration with food being eaten. A calf was to be slaughtered for a meal. My impression today is, veal is not PC, so very few people reading this know the taste of veal; but it is like the tenderest steak that you can eat.

This represents blessing from God to the believer who has returned to fellowship and to the plan of God.

Luke 15:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phagô (φάγω) [pronounced FAG-oh]	<i>eating; consuming (a thing); taking food, eating a meal; metaphorically devouring, consuming (completely)</i>	masculine plural, aorist active participle, nominative case	Strong's #5315
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>to rejoice, to be (make) glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to be (make) merry</i>	1 st person plural, singular, aorist passive subjunctive	Strong's #2165

Translation: We will eat and rejoice.

The father says that they will all eat and rejoice at the return of his son.

Luke 15:23 Also bring out the fatted calf [and] slaughter [it]. We will eat and rejoice. (Kukis mostly literal translation)

Luke 15:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778

Luke 15:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine singular adjective; nominative case	Strong's #3498
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
anazáō (ἀναζάω) [pronounced <i>an-ad-ZAH-oh</i>]	<i>to live again, to recover life (literally or figuratively), to be restored to life; to spring up alive; to revive, to regain strength (and vigor)</i>	3 rd person singular, aorist active indicative	Strong's #326

Translation: For this, my son, was dead and now he lives again;...

For all intents and purposes, his son was dead. He was in a foreign country without any contact with his family. It was as if he had been dead. Now that he returned, it is as if he has been made alive again.

Beneath the surface, this speaks of the believer who, previously, was dead to spiritual works and spiritual understanding. However, after rebounding, the believer is alive to all things spiritual. The contrast between the two is that dramatic, as between life and death.

Luke 15:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Luke 15:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	masculine singular, perfect active participle, nominative case	Strong's #622
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist passive indicative	Strong's #2147

Translation: ...he was lost but [now] he is found.'

The son had been lost, but now he had been found.

Again, there is that dramatic difference between the believer who is out of fellowship in some

Luke 15:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
archomai (ἄρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #756
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>to rejoice, to be (make) glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to be (make) merry</i>	present passive infinitive	Strong's #2165

Translation: And they began to rejoice.

At this point, the family began to rejoice, eating and fellowshiping. We are able to fellowship with our Lord when we are in the Spirit; when we sin, we are out of fellowship. If we sin and then do not acknowledge this sin for a long time, it is as if we have gone to a country far away.

Luke 15:24 For this, my son, was dead and now he lives again; he was lost but [now] he is found.' And they began to rejoice. (Kukis mostly literal translation)

Luke 15:22–24 The father said to his slaves, 'Quickly, bring out the honorable long robe and put [it] on him. Put the [signet] ring into his hand and [bring out new] sandals for [his] feet. Also bring out the fatted calf [and]

slaughter [it]. We will eat and rejoice. For this, my son, was dead and now he lives again; he was lost but [now] he is found.’ And they began to rejoice. (Kukis mostly literal translation)

Luke 15:22–24 The father quickly assembled his slaves and gave them orders. “I want you to immediately bring out the honorable long robe and put it on him. Put the signet ring into his hand and bring out some new sandals for him to wear. For this celebratory meal, bring out the fatted calf and slaughter it so that we might eat veal today. For this, my son, was dead, but now he lives again! He was lost, but now he is found.’ And they all began to rejoice and celebrate. (Kukis paraphrase)

This is a parable. It is not yet complete, but we have enough of it complete to set up the parallel understanding for it.

The ESV (capitalized) is used below:

The Prodigal Son Parable Part I

Scripture	Text/Commentary
<p>Luke 15:11–12 And he said, "There was a man who had two sons. And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them.</p>	<p>Jesus is speaking to a crowd of interested people and people who are critical of Him. He teaches a parable. In most cases, it takes time for the hearer to figure out what Jesus is saying.</p> <p>This is a believer who has eternal life and logistical grace, and he decides, since he has all this, he is going to take it and do whatever he pleases.</p>
<p>Luke 15:13–14 Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. And when he had spent everything, a severe famine arose in that country, and he began to be in need.</p>	<p>The younger son going on a journey to a foreign land means that he enters into reversionism. Whatever blessing he received in life as a result of being a believer, he has squandered it all away.</p> <p>He finds himself under warning discipline which is moving into intense discipline.</p>
<p>Luke 15:15–16 So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.</p>	<p>The person in reversionism tries to ally himself with the world—either to another reversionist or to an unbeliever. The best this does for him is put in out in the field with the pigs with nothing to eat but pig food. No one gives him anything!</p>
<p>Luke 15:17–19 "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants.'"</p>	<p>He realizes how much he has screwed up his life. He is starving (under divine discipline). He realizes that the other servants of his father (believers in fellowship under God) have more than enough bread to eat.</p> <p>He determines to confess his sin to God and he recognizes his own worthlessness. Essentially, he says to God, "I don't care how You treat me; I just want to be a part of your family again." Obviously, he cannot lose his salvation, but he can lose all of the benefits of the spiritual life.</p>

The Prodigal Son Parable Part I

Scripture	Text/Commentary
<p>Luke 15:20 <i>And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him.</i></p>	<p>He comes to God and God comes to him with great compassion. God races to him. He is embraced and kissed.</p> <p>Essentially in the previous paragraph, he confessed his sin; therefore, he had been forgiven and God was able to fellowship with him.</p>
<p>Luke 15:21 <i>And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.'</i></p>	<p>He confesses his sin again, but his original confession was good enough.</p>
<p>Luke 15:22–24 <i>But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was lost, and is found.' And they began to celebrate.</i></p>	<p>God the father restores his son to fellowship, putting a robe on him, indicating his royal family inheritance, as well as the imputation of righteousness. The signet ring means that he can represent God on earth; the sandals mean that he can stay in fellowship (off the direct earth) for as long as he chooses to.</p> <p>There is great celebration when a reversionist returns to God.</p>
<p>But there is more to this parable.</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

The Older Son

The younger son separated himself from his family, and went off to a far country. The older son will remain there, but he might as well be in a far away country.

But was the son of his [the] elder [one] in the field, and as he was going, he came near to the house [and] he has heard music and dancing. And calling one of the servant-boys, he was asking, 'Whatever might be these [things]?' But the [servant-boy] spoke to him that 'The brother of yours is come and has slaughtered the father of yours the calf, the fatted [one], for being well he is received.'

Luke
15:25–27

His older son was in the field, and as he was going, he came near to the house [and] he [begins to] hear music and dancing. So, calling to one of the servants, he asked, 'Whatever might be these [things]?' [referring to the sound of the music and dancing]. The [servant] told him that, 'Your brother has come so your father has slaughtered the fatted calf, for [your brother] has returned [lit., has been received] [and] is well.'

While all this is taking place, the older son of the family is out working in the field. When it came time for him to return home, he began to hear music and dancing as he drew near to his house. He called over one of the house servants and asked, 'Just what is going on here? What am I hearing?' The servant answered, 'Your brother has returned to us and he is healthy and in good condition; therefore, your father has slaughtered the fatted calf for a grand celebration.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But was the son of his [the] elder [one] in the field, and as he was going, he came near to the house [and] he has heard music and dancing. And calling one of the servant-boys, he was asking, 'Whatever might be these [things]?' But the [servant-boy] spoke to him that 'The brother of yours is come and has slaughtered the father of yours the calf, the fatted [one], for being well he is received.'
Douay-Rheims 1899 (Amer.)	Now his elder son was in the field and when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come and thy father hath killed the fatted calf, because he hath received him safe.
Holy Aramaic Scriptures	But he, his elder son, was in the field, and when he came and drew near towards the house, he heard the sound of the singing of many. And he called to one from the talaye {the boys} and asked him, "What is this?" He said unto him, "Your brother has come, and your father has killed the thura {the ox} that was fattening, because he has received him back whole."
James Murdock's Syriac NT	But his elder son was in the field; and as he came and drew near to the house, he heard the sound of the singing of many. And he called to one of the boys, and asked him what it meant. And he said to him: Thy brother hath come; and thy father hath killed the fatted bullock, because he hath received him in health.
Original Aramaic NT	But his older son was in the field and as he came, he approached the house and he heard the sound of many people singing*. He called one of the boys and he asked him, 'What is this?' And he said to him, 'Your brother has come, and your father has killed the fattened ox, because he has received him well.'
Lamsa Peshitta (Syriac)	But his older son was in the field and as he came, he approached the house and he heard the sound of many people singing. He called one of the boys and he asked him, "What is this?" And he said to him, "Your brother has come, and your father has killed the fattened ox, because he has received him well."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now the older son was in the field: and when he came near the house, the sounds of music and dancing came to his ears. And he sent for one of the servants, questioning him about what it might be. And he said to him, Your brother has come; and your father has had the young ox put to death because he has come back safely.
Bible in Worldwide English	The older son was out on the farm. When he came home and was near the house, he heard music and dancing. He called one of the servants and said, "What is going on?" The servant said, "Your brother has come home. Your father has killed the fat young cow because your brother is home and he is well."
Easy English	While these things were happening, the older son was working in the field. On his way back to the house, he heard music. People were dancing. So he asked one of the servants, "What is happening?" The servant replied, "Your brother has returned home. Your father has killed the fat young cow for him. He did this because your brother is alive and he is well."

The older son was like the Pharisees. Many of them thought that they had never done anything wrong. So they were not happy when bad people came to Jesus.

Easy-to-Read Version—2008 "The older son had been out in the field. When he came near the house, he heard the sound of music and dancing. So he called to one of the servant boys and asked, 'What does all this mean?'
The boy said, 'Your brother has come back, and your father killed the best calf to eat. He is happy because he has his son back safe and sound.'

God's Word™

Good News Bible (TEV)

"In the meantime the older son was out in the field. On his way back, when he came close to the house, he heard the music and dancing. So he called one of the servants and asked him, 'What's going on?'

'Your brother has come back home,' the servant answered, 'and your father has killed the prize calf, because he got him back safe and sound.'

J. B. Phillips

"But his elder son was out in the fields, and as he came near the house, he heard music and dancing. So he called one of the servants across to him and enquired what was the meaning of it all. 'Your brother has arrived, and your father has killed the calf we fattened because he has got him home again safe and sound,' was the reply.

The Message

"All this time his older son was out in the field. When the day's work was done he came in. As he approached the house, he heard the music and dancing. Calling over one of the houseboys, he asked what was going on. He told him, 'Your brother came home. Your father has ordered a feast—barbecued beef!—because he has him home safe and sound.'

NIRV

"The older son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants. He asked him what was going on. 'Your brother has come home,' the servant replied. 'Your father has killed the fattest calf. He has done this because your brother is back safe and sound.'

New Life Version

"The older son was out in the field. As he was coming near the house, he heard music and dancing. He called one of the servants and asked what was happening. The servant answered, 'Your brother has come back and your father has killed the fat calf. Your brother is in the house and is well.'

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

While all this was going on, the young man's older brother was out working in the field. When he finally headed home for the day, he began to hear music back at the house. And it sounded like people dancing, too. He called out to one of the workers and asked what was going on.

The worker told him, 'Your little brother came home. Your father butchered the calf he had been fattening. Everyone is celebrating because your brother is back home, alive and well.'

Contemporary English V.

The older son had been out in the field. But when he came near the house, he heard the music and dancing. So he called one of the servants over and asked, "What's going on here?"

The servant answered, "Your brother has come home safe and sound, and your father ordered us to kill the best calf."

The Living Bible

"Meanwhile, the older son was in the fields working; when he returned home, he heard dance music coming from the house, and he asked one of the servants what was going on.

"'Your brother is back,' he was told, 'and your father has killed the calf we were fattening and has prepared a great feast to celebrate his coming home again unharmed.'

New Berkeley Version New Living Translation	.
The Passion Translation	“Meanwhile, the older son was in the fields working. When he returned home, he heard music and dancing in the house, and he asked one of the servants what was going on. ‘Your brother is back,’ he was told, ‘and your father has killed the fattened calf. We are celebrating because of his safe return.’ “Now, the older son was out working in the field when his brother returned, and as he approached the house he heard the music of celebration and dancing. So he called over one of the servants and asked, ‘What’s going on?’ “The servant replied, ‘It’s your younger brother. He’s returned home and your father is throwing a party to celebrate his homecoming.’
UnfoldingWord Simplified T.	While all that was happening, the father's older son was out working in the fields. After he finished working and was getting close to the house, he heard people playing music and dancing. He called for one of the servants and asked what was happening. The servant said to him, 'Your brother has come home. Your father has told us to kill the fattened calf to celebrate because your brother has returned safe and healthy.'
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	‘Meanwhile, the older son had been out in the fields. And as he returned and got close to his home, He could hear [the sounds] of music and dancing. So he called to one of the servants and asked, <i>‘What is happening here?’</i> ‘And in reply, [the servant] said this: <i>‘Your brother has just returned, So your father had us slaughter the calf that was fattened, Because [your brother] returned in good health!’</i>
Beck’s American Translation Breakthrough Version	.
Common English Bible Len Gane Paraphrase	His older son was in a field. And going <i>home</i> , as he was near the house, he heard musical harmony and circle dancing. And after he called for one of the servant boys, he was inquiring what these <i>things</i> might be. The boy said to him, 'Your brother has arrived, and your father killed the calf, the grain-fed one, because he received him back healthy.'
A. Campbell's Living Oracles	"Meanwhile, his older son was in the field, and when he came and got closer to the house, he heard music and dancing. "So he called one of the servants and asked what these things meant. "He said to him, ‘Your brother has come, and your father has killed the fatted calf, because he has gladly received him safe and sound.’
New Advent (Knox) Bible	Now his elder son was in the field, walking home. And as he drew near the house, he heard music and dancing. He, therefore, called one of the servants, and asked the reason of this. He answered, Your brother is returned, and your father has killed the fatted calf, because he has received him in health.
NT for Everyone	The elder son, meanwhile, was away on the farm; and on his way home, as he drew near the house, he heard music and dancing; whereupon he called one of the servants and asked what all this meant. He told him, Thy brother has come back, and thy father has killed the fattened calf, glad to have him restored safe and sound. The Parable of the Prodigal: The Father and the Older Son ‘The older son was out in the fields. When he came home, and got near to the house, he heard music and dancing. He called one of the servants and asked what was going on.

‘ “Your brother’s come home!” he said. “And your father has thrown a great party – he’s killed the fattened calf! – because he’s got him back safe and well!”

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Meanwhile the older son was in the field, and as he approached the house, he heard music and dancing. So he called one of the servants and asked what was going on. 'Your brother has returned,' he said, 'and your father has killed the fattened calf, because he has him back safe and sound.'
Christian Standard Bible Conservapedia Translation	. Now his elder son was in the field: and as he came and drew near the house, he heard music and dancing. And he called to one of the servants, and asked what these things meant. And the servant replied, 'Your brother has come home; and your father is serving the finest calf, because he has been returned to him safe and sound.'
Revised Ferrar-Fenton Bible	"Now the elder son was on the farm; and coming near the house as he returned, he heard music and dancing. So he hailed one of the slaves, and asked, 'What does all this mean?' 'Your brother has returned,' was the answer; 'and the fat calf has been sacrificed by your father, because he has come back safely.'
God's Truth (Tyndale)	The elder brother was in the field, and when he came and drew near to the house, he heard minstrelsy and dancing, and called one of his servants, and asked what those things meant. And he said unto him: your brother is come, and your father had killed the fatted calf, because he has received him safe and sound.
International Standard V	"Now the father's [Lit. Now his] older son was in the field. As he was coming back to the house, he heard music and dancing. So he called to one of the servants and asked what was happening. The servant [Lit. He] told him, 'Your brother has come home, and your father has killed the fattened calf because he got him back safely.'
UnfoldingWord Literal Text Weymouth New Testament	. "Now his elder son was out on the farm; and when he returned and came near home, he heard music and dancing. Then he called one of the lads to him and asked what all this meant. ""Your brother has come,' he replied; 'and your father has had the fat calf killed, because he has got him home safe and sound.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. But his older son was in the field, and coming, as he drew near to the house, he heard musical instruments and round dancing. And calling to one of the children, he inquired what possibly these things might be. And he said to him, Your brother came, and your father slaughtered the grain-fed calf, because he has fully taken him sound in health.
New American Bible (2002)	Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.'
New English Bible–1970 New Jerusalem Bible	. 'Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked

what it was all about. The servant told him, "Your brother has come, and your father has killed the calf we had been fattening because he has got him back safe and sound."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Now his older son was in the field. As he came close to the house, he heard music and dancing. So he called one of the servants and asked, 'What's going on?' The servant told him, 'Your brother has come back, and your father has slaughtered the calf that was fattened up, because he has gotten him back safe and sound.'
Hebraic Roots Bible	But the older son was in a field. And having come, as he drew near to the house, he heard the sound of singing of many. And having called one of the boys, he inquired what this may be. And he said to him, Your brother came, and your father killed the fattened calf, because he received him back in health.
Holy New Covenant Trans.	"The older son was in the field. As he came closer to the house, he heard the sound of music and dancing. So the older son called to one of the servant boys and asked, 'What does all this mean?' The servant said, 'Your brother has come back. Your father killed the fattened calf for him to eat. Your father was happy because your brother came back home safely!'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...was but The Son [of] him The [Man] Older in field and as Coming [He] approaches the house [He] hears music and dances and Calling one [man] [of] the children [He] asked What? ever may be These The [Man] but says [to] him for The Brother [of] you comes and kills The Father [of] you the calf the [one] fed (grain) for having (health) him [He] receives...
Awful Scroll Bible	(")But his elder son was from-within the field, and as himself is coming, he drew near the house, heard the music and dancing. (")Then himself being called- one of the attendants -to, himself persists to inquire, 'What these-same things would be?' (")But he said to him certainly-of-whom, 'He of the same-womb as your arrives, and your father slaughters the fatted calf, certainly-of-which he received- him -out being wholesome.'
Concordant Literal Version	Now his elder son was in the field, and, coming, as he nears the house, he hears music and choral dancing." And, calling one of the boys to him, he inquired to ascertain whatever this may be." Now he said to him that 'Your brother is arriving, and your father sacrifices the grain-fed calf, seeing that he got him back sound.'"
exeGesés companion Bible	And his elder son is in the field: and as he comes and approaches the house he hears symphony and chorus: and he calls one of the lads, and asks what these be. And he says to him, Your brother is come; and your father sacrifices the fatted calf because he takes him safe and sound.
Orthodox Jewish Bible	But the Abba's alterer ben (older son) was in the sadeh (field). And as he was coming, he drew near to the bais, and he heard the zemirot (table songs), and the sound of the klezmer (musician) and the [chasidic] dancing, And having summoned one of the avadim (servants), the alterer ben (older son) was inquiring what these things might be.

And the eved said to him, Your ach is present, and your Abba sacrificed the fattened calf, because your Abba received him back bari v'shalem (safe and sound).
 Rotherham's Emphasized B. But his elder son was in a field; and <as_ in coming_ he drew near unto the house> he heard music and dancing,— and_ calling near one of the youths_ he inquired what these things |could be|. And |he| said unto him,—
 |Thy brother| hath come,
 And thy father hath sacrificed the fatted calf_ because |safe and sound| hath he received him back.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 Now the father's older son was *[out]* in the field. And when he came in and got close to the house he heard music and dancing. So, he called one of the servants to him and asked what was going on. And the servant said to him, 'Your brother has come *[home]* and your father has killed the fattened calf, because he welcomed him back safe *[from harm]*.'

The Expanded Bible

"The older son was in the field, and as he came closer to the house, he heard the sound of music and dancing. So he called to *[summoned]* one of the *[household]* servants and asked what all this meant. The servant said, 'Your brother has come back, and your father killed the fat *[fattened; v. 23]* calf, because your brother came home safely *[healthy; safe and sound]*.'

Jonathan Mitchell NT

"Now his older son was continuing being in the midst of a field. Later, while progressively coming – as he drew near to the house – he heard *[the sound]* of a symphony (a concert of musical instruments) and choruses (or: = music and choral dancing).

"And so, calling one of the servants to him, he began inquiring so as to ascertain what these things might be (or: mean).

"So the man told him, 'Your brother is now arriving, and your father slaughtered the grain-fed young animal (= the fat and choice calf), seeing that he got him back being still sound and healthy.'

P. Kretzmann Commentary

Verses 25-32

The older son:

Now his elder son was in the field; and as lie came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come, and thy father hath killed the fatted calf because he hath received him safe and sound.

Syndein/Thieme

~~ Now his elder son was in the field. And as he came and drew near to the house, he heard music and dancing.

~~ And he called one of the servants, and asked, "What is going on? What is going on?"

~~ And he said unto him, "Your brother is come. And your father hath killed the fatted calf, because he has received him safe and sound."

Translation for Translators

While all that was happening, the man's older son was out *working* in the field. When he came near to the house, he heard *people playing* music and dancing. He called one of the servants and asked what was happening. The servant said to him, 'Your *younger* brother has come *home* Your father has *told us to* kill the fat calf to celebrate because your brother has returned safe and healthy.'

The Voice

Jesus: Now the man's older son was still out in the fields working. He came home at the end of the day and heard music and dancing. He called one of the servants and asked what was going on. The servant said, "Your brother has returned, and your father has butchered the fattest calf *to celebrate* his safe return."

Bible Translations with Many Footnotes:

Lexham Bible	<p>"Now his older son was in the field, and when he came and [*Here "and" is supplied because the previous participle ("came") has been translated as a finite verb] approached the house, he heard music and dancing. And he summoned one of the slaves and [*Here "and" is supplied because the previous participle ("summoned") has been translated as a finite verb] asked what these things meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has gotten him back healthy.'</p>
NET Bible®	<p>"Now his older son was in the field. As⁷⁷ he came and approached the house, he heard music⁷⁸ and dancing. So⁷⁹ he called one of the slaves⁸⁰ and asked what was happening. The slave replied,⁸¹ 'Your brother has returned, and your father has killed the fattened calf⁸² because he got his son⁸³ back safe and sound.'</p> <p>⁷⁷tn Grk "And as." Here καί (kai) has not been translated because of differences between Greek and English style.</p> <p>⁷⁸sn This would have been primarily instrumental music, but might include singing as well.</p> <p>⁷⁹tn Here καί (kai) has been translated as "so" to indicate the result of the older son hearing the noise of the celebration in progress.</p> <p>⁸⁰tn The Greek term here, παῖς (pais), describes a slave, possibly a household servant regarded with some affection (L&N 87.77).</p> <p>⁸¹tn Grk "And he said to him." Here δέ (de) has not been translated. The rest of the phrase has been simplified to "the slave replied," with the referent (the slave) specified in the translation for clarity.</p> <p>⁸²tn See note on the phrase "fattened calf" in v. 23.</p> <p>⁸³tn Grk "him"; the referent (the younger son) has been specified in the translation for clarity.</p>
The Spoken English NT	<p>Now, his older son had been out in the field. And when he came back and got close to the house, he heard music and dancing. And he called over one of the servants and asked what this was all about.^m The servant said to him, "Your brother has come, and your father has killed the grain-fattened calf, because he got him back safe and sound."</p> <p>^m Lit. "what these things might be."</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"Now his older son was in a field. And while coming, he approached the house [and] heard music and dancing.</p> <p>"And having summoned one of the slave boys, he began inquiring what these [things] might be [fig., meant].</p> <p>"Then he said to him, 'Your brother has come, and your father slaughtered the fatted calf, because he received him back being in good health.</p>
Context Group Version	<p>Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. And he called to him one of the [household] slaves, and inquired what these things might be. And he said to him, Your brother has come; and your father has killed the fatted calf, because he has received him safe and sound.</p>
Modern Literal Version 2020	<p>Now his elder son was in the field and as <i>while</i> coming, he drew near to the house, <i>and</i> he heard harmony and dancers. And having called one of the young-servants, he was inquiring what these things might be.</p> <p>But he said to him, Your brother is coming, and your father sacrificed the fattened calf because he has received him <i>back</i> healthy.</p>
New King James Version	<p>"Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what</p>

these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

New Matthew Bible The elder brother was in the field, and when he came and drew near to the house, he heard music and dancing, and called one of his servants and asked what those things meant. And the servant said to him, Your brother is come, and your father had the fatted calf killed, because he has received him safe and sound.

Revised Young's Lit. Trans. 'And his elder son was in a field, and as, coming, he drew near to the house, he heard music and dancing, and having called near one of the young men, he was inquiring what these things might be, and he said to him -- Your brother is arrived, and your father did kill the fatted calf, because in health he did receive him back.

The gist of this passage: The older brother is out in the field. He approaches the house, and, upon hearing music and celebration, asks a servant what is going on. He is told that the younger brother has returned safe, and they are celebrating, killing the fatted calf.

25-27

Luke 15:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
presbuteros (πρεσβύτερος) [pronounced pres-BOO-ter-oss]	<i>elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old</i>	masculine singular noun, nominative case	Strong's #4245
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
agros (ἄγρός) [pronounced ah-GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine plural noun, dative, locative or instrumental case	Strong's #68

A field was mentioned back in v. 15.

Translation: His older son was in the field,...

The *field* seems to be used to indicate that a person is out of fellowship or is soon to be out of fellowship. Given this, the addition of the work *working* (as the Translation for Translators did) takes away from the underlying meaning of this parable. The older brother is not producing anything. He is not working.

To simply take this literally (as well as we can within the confines of a parable), the older son is out in a field working (or supervising or whatever he does during the day). However, what he is producing at this time—because of his mental attitude sins—is wood, hay and stubble (human good).

Luke 15:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ὥς (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
έρchomai (έρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2064
eggizō (έγγίζω) [pronounced <i>eng-ID-zoh</i>]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 rd person singular, aorist active indicative	Strong's #1448
τῇ (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
οικία (οικία) [pronounced <i>oy-KEE-ah</i>]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3614
ακούω (άκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, aorist active indicative	Strong's #191
σὺμφωνία (σὺμφωνία) [pronounced <i>soom-foe-NEE-ah</i>]	<i>music, a unison of sound (a symphony), a concert of instruments (harmonious note)</i>	feminine singular noun, genitive/ablative case	Strong's #4858
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
χορός (χορός) [pronounced <i>khohr-oss</i>]	<i>dancing, a dance; a band (of dancers and singers), circular dance, a round dance</i>	masculine singular noun, genitive/ablative case	Strong's #5525

Translation: ...and as he was going, he came near to the house [and] he [begins to] hear music and dancing.

The day is over with, so the older son starts heading home, but, as he draws near to his house, he can hear music and dancing. Some sort of celebration appears to be taking place.

Luke 15:25 **His older son was in the field, and as he was going, he came near to the house [and] he [begins to] hear music and dancing.** (Kukis mostly literal translation)

Luke 15:26			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal-EH-om-ahee</i>]	<i>calling toward oneself, being summoned, inviting, calling (for, to, unto)</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #4341
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; accusative case	Strong's #1520
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
pais (παῖς) [pronounced <i>paheece</i>]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine plural noun; genitive/ablative case	Strong's #3816
punthánomai (πυνθάνομαι) [pronounced <i>poon-THAHN-om-ahee</i>]	<i>to ask, to question, to ascertain by inquiry (as a matter of information)</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4441
ti (τί) [pronounced <i>tee</i>]; tis (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
án (ὅν) [pronounced <i>ahn</i>]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. ¹⁵			
eiên (εἶην) [pronounced <i>I-ane</i>]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)

¹⁵ Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

Luke 15:26

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Translation: So, calling to one of the servants, he asked, 'Whatever might be these [things]?' [referring to the sound of the music and dancing].

The older son motions to one of the servants to come near to him, and he asks the servant, "What exactly is going on?" He is referring to whatever it is that he is hearing. He does not have to specify this, because it is an unusual thing to be hearing, and from where he and the servant are, they can both hear it.

Luke 15:26 So, calling to one of the servants, he asked, 'Whatever might be these [things]?' [referring to the sound of the music and dancing]. (Kukis mostly literal translation)

Luke 15:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80

Luke 15:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced, sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hêkō (ἦκω) [pronounced HAY-koe]	<i>to arrive, to come; to be present (literally or figuratively)</i>	3 rd person singular, present active indicative	Strong's #2240

Translation: The [servant] told him that, 'Your brother has come...

The servant tells him that his younger brother has arrived back home.

It is likely that the older son never expected to see his brother again.

Luke 15:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
thuō (θύω) [pronounced THOO- oh]	<i>to kill, to slaughter, to sacrifice (by fire), to immolate</i>	3 rd person singular, aorist active indicative	Strong's #2380
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, nominative case	Strong's #3962
sou (σου) [pronounced, sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
móschos (μόσχος) [pronounced MOSS- khoss]	<i>calf; animal offspring (young); human offspring (if fresh and delicate); a tender shoot, sprout</i>	masculine singular noun/adjective; accusative case	Strong's #3448
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 15:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
siteutós (σιτευτός) [pronounced <i>siht-yoo-ROSS</i>]	<i>fattened, fatted; grain fed</i>	masculine singular adjective, accusative case	Strong's #4618

Translation: ...so your father has slaughtered the fatted calf,...

The servant continues: "Your father has killed the fatted calf," meaning that there would be this great celebration.

Luke 15:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
hugiaiñō (ὕγιαίνω) [pronounced <i>hoog-ee-AH'ee-no</i>]	<i>being in sound [in health], being well, being in good health; metaphorically for, uncorrupted doctrine</i>	masculine singular, present active participle; accusative case	Strong's #5198
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
apolambanō (ἀπολαμβάνω) [pronounced <i>ap-ol-am-BAHN-oh</i>]	<i>to receive (from, in full); to take aside; to take</i>	3 rd person plural, aorist active indicative	Strong's #618

Translation: ...for [your brother] has returned [lit., has been received] [and] is well.'

What is said here is quite interesting: "Your brother has been received and he is in good condition." Now, according to the story, the brother was starved to death. But he is in good condition in the sense that, the younger brother is now back into fellowship. He is no longer estranged from his father and family.

Luke 15:27 The [servant] told him that, 'Your brother has come so your father has slaughtered the fatted calf, for [your brother] has returned [lit., has been received] [and] is well.' (Kukis mostly literal translation)

Luke 15:25–27 His older son was in the field, and as he was going, he came near to the house [and] he [begins to] hear music and dancing. So, calling to one of the servants, he asked, 'Whatever might be these [things]?' [referring to the sound of the music and dancing]. The [servant] told him that, 'Your brother has come so your father has slaughtered the fatted calf, for [your brother] has returned [lit., has been received] [and] is well.' (Kukis mostly literal translation)

Luke 15:25–27 While all this is taking place, the older son of the family is out working in the field. When it came time for him to return home, he began to hear music and dancing as he drew near to his house. He called over one of the house servants and asked, 'Just what is going on here? What am I hearing?' The servant answered, 'Your brother has returned to us and he is healthy and in good condition; therefore, your father has slaughtered the fatted calf for a grand celebration.' (Kukis paraphrase)

But he was angry and he was not willing to enter in. But the father of his, going out, exhorted him.

Luke
15:28

The older son [lit., *he*] was angry [at hearing this] and unwilling to enter in [to the house]. However, his father went out [and] entreated him.

The older son was quite angry and he refused to enter into the house. He did not like that his errant brother was being celebrated. So the father came outside and tried to talk sense with him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But he was angry and he was not willing to enter in. But the father of his, going out, exhorted him.
Douay-Rheims 1899 (Amer.)	And he was angry and would not go in. His father therefore coming out began to entreat him.
Holy Aramaic Scriptures	And he was angry, and didn't want to enter. And his father came out and beseeched him.
James Murdock's Syriac NT Original Aramaic NT	And he was angry, and would not go in: and his father went out and entreated him. And he was angry and he did not want to enter and his father went out pleading with him.
Lamsa Peshitta (Syriac)	And he was angry and he did not want to enter and his father went out pleading with him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he was angry and would not go in; and his father came out and made a request to him to come in.
Bible in Worldwide English	But the older son was angry. He would not go into the house. His father came out and begged him to come in.
Easy English	When the older brother heard this, he was very angry. He would not go into the house. So his father came out. "Please come in to be happy with us," he said.
Easy-to-Read Version–2008	"The older son was angry and would not go in to the party. So his father went out and begged him to come in.
<i>God's Word</i> TM Good News Bible (TEV)	.
J. B. Phillips	The older brother was so angry that he would not go into the house; so his father came out and begged him to come in.
<i>The Message</i>	But he was furious and refused to go inside the house. So his father came outside and called him.
NIRV	"The older brother stomped off in an angry sulk and refused to join in. His father came out and tried to talk to him, but he wouldn't listen.
New Life Version	"The older brother became angry. He refused to go in. So his father went out and begged him.
New Simplified Bible	The older brother was angry and would not go into the house. His father went outside and asked him to come in.
	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The older son was not happy. In fact, he quickly worked himself up into an angry pout. He refused to go in and celebrate with everyone. His father came out and tried to talk him into coming inside.
Contemporary English V.	The older brother got so angry that he would not even go into the house. His father came out and begged him to go in.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
UnfoldingWord Simplified T.	But the older brother was angry and did not want to go into the house. So his father came out and pleaded with him to come in.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	'Well at that, [the son] became very angry And he refused go back inside. So his father came and begged him to come on in.
Beck's American Translation	.
Breakthrough Version	But he was enraged and did not want to go in. After his father came out, he was encouraging him.
Common English Bible	Then the older son was furious and didn't want to enter in, but his father came out and begged him.
New Advent (Knox) Bible	At this he fell into a rage, and would not go in. V. 28b will be placed with the next passage for context.
NT for Everyone	'He flew into a rage, and wouldn't go in. V. 28b will be placed with the next passage for context.
20 th Century New Testament	This made him angry, and he would not go in. But his father came out and begged him to do so.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The older son became angry and refused to go in. So his father came out and pleaded with him.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	He therefore flew into a rage, and refused to go in. His father, however, came out and implored him.
God's Truth (Tyndale)	.
Montgomery NT	"But he was angry and would not go in; so his father came out, and attempted to plead with him; but he said to his father.
Riverside New Testament	But he grew angry, and would not go in. Then his father came out and begged him.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But he was angry, and would not go in: therefore his dad came out, and called him.
Weymouth New Testament	.
Wikipedia Bible Project	The brother was angry, and refused to go in. So his father came out, and encouraged him to join them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he was enraged, and willed absolutely not to go in; therefore his father coming out, called on him.

New American Bible (2002)	He became angry, and when he refused to enter the house, his father came out and pleaded with him.
New English Bible–1970	The servant told him, "Your brother has come home, and your father has killed the fatted calf because he has him back safe and sound." But he was angry and refused to go in. A portion of v. 27 is included for context. A portion of v. 28 will be placed with the next passage for context.
Revised English Bible–1989	But he was angry and refused to go in. A portion of v. 28 will be placed with the next passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the older son became angry and refused to go inside. V. 28b will be placed with the next passage for context.
Holy New Covenant Trans.	The older son was angry and wouldn't go inside to join the party so his father went out to beg him to come in.
Israeli Authorized Version	Then the older son [Lit. he] became angry and wouldn't go into the house. [Lit. wouldnt go in] So his father came out and began to plead with him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] is enraged but and not [He] wanted to enter The but Father [of] him Proceeding called (near) him...
Awful Scroll Bible	(")But he is becoming furious, and retains purposing not to go-in. Therefore his father himself, being came-out a being came-out, keeps to call- him -by.
Concordant Literal Version exeGesese companion Bible	Now he is indignant and would not enter. Yet his father, coming out, entreated him." ...- and he is wroth and wills to not enter. So his father comes out to console him:...
Orthodox Jewish Bible	And the alterer ben was filled with ka'as (anger), and he did not want to enter. But his Abba came out and was pleading with him.
Rotherham's Emphasized B.	But he was provoked to anger, and would not go in. And his father coming out began to entreat him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the elder brother became angry <i>and</i> deeply resentful and was not willing to go in; and his father came out and <i>began</i> pleading with him.
An Understandable Version	But the older son got angry and refused to go into [<i>the house</i>]. So, his father came out and pleaded with him [<i>i.e., to come in and join the celebration</i>].
The Expanded Bible	The older son was angry and ·would not [had no desire to] go in to the feast. So his father went out and ·begged [urged; encouraged] him to come in.
Jonathan Mitchell NT	"But now the [older brother] swelled with internal teeming, expressing his natural disposition with agitation and irritation (or: grew angry or enraged), and then was not willing (or: wanting; intending) to enter. So his father, upon coming out, began calling him to his side and continued entreating him.
P. Kretzmann Commentary Syndein/Thieme	. ~~ And he was angry {mental attitude sin - went right out of fellowship in self-righteousness}, and would not go in. Therefore came his father out, and entreated him.
Translation for Translators	<i>But</i> the older brother was angry. He refused to enter <i>the house</i> . So his father came out and pleaded with him <i>to come in</i> .
The Voice	Jesus: The older brother got really angry and refused to come inside, so his father came out and pleaded with him to join the celebration.

Bible Translations with Many Footnotes:

Lexham Bible **But he became angry and did not want to go in. So his father came out and** [*Here “and ” is supplied because the previous participle (“came out”) has been translated as a finite verb]
began to implore [*The imperfect tense has been translated as ingressive here (“began to implore”)]
him.

NET Bible® **But the older son⁸⁴ became angry⁸⁵ and refused⁸⁶ to go in. His father came out and
 appealed to him, ...**
^{84tn} Grk “he”; the referent (the older son, v. 25) has been specified in the translation for clarity.
^{85tn} The aorist verb ὀργίσθη (wrgisqh) has been translated as an ingressive aorist, reflecting entry into a state or condition.
^{86sn} Ironically the attitude of the older son has left him outside and without joy.

The Passion Translation **“The older son became angry and refused to go in and celebrate. So his father
 came out and pleaded with him, ‘Come and enjoy the feast with us!’^[m]**
^[m] In the culture of that era, hospitality was of supreme importance. To refuse to go in to the feast, when it was his responsibility culturally to cohost the event with his father, was a humiliating rejection of the father.

Literal, almost word-for-word, renderings:

A Faithful Version **Then he was angry and would not go in. As a result, his father came out and
 pleaded with him.**

Analytical-Literal Translation .
 Context Group Version .
 English Standard Version **But he was angry and refused to go in. His father came out and entreated him, but
 he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might
 celebrate with my friends. V. 29 is included for context.**

Far Above All Translation **But he became angry and refused to come in. So his father went out and tried to
 console him.**

Green’s Literal Translation **But he was angry and did not desire to go in. Then coming out, his father begged
 him.**

Legacy Standard Bible **But he became angry and was not wanting to go in, and his father came out and
 began pleading with him.**

Modern Literal Version 2020 **But he was made angry and was not willing to enter and therefore his father went
 forth and was pleading him.**

The gist of this passage: The older son becomes angry and refuses to go back into the house. His father comes out to reason with him.

Luke 15:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
orgízō (ὀργίζω) [pronounced or-GIHD-zoe]	to be angry; to provoke; to enrage, (passively) to be provoked, to be aroused to anger; to become exasperated (with)	3 rd person singular, aorist passive indicative	Strong’s #3710
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532

Luke 15:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, imperfect active indicative	Strong's #2309
With the negative, this can mean, <i>unwilling</i> .			
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahēe]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aorist active infinitive	Strong's #1525

Translation: The older son [lit., he] was angry [at hearing this] and unwilling to enter in [to the house].

The older son was furious about this little celebration for his younger brother. The older son had been there and stayed faithful to his father and family, while the younger brother was out of control, doing whatever, likely wasting his entire inheritance.

The older son is angry, and that is a mental attitude sin. This puts him out of fellowship. He is unable to fellowship with his family in this state of mind. In fact, he is unwilling to fellowship with his family because of the grace treatment his younger brother is receiving. When considering this, bear in mind that this is a parable.

Because the older brother is out of fellowship, he cannot enter into the house. This does not mean that he has lost his salvation; but simply that he is unable to enjoy fellowship with the others.

Luke 15:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, nominative case	Strong's #3962
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 15:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative case	Strong's #1831
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person singular, imperfect active indicative	Strong's #3870
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: However, his father went out [and] entreated him.

The father comes outside to speak to his older son. He invites him back in. He consoles him; he comforts him.

This is the first step to getting back in fellowship. However, it is the older son who must make the decision to confess his sins. God the Father cannot make us confess our sins. He can bring pressure to bear upon us, but we make the final decision.

Luke 15:28 The older son [lit., *he*] was angry [at hearing this] and unwilling to enter in [to the house]. However, his father went out [and] entreated him. (Kukis mostly literal translation)

Luke 15:28 The older son was quite angry and he refused to enter into the house. He did not like that his errant brother was being celebrated. So the father came outside and tried to talk sense with him. (Kukis paraphrase)

But the [son] answering said to the father of his, 'Behold, so many years I keep on serving you and never a command of yours I have passed over. And for me, never have you given a young goat that with the friends of mine I might rejoice. But when the son of yours came—this one, the [son] having consumed of yours the life with prostitutes—you have killed for him the fatted calf.'

Luke
15:29–30

Answering, the son said to his father, 'Listen, I continued serving you for so many years; and I never passed over [one of] your commands. Yet for me, you have never given [me even] a young goat that I might [barbeque and] enjoy with my friends. However, when this [errant] son of yours showed up—the [son] who wasted the [production of] your life on prostitutes—you killed for him the fatted calf!'

Answering, the older son complained to his father, "Listen, I have served you for many years, and when you wanted something done, I took care of it. Yet, regardless of all these years of service, you have not even offered me a young goat that I might cook and feast on with my friends. However, when this errant son of yours shows up out of the blue—the one who wasted the money that you worked hard for on the company of prostitutes—you kill for him the fatted calf! How could you do this?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [son] answering said to the father of his, 'Behold, so many years I keep on serving you and never a command of yours I have passed over. And for me, never have you given a young goat that with the friends of mine I might rejoice. But when the son of yours came—this one, the [son] having consumed of yours the life with prostitutes—you have killed for him the fatted calf.'
Revised Douay-Rheims	And he answering, said to his father: Behold, for so many years do I serve thee and I have never transgressed thy commandment: and yet thou hast never given me a kid to make merry with my friends. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.
Holy Aramaic Scriptures	But, he said unto his father, "Behold how many years I have worked for you in service, and I have never transgressed your command. And you didn't ever give me a gadya {a goat} that I could make merry with my friends! Yet, for this one, your son, when he has wasted your wealth with prostitutes and has come back, for him you have killed the thura {the ox} that was fattening!"
James Murdock's Syriac NT	And he said to his father: Lo, these many years have I labored in thy service, and never transgressed thy command; and thou never gavest me a kid, that I might make merry with my friends. But for this thy son, when he had dissipated thy property with harlots, and came [home], thou hast slain the fatted bullock for him.
Original Aramaic NT	But he said to his father, 'Behold, I have served you for many years of servitude, and I have never transgressed your command, and you never gave a goat to me that I may celebrate with my friends.' 'But when this your son, who had wasted your money with whores, has come back, you killed for him the fattened ox.'
Lamsa Peshitta (Syriac)	But he said to his father, "Behold, I have served you for many years of servitude, and I have never transgressed your command, and you never gave a goat to me that I may celebrate with my friends." "But when this your son, who had wasted your money with whores, has come back, you killed for him the fattened ox."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he made answer and said to his father, See, all these years I have been your servant, doing your orders in everything: and you never gave me even a young goat so that I might have a feast with my friends: But when this your son came, who has been wasting your property with bad women, you put to death the fat young ox for him.
Bible in Worldwide English	But the son said to his father, "Look. I have worked hard for you for many years. I have always done everything you told me to do. And yet you never even gave me a young goat to make a feast with my friends. But now this son of yours has come back. He has spent all your money and was with bad women. And yet you kill the fat calf for him!"
Easy English	"Listen," the older son replied, "I have worked a lot for you for many years. I have always obeyed you. But you never even killed a young goat for me so that I could be happy with my friends. We could have had a meal together. But now this other son of yours has returned. He has wasted all the money that you gave to him. He has spent it on prostitutes. But you have even killed the fat young cow for him."
Easy-to-Read Version–2008	But he said to his father, 'Look, for all these years I have worked like a slave for you. I have always done what you told me to do, and you never gave me even a

	young goat for a party with my friends. But then this son of yours comes home after wasting your money on prostitutes, and you kill the best calf for him!
God's Word™	But he answered his father, 'All these years I've worked like a slave for you. I've never disobeyed one of your commands. Yet, you've never given me so much as a little goat for a celebration with my friends. But this son of yours spent your money on prostitutes, and when he came home, you killed the fattened calf for him.'
Good News Bible (TEV)	But he spoke back to his father, 'Look, all these years I have worked for you like a slave, and I have never disobeyed your orders. What have you given me? Not even a goat for me to have a feast with my friends! But this son of yours wasted all your property on prostitutes, and when he comes back home, you kill the prize calf for him!'
J. B. Phillips	Then he burst out, 'Look, how many years have I slaved for you and never disobeyed a single order of yours, and yet you have never given me so much as a young goat, so that I could give my friends a dinner? But when that son of yours arrives, who has spent all your money on prostitutes, for him you kill the calf we've fattened!'
The Message	The son said, 'Look how many years I've stayed here serving you, never giving you one moment of grief, but have you ever thrown a party for me and my friends? Then this son of yours who has thrown away your money on whores shows up and you go all out with a feast!'
NIRV	But he answered his father, 'Look! All these years I've worked like a slave for you. I have always obeyed your orders. You never gave me even a young goat so I could celebrate with my friends. 30 But this son of yours wasted your money with some prostitutes. Now he comes home. And for him you kill the fattest calf!'
New Life Version	The older son said to his father, 'All these many years I have served you. I have always obeyed what you said. But you never gave me a young goat so I could have a supper and a good time with my friends. But as soon as this son of yours came back, you killed the fat calf. And yet he wasted your money with bad women.'
New Simplified Bible	»He spoke to his father in anger. All these years I have worked like a slave for you. I have never disobeyed you. What have you given me? Not even a goat for me to have a feast with my friends! »This son of yours wasted all your property on prostitutes. When he comes home you kill the prize calf for him!

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	But the son told his dad, 'This isn't fair. I've worked for you year after year, never once refusing to do whatever you asked me to do. But you've never thrown a party for me. You've never even butchered so much as a young goat in honor of me. But when this worthless son of yours comes back home after blowing half of your wealth on prostitutes, you butcher our prized calf for him!'
Contemporary English V.	But he said to his father, "For years I have worked for you like a slave and have always obeyed you. But you have never even given me a little goat, so that I could give a dinner for my friends. This other son of yours wasted your money on prostitutes. And now that he has come home, you ordered the best calf to be killed for a feast."
The Living Bible	"The older brother was angry and wouldn't go in. His father came out and begged him, but he replied, 'All these years I've worked hard for you and never once refused to do a single thing you told me to; and in all that time you never gave me even one young goat for a feast with my friends. Yet when this son of yours comes back after spending your money on prostitutes, you celebrate by killing the finest calf we have on the place.' V. 28 is included for context.
New Berkeley Version	.
New Living Translation	"The older brother was angry and wouldn't go in. His father came out and begged him, but he replied, 'All these years I've slaved for you and never once refused to

do a single thing you told me to. And in all that time you never gave me even one young goat for a feast with my friends. Yet when this son of yours comes back after squandering your money on prostitutes, you celebrate by killing the fattened calf!' V. 28 is included for context.

UnfoldingWord Simplified T. But he replied to his father, 'Listen! For all these years I have worked for you as hard as a slave. I always obeyed everything you told me to do. But you never gave me even a young goat to eat so that I could give a feast with my friends. But now that this son of yours has come back home, after wasting all your money on prostitutes, you have told your servants to kill the fattened calf for a celebration!' William's New Testament But he answered his father, 'See! I have served you all these years and have never disobeyed a command of yours, but you have never given me even a kid, so that I could celebrate with my friends. But when this son of yours arrives, who has eaten up your property with immoral women, you have killed for him the fattening calf.'

Partially literal and partially paraphrased translations:

American English Bible But this is what he said to his father:
*'Even though I've slaved for you all these years
 And I've never broken your rules,
 You've not given me even a single kid goat
 That I could enjoy with my friends.
 'Yet, when this son returns home
 Who spent all his money on whores,
 For him, you slaughtered the wheat-fattened calf!'*

Beck's American Translation . Breakthrough Version When the *son* responded, he said to his father, 'Look, for so many years, I am a slave to you, and I never even once went away from your demand. And you never even once gave me a goat so that I might celebrate with my friends. When your son, this one who ate up your livelihood with prostitutes, came, you killed the grain-fed calf for him.'

Common English Bible He answered his father, 'Look, I've served you all these years, and I never disobeyed your instruction. Yet you've never given me as much as a young goat so I could celebrate with my friends. But when this son of yours returned, after gobbling up your estate on prostitutes, you slaughtered the fattened calf for him.'

A. Campbell's Living Oracles He answering, said to his father, These many years I have served you, without disobeying your command in anything; yet you never gave me a kid, that I might entertain my friends; but no sooner did this, your son, return, who had squandered your living on prostitutes, than you killed for him the fatted calf.

New Advent (Knox) Bible When his father came out and tried to win him over, he answered his father thus, Think how many years I have lived as thy servant, never transgressing thy commands, and thou hast never made me a present of a kid, to make merry with my friends; and now, when this son of thine has come home, one that has swallowed up his patrimony in the company of harlots, thou hast killed the fattened calf in his honour. V. 28b is included for context.

NT for Everyone 'Then his father came out and pleaded with him. "Look here!" he said to his father, "I've been slaving for you all these years! I've never disobeyed a single commandment of yours. And you never even gave me a young goat so I could have a party with my friends. But when this son of yours comes home, once he's finished gobbling up your livelihood with his whores, you kill the fattened calf for him!" V. 28b is included for context.

20th Century New Testament 'No,' he said to his father, 'look at all the years I have been serving you, without ever once disobeying you, and yet you have never given me even a kid, so that I might have a merry-making with my friends. But, no sooner has this son of yours come,

who has eaten up your property in the company of prostitutes, than you have killed the fattened calf for him.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But he replied to his father, 'Look, I have been slaving many years for you, and I have never disobeyed your orders, yet you never gave me a goat so that I could celebrate with my friends. But when this son of yours came, who has devoured your assets [Or <i>life</i> , or <i>livelihood</i>] with prostitutes, you slaughtered the fattened calf for him.'
Conservapedia Translation	And in answer to his father he said, 'Look, in all these many years I have served you, I have never gone against your will: and yet you never gave me such a feast, [The replacement of "kid" with "Feast" is not literal, but seems to carry the original meaning into a contemporary context better.] that I might celebrate with my friends: But as soon as this son returned, who had squandered his inheritance from you on prostitutes, you've given up your finest calf in honor of him.'
Revised Ferrar-Fenton Bible	But he, answering his father, said, 'Look here! I have slaved for you all these years, and never at any time have I disobeyed your orders; yet you have never so much as given me a kid, so that I might entertain my friends. But immediately on the return of this son of yours, who has squandered your estate with harlots, you have actually sacrificed the fat calf for him!'
Free Bible Version	"He told his father, 'Look, all these years I've served you, and never disobeyed you, but you never once gave me even a young goat so I could have a party with my friends. Now this son of yours comes back, having spent your money on prostitutes, and you kill the fattened calf for him!'
God's Truth (Tyndale)	He answered and said to his father: Lo these many years have I done you service, neither brake at any time your commandment, and yet gave you me never so much as a kid to make merry with my lovers: but as soon as this your son was come, which has devoured your goods with harlots, you have for his pleasure killed the fatted calf.
International Standard V	But he answered his father, 'Listen! All these years I've worked like a slave for you. I've never disobeyed a command of yours. Yet you've never given me so much as a young goat for a festival [The Gk. lacks for a festival] so I could celebrate with my friends. But this son of yours spent your money on prostitutes, and when he came back, you killed the fattened calf for him!'
UnfoldingWord Literal Text	But the older son answered and said to his father, ' Look, these many years I slaved for you, and I never broke a rule of yours, and yet you never gave me a young goat that I might celebrate with my friends, but when your son came, who has devoured your living with prostitutes, you killed for him the fattened calf.'
Weymouth New Testament	"All these years,' replied the son, 'I have been slaving for you, and I have never at any time disobeyed any of your orders, and yet you have never given me so much as a kid, for me to enjoy myself with my friends; but now that this son of yours is come who has eaten up your property among his bad women, you have killed the fat calf for him.'
Wikipedia Bible Project	"He told his father, 'Look, I've served you for many years, and never did anything you told me not to, but you never gave me even a young goat to use to have a party with my friends. Now this son of yours returns, who has spent your money on prostitutes, you kill the fattened calf for him!'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The son, very indignant, said, 'Look, I have slaved for you all these years. Never have I disobeyed your orders. Yet you have never given me even a young goat to
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celebrate with my friends. Then when this son of yours returns, after squandering your property with loose women, you kill the fattened calf for him.'

The Heritage Bible

And he answering said to the father, Behold, so many years I serve you, and I absolutely never came against your commandment, and you absolutely never gave me a goat so that I might put myself in a good frame of mind with my friends;

And when this your son came, the one having eaten down your earthly living with prostitutes, you slaughtered for him the grain-fed calf.

New American Bible (2002)

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New American Bible (2011)

He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.'

New Catholic Bible

His father came out and began to plead with him, but he said to his father in reply, 'All these years I have worked like a slave for you, and I never once disobeyed your orders. Even so, you have never even given me a young goat so that I might celebrate with my friends. But when this son of yours returns after wasting his inheritance from you on prostitutes, you kill the fatted calf for him.' V. 28b is included for context.

New English Bible—1970

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New Jerusalem Bible

He was angry then and refused to go in, and his father came out and began to urge him to come in; but he retorted to his father, "All these years I have slaved for you and never once disobeyed any orders of yours, yet you never offered me so much as a kid for me to celebrate with my friends. But, for this son of yours, when he comes back after swallowing up your property -- he and his loose women -- you kill the calf we had been fattening." V. 28 is included for context.

Revised English Bible—1989

His father came out and pleaded with him; but he retorted, 'You know how I have slaved for you all these years; I never once disobeyed your orders; yet you never gave me so much as a kid, to celebrate with my friends. But now that this son of yours turns up, after running through your money with his women, you kill the fatted calf for him. V. 28b is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"So his father came out and pleaded with him. 'Look,' the son answered, 'I have worked for you all these years, and I have never disobeyed your orders. But you have never even given me a young goat, so that I could celebrate with my friends. Yet this son of yours comes, who squandered your property with prostitutes, and for him you slaughter the fattened calf!' V. 28b is included for context.

Holy New Covenant Trans.

But the son said to his father, 'Look, I have served you like a slave for many years! I have obeyed every one of your commands but you never even killed a goat for me so that I could have a party with my friends. But this other son of yours has wasted all of your money on whores. Then he comes home and you kill the fattened calf for him!'

Tree of Life Version

But he answered and said to his father, 'Look, so many years I've slaved away for you—not once did I ignore your order. Yet you've never given me a young goat so I could celebrate with my friends. But when this son of yours came—the one who has squandered your wealth with prostitutes—for him you killed the fattened calf!'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The [Man] but Answering says [to] the father [of] him look! these years [I] serve you and never command [of] you [I] pass (by) and [to] me never [You] give goat that with the [men] liked [of] me [I] may be satisfied when but The Son [of] you This The

	[Man] Devouring [of] you the living with prostitutes comes [You] kill [for] him the fed (grain) calf...
Alpha & Omega Bible	BUT HE ANSWERED AND SAID TO HIS DAD, 'LOOK! FOR SO MANY YEARS I HAVE BEEN SERVING YOU AND I HAVE NEVER NEGLECTED A COMMAND OF YOURS; AND YET YOU HAVE NEVER GIVEN ME A YOUNG GOAT, SO THAT I MIGHT CELEBRATE WITH MY FRIENDS; BUT WHEN THIS SON OF YOURS CAME, WHO HAS DEVoured YOUR WEALTH WITH PROSTITUTES, YOU KILLED THE FATTENED CALF FOR HIM.'
Awful Scroll Bible	(")Furthermore coming to be resolved-away, he said to his father, 'Be yourself looked, the same-as-which years I am devotedly serving you, whereas-yet-not went-I -by your objectives-from-among, indeed you whereas-yet-not gave me a kid, in order that I may come to be reasoning-it-to-be-good with my friends. (" ')But as-when the same-as this your son himself came, the one being accordingly-devoured your sustenance with prostitutes, you slaughtered for him the fatted calf!'
Concordant Literal Version	Now he, answering, said to his father, 'Lo! so many years am I slaving for you, and I never passed by your precept, and you never give me a kid that I may make merry with my friends." Yet when this son of yours came, who is devouring your livelihood with prostitutes, you sacrifice for him the grain-fed calf!'"
exeGesés companion Bible	...and he answers his father, saying, Behold, so many years I serve you, never ever passed I over your misvah: and yet you never ever gave me a goat to rejoice with my friends: but as soon as this - your son comes - who devoured your subsistence with whores, for him you sacrifice the fatted calf.
Orthodox Jewish Bible	But in reply the alterer ben said to his Abba, Hinei, so many years I serve you and never a mitzvah of you I disobeyed, and never for me did you give even a young goat that with my chaverim I might make a simcha. But when shows up this ben of yours, the one having devoured your property with zonot (prostitutes), you sacrificed for him the fatted calf. [MISHLE 29:3]
Rotherham's Emphasized B.	But [he] answering said unto his father— Lo! so many years as these do I serve thee, And at no time [a commandment of thine] have I transgressed,— And unto me, at no time hast thou given a kid, that [with my friends] I might make merry; But <when [this thy son, who had devoured thy living with harlots] came> thou didst sacrifice [for him] the fatted' calf .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	But he replied to his father, 'Look, I have served you [<i>as a slave</i>] for all these years and have never disobeyed any of your orders, yet you never gave me [<i>even</i>] a young goat, so I could enjoy myself with my friends. But when this son of yours came [<i>home</i>], after having squandered all you gave him on prostitutes, you killed the fatted calf for him.'
The Expanded Bible	But the older son ·said to [answered] his father, '[^L Look; ^T Behold] I have served you like a slave for many years and have ·always obeyed [never disobeyed; ^L never neglected] your commands. But you never gave me even a young goat to ·have at a feast [celebrate] with my friends. But ·your other son [^L this son of yours], who

Jonathan Mitchell NT	<p>·wasted [squandered; devoured] ·all your money [your property; ^L your life] on prostitutes, comes home, and you kill the fat [fattened; v. 23] calf for him!</p> <p>"Yet the [older brother], making a judging reply, said to his father, 'Look, and think about it! For so many years I constantly slaved for (or: worked as a slave to) you, and not even once did I transgress (go to the side of) your implanted goal (impartation of the finished product within; inward directive) – and yet not even once did you give to (or: for) me a kid (a young goat), so that I could be put in a good and easy frame of mind (or: should be given thoughts of well-being, cheer and celebration) with my friends.</p> <p>"But when this son of yours came – the one eating down (or: devouring) your livelihood with prostitutes – you slaughtered (sacrificed) the grain-fed young animal (e.g.: fat and choice calf)!"</p>
P. Kretzmann Commentary Syndein/Thieme	<p>. ~ ~ And he answering, said to his father, "Lo, these many years do I serve you, neither transgressed I at any time your commandment. And yet you never gave me a kid, that I might make merry with my friends." ~ ~ "But as soon as this your son was come, which has devoured your living with harlots {he doesn't know this! Maligns his brother - may be true but makes no matter!}, you have killed for him the fatted calf."</p>
Translation for Translators	<p>But he replied to his father, 'Listen to me! For many years I have worked for you like a slave. I always obeyed everything you told me to do. But you never even gave me a young goat, so that I could <i>kill it and cook it and</i> celebrate with my friends. But this son of yours spent all the <i>money he got from</i> what you gave him. He spent it <i>to pay for sleeping with</i> prostitutes! Yes, now he has returned home, <i>but it is not fair that</i> you have told your servants to kill the fat calf <i>and cook it</i> for him!"</p>
The Voice	<p>Jesus: But he argued back, "Listen, all these years I've worked hard for you. I've never disobeyed one of your orders. But how many times have you even given me a little goat to roast for a party with my friends? Not once! <i>This is not fair!</i> So this son of yours comes, this wasteful delinquent who has spent your hard-earned wealth on loose women, and what do you do? You butcher the fattest calf from our herd!"</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>But he answered and [*Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb] said to his father, 'Behold, so many years I have served you, and have never disobeyed your command! And you never gave me a young goat so that I could celebrate with my friends! But when this son of yours returned—who has consumed your assets with prostitutes—you killed the fattened calf for him!'</p>
NET Bible®	<p>His father came out and appealed to him, but he answered⁸⁷ his father, 'Look! These many years I have worked like a slave⁸⁸ for you, and I never disobeyed your commands. Yet⁸⁹ you never gave me even a goat⁹⁰ so that I could celebrate with my friends! But when this son of yours⁹¹ came back, who has devoured⁹² your assets with prostitutes,⁹³ you killed the fattened calf⁹⁴ for him!' V. 28b is included for context.</p> <p>^{87tn} Grk "but answering, he said." This is somewhat redundant in contemporary English and has been simplified to "but he answered."</p> <p>^{88tn} Or simply, "have served," but in the emotional context of the older son's outburst the translation given is closer to the point.</p> <p>^{89tn} Here καί (kai) has been translated as "yet" to bring out the contrast indicated by the context.</p>

^{90sn} You never gave me even a goat. The older son’s complaint was that the generous treatment of the younger son was not fair: “I can’t get even a little celebration with a basic food staple like a goat!”

^{91sn} Note the younger son is not “my brother” but this son of yours (an expression with a distinctly pejorative nuance).

^{92sn} This is another graphic description. The younger son’s consumption had been like a glutton. He had both figuratively and literally devoured the assets which were given to him.

^{93sn} The charge concerning the prostitutes is unproven, but essentially the older brother accuses the father of committing an injustice by rewarding his younger son’s unrighteous behavior.

^{94sn} See note on the phrase “fattened calf” in v. 23

^{73tn} Or “the prize calf” (L&N 65.8). See also L&N 44.2, “grain-fattened.” Such a calf was usually reserved for religious celebrations.

The Passion Translation

“The son said, ‘Father, listen! How many years have I been working like a slave for you, performing every duty you’ve asked as a faithful son?^[n] And I’ve never once disobeyed you. But you’ve never thrown a party for me because of my faithfulness. Never once have you even given me a goat that I could feast on and celebrate with my friends like he’s doing now. But look at this son of yours! He comes back after wasting your wealth on prostitutes and reckless living, and here you are throwing a great feast to celebrate—for him!’

The Spoken English NT

^[n] While the younger brother pursued self-discovery, the older brother believed in moral conformity, earning favor from his father. Both needed the revelation of grace. But he said back to his father, “Look! All these years I’m serving you, and have never disobeyed a command of yours. And me—you’ve never given me a little goat to have a good time with my friends. But when this son of yours comes—the one who has eaten through all of your savings with prostitutes—you kill the grain-fattened calf for him!”

Wilbur Pickering’s New T.

But in answer he said to the father: ‘Just look at how many years I have been serving you without ever transgressing your commandment; yet you never gave me even a young goat that I might celebrate with my friends. But when this son of yours came, who has devoured your livelihood with prostitutes, you killed the fatted calf for him!’⁶

⁽⁶⁾ The older brother’s attitude really wasn’t all that unreasonable. Why should the younger son be rewarded for his irresponsible conduct? The father was celebrating the recovery, not the irresponsibility. The fatted calf was for a special occasion, and the older son’s faithful service was routine. However, he probably did get a young goat, after that.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"But answering, he said to the father, 'Listen! So many years I am serving as a slave to you, and I never transgressed your command, yet you never gave me a young goat so that I could celebrate with my friends. 'But when this son of yours, the one having devoured your livelihood with prostitutes came, you slaughtered the fatted calf for him!'

Context Group Version

But he answered and said to his father, Look, these many years I serve you as a slave, and I never transgressed a commandment of yours; and [yet] you never gave me a young goat, that I might make merry with my confidants: but when this your son came, who has devoured your living with harlots, you killed for him the fatted calf.

Far Above All Translation

But he replied and said to his father, ‘Look, I have been serving you for all these years and I have never disobeyed any commandment of yours, but you have never

Legacy Standard Bible given me a kid for me to enjoy with my friends. But when this son of yours came, who has dissipated your wealth with harlots, you slaughtered the fatted calf for him.’ But he answered and said to his father, ‘Look! For so many years I have been serving you and never have I neglected [Or *disobeyed*] a command of yours. And yet never have you given me a young goat, so that I might celebrate with my friends. But when this son of yours came, who has devoured your wealth [Lit *living*] with prostitutes, you killed the fattened calf for him.’

New King James Version So he answered and said to his father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’

New Matthew Bible He answered and said to his father, Lo, these many years I have served you, and not once broken your commandment, and yet you never gave me so much as a kid to make merry with my friends. But as soon as this your son comes, who has devoured your goods with harlots, you have for his pleasure killed the fatted calf!

Revised Young's Lit. Trans. 'And he was angry, and would not go in, therefore his father, having come forth, was entreating him; and he answering said to the father, Lo, so many years I do serve you, and never your command did I transgress, and to me you did never give a kid, that with my friends I might make merry; but when your son -- this one who did devour your living with harlots -- came, you did kill to him the fatted calf. V. 28 is included for context.

The gist of this passage: The older son is angry because he has been the good son all of these years, and his father has never celebrated him in this same way.

29-30

Luke 15:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 15:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, accusative case	Strong's #3962
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: *Answering, the son said to his father,...*

Interestingly enough, we do not hear what the father says exactly, just like the older brother. Whatever the father said to him, it did not penetrate his thinking.

The older son had a great many complaints, and he was going to lay these on his father. His father wants him to come and fellowship with the family, but the older son is too mad to do that.

The analogy is, this is a believer out of fellowship who refuses to be mollified; he will not rebound.

Luke 15:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
tosoutos (τοσοῦτος) [pronounced <i>toss-OO-toss</i>]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	neuter plural adjective; accusative case	Strong's #5118
etos (ἔτος) [pronounced <i>EHT-oss</i>]	<i>year, years</i>	neuter plural noun; accusative case	Strong's #2094
douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	1 st person singular, present active indicative	Strong's #1398
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Translation: *...'Listen, I continued serving you for so many years;...*

The older son begins to describe just what a great son he has been; and how faithful he has been. “I have served you faithfully for many years, now,” is his assertion.

What the elder son does not seem to take into account is, his father has been fair and faithful to him all of these many years as well.

Remember that Jesus is speaking to a mixed group of various sinners standing side-by-side a number of religious types. Are you beginning to see which group is represented by which son?

Luke 15:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
οὐδέποτε (οὐδέποτε) [pronounced oo-DEH-po-the]	<i>never (at all), not even at any time, neither at any time, nothing at any time</i>	adverb	Strong's #3763
entolê (ἐντολή) [pronounced en-tol-AY]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun, accusative case	Strong's #1785
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
παρέρχομαι: (parerchomai) [pronounced par-EHR-khom-ah-ee]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over, that is, to neglect, omit, (transgress); to be led by, to be carried past, be averted; to come near, come forward, arrive</i>	1 st person singular, aorist active indicative	Strong's #3928

Translation: ...and I never passed over [one of] your commands.

Essentially the older son say, “Listen, you told me what to do and I did it.” When there was work to be done on their ranch or farm; or things needed to be gathered and sold; whatever the father asked the older son to do, he did it.

This is like the pharisees in this crowd, listening in. They believe that they are doing all of the commands given them by God.

Luke 15:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 15:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emoi (ἐμοί) [pronounced ehm-OY],	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
oudéποτε (οὐδέποτε) [pronounced oo-DEH-po-the]	<i>never (at all), not even at any time, neither at any time, nothing at any time</i>	adverb	Strong's #3763
See how this verb is repeated in the older son's speech.			
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	2 nd person singular, aorist active indicative	Strong's #1325
éripfos (ἔριφος) [pronounced EHR-ihf-oss]	<i>a kid, a young goat</i>	masculine singular noun, accusative case	Strong's #2056
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural, definite article; genitive and ablative cases	Strong's #3588
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	feminine plural adjective; genitive/ablative case	Strong's #5384
We find this word back in v. 9.			
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>to rejoice, to be (make) glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to be (make) merry</i>	1 st person singular, aorist passive subjunctive	Strong's #2165
This verb is found in v. 24.			

Translation: Yet for me, you have never given [me even] a young goat that I might [barbeque and] enjoy with my friends.

The older son does not complain that he has not been given the fatted calf; he says, “You, father, have not even offered me a young goat!” (Which is much less expensive.) If we want to understand these in current terms, the older son is saying, “Look, you have offered the younger son baked potatoes and steaks; an amazing dinner experience; but you have not offered me and my friends even a bucket of Kentucky fried chicken!”¹⁶

The older son is angry and jealous; and somewhat spiteful.

Luke 15:29 Answering, the son said to his father, ‘Listen, I continued serving you for so many years; and I never passed over [one of] your commands. Yet for me, you have never given [me even] a young goat that I might [barbeque and] enjoy with my friends. (Kukis mostly literal translation)

Luke 15:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hótan (ὅταν) [pronounced HOH-tan]	when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time	particle, adverb, conjunction	Strong’s #3752
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
huios (υἱός, οὔ, ὁ) [pronounced hwee-OSS]	son, child, descendant; pupil; follower	masculine singular noun, nominative case	Strong’s #5207
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong’s #4771 (genitive is given Strong’s #4675)

I took the verb ending the next passage and put it here at the end of this phrase.

Translation: However, when this [errant] son of yours showed up...

In order to get this translation, I took the verb at the end of the next phrase and moved it back here. That verb means, to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter. I translated it, showed up.

The younger son—whom angers the older son, and who deserves nothing, in the opinion of the older son—he just shows up and the father appears to be doing everything possible for him.

Now, what is the problem with the elder son? His eyes are on the younger son. You cannot live your life as a believer in this world when you are always looking at other people and deciding that, somehow, you are getting a raw deal and that they are getting it all.

¹⁶ I am assuming a discerning palate when making this updated comparison. I realize some people would prefer KFC.

Luke 15:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
katesthiō (κατεσθίω) [pronounced kawt-es-THEE-oh]	<i>consuming (by eating) (completely), eating up, devouring; squandering, wasting; destroying</i>	masculine singular, aorist active participle, nominative case	Strong's #2719
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
bios (βίος) [pronounced BEE-oss]	<i>life, living; present state of existence; life extensively; the period or course of life; that by which life is sustained, resources, wealth, goods</i>	masculine singular noun, accusative case	Strong's #979
Found in v. 12.			
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pornē (πόρνη) [pronounced POHR-nay]	<i>prostitute, sex worker; figuratively, an idolater</i>	feminine plural noun, genitive/ablative case	Strong's #4204
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064

I placed this verb with the previous segment, for the sake of English.

Translation: ...—the [son] who wasted the [production of] your life on prostitutes—...

Then the older son rubs it in his father's face: "Look, you worked hard for the inheritance that you gave my younger brother and what did he do to it? He spent it on whores!" Quite frankly, I don't know that we know this, but the older son is now judging his younger brother. The younger son clearly wasted away his inheritance.

The older brother still has his eyes on the younger brother.

Luke 15:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thuô (θύω) [pronounced THOO-oh]	<i>to kill, to slaughter, to sacrifice (by fire), to immolate</i>	2 nd person singular, aorist active indicative	Strong's #2380
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
siteutós (σιτευτός) [pronounced siht-yoo-ROSS]	<i>fattened, fatted; grain fed</i>	masculine singular adjective, accusative case	Strong's #4618
móschos (μόσχος) [pronounced MOSS-khoss]	<i>calf; animal offspring (young); human offspring (if fresh and delicate); a tender shoot, sprout</i>	masculine singular noun/adjective; accusative case	Strong's #3448

Translation: ...you killed for him the fatted calf!

“Despite this kid throwing away all of your hard-earned money, you throw him a party when he returns? Are you serious?” the older son complains.

The relationship which is important is his relationship with his father. His father's relationship to the other son is not important. Similarly, you do not look at another believer and worry about his relationship to God.

Illustration: There is a wealthy pastor in the city of Houston, and there are thousands of people who are upset over the success of his church and his wealth. They don't like the size of his congregation; and they think that he ought to be a lot poorer. Did you know that is none of your business? Furthermore, whatever insults or judging that you heap onto this guy, do you know what happens? You get disciplined and he gets more blessing! Just the thing that has you upset, you are helping to see that more blessing falls on him!

Application: Although I have seen memes and complaints by others, so often, their words appear to reveal sour grapes and jealousy.

Application: It is not your business to judge any other believer. Now, if that person works for you; or you have to hand in some sort of evaluation on that person, then you ought to be honest. But, for the most part, nobody wants to know your straight, no-holds-barred opinion on Charley Brown. You might even have some really important things to say about him (important in your own mind, I mean); but your opinion of another believer is worth about nothing. In fact, it can be your opinion of another believer who keeps you from moving ahead in your spiritual life.

Application: I can guarantee you, I could pick 5 random believers, follow them around, and find stuff out about them which I would be able to criticize. And the same is true if someone followed me around. We stand or fall before our own Master. My life as a believer is not reduced because you find something wrong with me and tell someone else. All of this applies, even if the believer we are talking about is a public figure.

Application: Let's say you are in a church, and you have come to realize that your **pastor-teacher** is teaching false doctrine; or he did something that really has you upset. What do you do? What you don't do is gossip all over the church about what you think. You leave calmly and quietly. One day you are there, and the next time the church doors open, you are not. You don't even need to post your point of view on their fb page or somewhere else. As a believer in need of doctrine, you find out where doctrine is being taught accurately and then you go to that church. That is how you solve the whole thing.

Luke 15:30 However, when this [errant] son of yours showed up—the [son] who wasted the [production of] your life on prostitutes—you killed for him the fatted calf! (Kukis mostly literal translation)

Luke 15:29–30 Answering, the son said to his father, 'Listen, I continued serving you for so many years; and I never passed over [one of] your commands. Yet for me, you have never given [me even] a young goat that I might [barbeque and] enjoy with my friends. However, when this [errant] son of yours showed up—the [son] who wasted the [production of] your life on prostitutes—you killed for him the fatted calf!' (Kukis mostly literal translation)

Luke 15:29–30 Answering, the older son complained to his father, "Listen, I have served you for many years, and when you wanted something done, I took care of it. Yet, regardless of all these years of service, you have not even offered me a young goat that I might cook and feast on with my friends. However, when this errant son of yours shows up out of the blue—the one who wasted the money that you worked hard for on the company of prostitutes—you kill for him the fatted calf! How could you do this?' (Kukis paraphrase)

Mentally remember the audience to whom Jesus is teaching, and see how each person in His audience should be able to relate more closely to one son than the other.

But the [father] said to him, 'Son, you always with me are and all the [possessions], ours your+ is! But to be delighted and to rejoice is necessary, for the brother of yours dead he was and he was revived; and being lost and he was found.'

Luke
15:31–32

The [father] said to him, 'Son, you are always with me and [regarding] all of the [possessions], [what is] mine is yours. Nevertheless, it is necessary to be delighted and to rejoice, for your brother was dead and [now] he has been revived; he was lost and [now] he is found.'

The father spoke carefully to the oldest son, teaching him some doctrine: 'Son, you have always been with me and all of my possessions also belong to you. Nevertheless, since your younger brother has returned, it is proper for us to be delighted and to rejoice together as a family. Previously he was dead to this family, but he has since been revived. He was lost to us, but now he has been found.'

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But the [father] said to him, 'Son, you always with me are and all the [possessions], ours your+ is! But to be delighted and to rejoice is necessary, for the brother of yours dead he was and he was revived; and being lost and he was found.'
- Douay-Rheims 1899 (Amer.) But he said to him: Son, thou art always with me; and all I have is thine. But it was fit that we should make merry and be glad: for this thy brother was dead and is come to life again; he was lost, and is found.
- Holy Aramaic Scriptures His father said unto him, "My son, you are with me at all times, and every thing that is mine, is yours.

James Murdock's Syriac NT	But, it was right for us to be merry and to rejoice, because, this one, your brother, was dead, and he lives, and lost, and he was found!" His father said to him: My son, thou hast been ever with me, and all that I have, is thine.
Original Aramaic NT	But it was proper for us to be merry, and to rejoice; because this thy brother was dead, and is alive; he was lost, and is found. His father said to him, 'My son, you are always with me and everything that I have is yours.
Lamsa Peshitta (Syriac)	But it is right for us to celebrate and to rejoice. For this your brother was dead, and he is alive. He was lost, and he is found." His father said to him, "My son, you are always with me and everything that I have is yours." "But it is right for us to celebrate and to rejoice. For this your brother was dead, and he is alive. He was lost, and he is found."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to him, Son, you are with me at all times, and all I have is yours. But it was right to be glad and to have a feast; for this your brother, who was dead, is living again; he had gone away and has come back.
Bible in Worldwide English Easy English	. "My son," his father said, "you are always with me. All the things that I have are yours. We thought that your brother was dead. But now he has returned to us alive. We thought that he had left us for all time. But now he has come home. So we must all be happy together." '
God's Word™	"His father said to him, 'My child, you're always with me. Everything I have is yours. But we have something to celebrate, something to be happy about. This brother of yours was dead but has come back to life. He was lost but has been found.'"
Good News Bible (TEV) J. B. Phillips	. But the father replied, 'My dear son, you have been with me all the time and everything I have is yours. But we had to celebrate and show our joy. For this is your brother; I thought he was dead—and he's alive. I thought he was lost—and he is found!'"
The Message	"His father said, 'Son, you don't understand. You're with me all the time, and everything that is mine is yours—but this is a wonderful time, and we had to celebrate. This brother of yours was dead, and he's alive! He was lost, and he's found!'"
NIRV	" 'My son,' the father said, 'you are always with me. Everything I have is yours. But we had to celebrate and be glad. This brother of yours was dead. And now he is alive again. He was lost. And now he is found.' "
New Life Version	"The father said to him, 'My son, you are with me all the time. All that I have is yours. It is right and good that we should have a good time and be glad. Your brother was dead and now he is alive again. He was lost and now he is found.'"
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The father said, 'Son, you and I are a team. You are always by my side, and everything I own is yours as well. But, come on, we had to celebrate this joy we feel. Your brother was dead. But he has come back to life. He was lost. But now he is found.'"
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Contemporary English V.	His father replied, "My son, you are always with me, and everything I have is yours. But we should be glad and celebrate! Your brother was dead, but he is now alive. He was lost and has now been found."
The Living Bible	"‘Look, dear son,’ his father said to him, ‘you and I are very close, and everything I have is yours. But it is right to celebrate. For he is your brother; and he was dead and has come back to life! He was lost and is found!’"
New Berkeley Version	.
New Living Translation	"His father said to him, ‘Look, dear son, you have always stayed by me, and everything I have is yours. We had to celebrate this happy day. For your brother was dead and has come back to life! He was lost, but now he is found!’"
UnfoldingWord Simplified T.	But his father said to him, 'My son, you are always with me, and all that I own is yours. But it is right for us to rejoice and celebrate, because it is as though your brother was dead and is alive again! It is as though he was lost and has now been found!'"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	'But this is what his father then said: <i>‘Child, you’ve always been with me, And everything I have is yours also. However, we had to celebrate and rejoice, Because your brother, who was as one of the dead, Has now been brought back to life... The one who was lost, has been found!’</i>
Beck’s American Translation	.
Breakthrough Version	But the <i>father</i> said to him, 'Child, you are always with me, and all my <i>things</i> are yours. It was necessary to celebrate and to be happy because your brother, this one, was dead and lived, and had been lost and was found.'"
Common English Bible	.
New Advent (Knox) Bible	He said to him, My son, thou art always at my side, and everything that I have is already thine; but for this merry-making and rejoicing there was good reason; thy brother here was dead, and has come to life again; was lost, and is found.
NT for Everyone	‘ “My son,” he replied, “you’re always with me. Everything I have belongs to you. But we had to celebrate and be happy! This brother of yours was dead and is alive again! He was lost, and now he’s found!” ’

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	“‘Son,’ [Lit <i>Child</i>] he said to him, ‘you are always with me, and everything I have is yours. But we had to celebrate and rejoice, because this brother of yours was dead and is alive again; he was lost and is found.’”
Conservapedia Translation	And the father responded, saying 'Son, you are always with me, and all that I have is yours. [People tend to overlook this part of the parable - a virtuous life is not unrecognized, and it is not unrewarded.] It is fitting that we should celebrate though, and be glad: for this man your brother was dead, and is alive again; and was lost, and is found."
Revised Ferrar-Fenton Bible	"‘Child,’ he replied, ‘you are always with me, and all that I have is your own. It was but right that we should rejoice and be merry: because this brother of yours was dead, and he lives again; he was lost, and is found.’"
Free Bible Version	“‘Son,’ the father replied, ‘you are always here with me. Everything I have is yours. But we should be happy and celebrate! This is your brother who was dead, but who has returned alive; he was lost but now he’s found!’”
God’s Truth (Tyndale)	.

International Standard V	"His father [Lit. He] told him, 'My child, you are always with me, and everything I have is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come back to life. He was lost and has been found.'"
Leicester A. Sawyer's NT	But he said to him, Son, you are always with me, and all mine is yours. We ought also to rejoice and be glad; for this your brother was dead, and is alive again; and was lost, and is found.
UnfoldingWord Literal Text Weymouth New Testament	. "'You my dear son,' said the father, 'are always with me, and all that is mine is also yours. We are bound to make merry and rejoice, for this brother of yours was dead and has come back to life, he was lost and has been found.'"
Wikipedia Bible Project	"'Son,' the father replied, 'You're always here with me, and everything I have is yours. But it was right to be happy and celebrate now, for this is your brother we thought was dead, but who has returned alive—he was lost but now he's found.'"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And he said to him, Child, you are always with me, and all of mine is yours. It is necessary that we put ourselves in a good frame of mind and be cheerful, because this your brother was dead, and is alive again, and was being destroyed, and is found.
New American Bible (2002)	He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"
New English Bible—1970 New Jerusalem Bible NRSV (Anglicized Cath. Ed.)	. Then the father [Gk <i>he</i>] said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."
Revised English Bible—1989	'My boy,' said the father, 'you are always with me, and everything I have is yours. How could we fail to celebrate this happy day? Your brother here was dead and has come back to life; he was lost and has been found.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	'Son, you are always with me,' said the father, 'and everything I have is yours. 32 We had to celebrate and rejoice, because this brother of yours was dead but has come back to life — he was lost but has been found.'"
Holy New Covenant Trans.	"But the father said to him, 'Son, you are always with me. All that I have is yours. We must be happy and celebrate, because your brother was dead but now he is alive. He was lost, but now he is found!'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says [to] him Child You always with me are and All The Mine* Yours* is~ {us} to be satisfied but and to enjoy was (necessary) for The Brother [of] you This Dead was and [He] lives and [He] Having Lost {was} and [He] is found...
Awful Scroll Bible	(")Moreover he said to him, 'Child, you is as-when-at-all times with me, and all mine is yours. (" ")But it retains necessary, to be came about happy and reasoning-it-to-be-good, certainly-of-whom the same-as this he of the same-womb as yours, was dead and comes back-to-life, even was having perished-away and is being came-upon.' "
Concordant Literal Version	Now he said to him, 'Child, you are always with me, and all mine is yours.'"

exeGesese companion Bible	Yet we must be merry and rejoice, seeing that this your brother was dead and revives, and was lost and was found." And he says to him, Child, you are ever with me; and all I have is yours. It is necessary to rejoice, and cheer: for this your brother was dead and relives; and was lost, and is found.
Orthodox Jewish Bible	And the Abba said to him, Beni, you are always with me, and everything which is mine is yours. But now it was necessary for us to have lev samei'ach and make a simcha, because the ach of you was dead and he has returned lChayyim! He has been lost and now is found. [MALACHI 3:17]

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The father said to him, 'Son, you are always with me, and all that is mine is yours. But it was fitting to celebrate and rejoice, for this brother of yours was [as good as] dead and <i>has begun</i> to live. He was lost and has been found."
An Understandable Version	And the father replied, 'Son, you are always [<i>here</i>] with me, and everything I have is yours. But it was [<i>only</i>] proper that we celebrate and have a good time, for this brother of yours was dead [<i>spiritually</i>], but is [<i>now</i>] alive again; he was lost [<i>from me</i>] but [<i>now</i>] is found."
The Expanded Bible	The father said to him, '·Son [Child], you ·are always with [or have always stood by] me, and all that I have is yours. [^L But] We had to celebrate and ·be happy [rejoice] because ·your brother [^L this brother of yours; v. 30] was dead, but ·now he is alive [has come back to life]. He was lost, but now he is found."
Jonathan Mitchell NT	"So now the [father] said to him, 'Child, you yourself continue being with me always – and all my things continue being yours (or: everything [that is] mine is yours). ""But it continued being binding and necessary to at once be in a good and easy frame of mind (or: be given thoughts of well-being, cheer and celebration) and to rejoice, because this one – your brother – was existing being dead, and now he comes to life; and was one having been lost and destroyed – and now he is found!"
P. Kretzmann Commentary	And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again; and was lost and is found. And extensive note on this section has been placed in the Addendum .
Syndein/Thieme	Summary. Jesus teaches the Pharisees the meaning of God's love for the lost by telling the parables of the lost sheep, the lost piece of silver, and the prodigal son. ~~ And he said unto him, "Son, you are ever with me, and all that I have is yours." ~~ "Is it not fitting that we should celebrate and be happy? For this your brother was dead {carnality}, and is alive again {rebound}. And was lost to us {out of fellowship}, and is found {back in fellowship}."
Translation for Translators	But his father said to him, 'My son, you have always been with me, and all my property <i>that I did not give to your brother</i> has been yours. But <i>it is as though</i> [MET] your brother was dead and is alive again! <i>It is as though</i> he was lost and now he has been found! So it is appropriate for us to be happy and celebrate! "
The Voice	Jesus: The father replied, "My son, you are always with me, and all I have is yours. Isn't it right to join in the celebration and be happy? This is your brother we're talking about. He was dead and is alive again; he was lost and is found again!"

Bible Translations with Many Footnotes:

Lexham Bible	But he said to him, 'Child, you are always with me, and everything I have belongs to you. [Literally "all my things are yours"] But it was necessary to celebrate and to
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rejoice, because this brother of yours was dead, and is alive, and was lost, and is found!' ”

NET Bible®

Then⁹⁵ the father⁹⁶ said to him, ‘Son, you are always with me, and everything that belongs to me is yours. It was appropriate⁹⁷ to celebrate and be glad, for your brother⁹⁸ was dead, and is alive; he was lost and is found.’”⁹⁹

^{95tn} Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events in the parable.

^{96tn} Grk “he”; the referent (the father) has been specified in the translation for clarity.

^{97tn} Or “necessary.”

^{98sn} By referring to him as your brother, the father reminded the older brother that the younger brother was part of the family.

^{99sn} The theme he was lost and is found is repeated from v. 24. The conclusion is open-ended. The reader is left to ponder with the older son (who pictures the scribes and Pharisees) what the response will be. The parable does not reveal the ultimate response of the older brother. Jesus argued that sinners should be pursued and received back warmly when they returned.

The Passion Translation

“The father said, ‘My son, you are always with me by my side. Everything I have is yours to enjoy. It’s only right to celebrate like this and be overjoyed, because this brother of yours was once dead and gone, but now he is alive and back with us again. He was lost but now he is found!’”^[o]

^[o] Jesus spoke three parables unveiling and revealing how the Trinity desires to bring people back through the Son, by the Spirit, to the Father. The Son came as a shepherd, seeking and sacrificing to find the lost sinner. The Spirit seeks the lost like the woman with the light of illumination for the lost coin until she found it. And the Father welcomes the returning sinner back to his house. It is the work of the Trinity to bring us back to God. In Matt. 28:19, it is the sequence of the Father, the Spirit, and the Son. Here in Luke 15, it is the Son, the Spirit, and the Father.

Rotherham’s Emphasized B.

But *[he]* said unto him—

Child! *[|thou| |always| art |with me|, And |all that is mine| is |thine|^b;*

But *[to make merry and rejoice| there was need,*

Because *[|this thy brother|—*

Was *[dead| and hath come to life again,*

And was lost, and is found.

^b See ver. 11, n.

Literal, almost word-for-word, renderings:

A Faithful Version

Then he said to him, 'Son, you are always with me, and all that is mine is yours. But it was fitting to make merry and rejoice because your brother was dead, and is alive again; and was lost, but is found.' ”

Analytical-Literal Translation

'Then he said to him, 'Child, you are always with me, and all my [things] are yours. 'But it was necessary to celebrate and to be glad, because this your brother was dead and came back to life, and had been lost and was found.'”

Context Group Version

And he said to him, Son, you are ever with me, and all that is mine is yours. But it was meet to make merry and be glad: for this your brother was dead, and is alive [again]; and [was] lost, and is found.

Far Above All Translation

At this he said to him, ‘My child, you are always with me, and everything of mine is yours. But it was befitting to celebrate and rejoice, because this brother of yours was dead, but has come back to life, and was lost, but has been found.’ ”

Modern Literal Version 2020

Now he said to him, Child, you are always with me, and all the things *which are* mine are yours. But it was essential to be joyous and rejoice, because this one, your brother was dead, and *then* lived again, and lost and *then* was found.

New American Standard

And he said to him, ‘Son, you have always been with me [*Lit are always with me*], and all that is mine is yours. But we had to celebrate and rejoice, because this

brother of yours was dead and has begun to live, and was lost and has been found.”

Revised Young's Lit. Trans.

'And he said to him, Child, you are always with me, and all my things are yours; but to be merry, and to be glad, it was needful, because this your brother was dead, and did live again, he was lost, and was found.'

World English Bible

“He said to him, ‘Son, you are always with me, and all that is mine is yours. But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.’”

Young's Updated LT

The gist of this passage:
31-32

“Nevertheless,” the father says, “we should rejoice in your brother’s return.”

Luke 15:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
teknon (τέκνον) [pronounced TEK-non]	<i>child, daughter, son; metaphorically, citizens; those produced</i>	neuter singular noun; vocative	Strong's #5043
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Luke 15:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶ (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)

Translation: The [father] said to him, 'Son, you are always with me...

The father is speaking to his son, giving him some assurances. The son is out of fellowship and does not want to attend the party which honors his brother.

The father explains some doctrine to his son: "Son, you are always with me." That is, we always have fellowship.

Luke 15:31b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
παντα (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
τα (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
εμα (ἐμά) [pronounced eh-MAH]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person neuter plural possessive pronoun; nominative case	Strong's #1699 (a form of Strong's #1473)

I checked and double checked this and it is plural in the text.

σα (σά) [pronounced sah]	<i>your, yours, your own</i>	2 nd person, neuter plural, possessive pronoun; nominative case	Strong's #4674 (from #4771)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

I checked and double-checked this, and it is a singular verb.

Translation: ...and [regarding] all of the [possessions], [what is] mine is yours.

Here there are some odd changes in number. Whatever the father is talking about (I have assumed we are referring to his wealth and possess, that is in the plural (the article which goes with the missing substantive is a neuter plural). The possessive pronouns are all plural; but the applicable verb is in the singular. When I tried to translate this literally, I came up with, ...and all the [possessions], ours your+ is! If you think about it, translating

this is quite difficult. Most translators just made everything singular and went that way (which makes much more sense to the English-speaking mind). Perhaps the idea is, *all of these possessions, yours and ours—they are all one, together*. I realize that adds about a million extra words. I don't picture Jesus as speaking improper Greek, so I would assume that this makes sense to the speaker and to His hearers. Or, maybe it grabbed them and got their attention, due to the odd singular verb.

I believe that the thought here is, "Everything that you see that belongs to me; it also belongs to you."

Luke 15:31 **The [father] said to him, 'Son, you are always with me and [regarding] all of the [possessions], [what is] mine is yours.** (Kukis mostly literal translation)

Luke 15:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>to rejoice, to be (make) glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to be (make) merry</i>	aorist passive infinitive	Strong's #2165
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
chairō (χαίρω) [pronounced KHAI-row]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	aorist (deponent) passive infinitive	Strong's #5463
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, imperfect impersonal active indicative	Strong's #1163

This verb can be used impersonally, as in: *it is (was, etc.) necessary, it is right and proper that.*

Translation: Nevertheless, it is necessary to be delighted and to rejoice,...

It is necessary, it is needful, this is the way that we do things. Your brother returned and we rejoice and we celebrate. This is what is proper for us to do.

Luke 15:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 15:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80
sou (σου) [pronounced, <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine singular adjective; nominative case	Strong's #3498
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
anazáō (ἀναζάω) [pronounced <i>an-ad-ZAH-oh</i>]	<i>to live again, to recover life (literally or figuratively), to be restored to life; to spring up alive; to revive, to regain strength (and vigor)</i>	3 rd person singular, aorist active indicative	Strong's #326

A portion of this is equivalent to v. 24a.

Translation: ...for your brother was dead and [now] he has been revived;...

"What has happened is, your brother was dead to this family." the father explains. The younger brother, given his attitude and his request in this parable indicates that he had bowed out of the family long ago. The family was really dead to him all of this time.

The younger brother is revived when he realizes, no matter what, he can return back home. He may not have the life he had before, but he won't be starving.

The parallel understanding here is, he was out of fellowship before and now he is back in fellowship.

Luke 15:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 15:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	masculine singular, perfect active participle, nominative case	Strong's #622
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist passive indicative	Strong's #2147

Very similar to v. 24b.

Translation: ...he was lost and [now] he is found.'

The younger son had been lost to the family; but now he has become a part of the family once again.

Luke 15:32 Nevertheless, it is necessary to be delighted and to rejoice, for your brother was dead and [now] he has been revived; he was lost and [now] he is found.' (Kukis mostly literal translation)

Luke 15:31–32 The [father] said to him, 'Son, you are always with me and [regarding] all of the [possessions], [what is] mine is yours. Nevertheless, it is necessary to be delighted and to rejoice, for your brother was dead and [now] he has been revived; he was lost and [now] he is found.' (Kukis mostly literal translation)

The NET Bible notes: *The conclusion is open-ended. The reader is left to ponder with the older son (who pictures the scribes and Pharisees) what the response will be. The parable does not reveal the ultimate response of the older brother.*¹⁷

Jesus is speaking to a number of religious types. Despite the animosity of the religious types in general, many of them responded and believed in Jesus. I would suggest that someone in the audience who was converted sought Luke out to tell him this and the other two parables. It had a great effect on this man's life, because he heard these words and then believed in the Lord. No doubt there were others in this audience who heard, but responded negatively.

Luke 15:31–32 The father spoke carefully to the oldest son, teaching him some doctrine: 'Son, you have always been with me and all of my possessions also belong to you. Nevertheless, since your younger brother has returned, it is proper for us to be delighted and to rejoice together as a family. Previously he was dead to this family, but he has since been revived. He was lost to us, but now he has been found.' (Kukis paraphrase)

Just as we did before, let's look at the second half of this parable and understand it on a spiritual level. That is, what is Jesus trying to say to these people?

The ESV (capitalized) will be used below.

¹⁷ From <https://bible.org/netbible/luk15.htm> (footnote).

We have two sons and we have two audiences. There is the religious crowd and the tax collectors and sinners. The older son is like the religious crowd; the younger son is like the tax collectors and sinners. The older son does not realize that he has a problem; the younger son learns that hard way that he does.

The Parable of the Prodigal Son—Part II

Scripture	Text/Commentary
<p>Luke 15:25–26 "Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant.</p>	<p>Recall that when the younger son was out in the field, this was analogous to him being out of fellowship. So now the older brother is out of fellowship.</p> <p>He comes home, but as he draws near, he hears all of these sounds which seem to indicate that a celebration is going on. This is very much like these religious types complaining that Jesus is having fellowship with the tax collectors and sinners. "What is this that you are doing?" they demand of the Lord.</p>
<p>Luke 15:27 And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.'</p>	<p>God is celebrating because someone who was either out of fellowship (or an unbeliever) has returned to being in fellowship. It might be noted that many of the tax collectors and sinners to whom Jesus ministered were already believers. They navigated to Him because they recognized the truth that He was teaching.</p>
<p>Luke 15:28–30 But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!'</p>	<p>The older son refuses to get back in fellowship. This is like these religious types who are looking at Jesus having this meal with these sinful types, and they are appalled. "How can You eat with these people," they ask Him.</p> <p>The religious type the starts clicking all of the ways that they have been faithful to God. "I have done this, this and this; but you are throwing this big party for all of these sinners? How does that make sense?"</p> <p>The religious types should have their eyes on Jesus, but their eyes are on the tax collectors and sinners instead.</p>
<p>Luke 15:31–32 And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"</p>	<p>God the Father says to these religious types (assuming that some of them are actually saved), "You have been with Me and you are able to share in the fellowship of My Word."</p> <p>These others were spiritually dead, but now they are alive. They were lost to the life of God, but now they have been found.</p>

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 15 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 15

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 15

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Addendum

Sometimes these footnotes are too long for the list of translations.

Kretzmann's Commentary on Luke 15:3–7

The Lord did not at all consider it an insult to His dignity that the Pharisees classed Him with the publicans and sinners. But He resented their attitude toward the poor outcasts of society whom His love comforted. For that reason He presents this picture of His merciful love. Pointedly the Lord says: "What man of you." In their own affairs of daily life every one would act as Jesus here describes the owner of the sheep. A hundred sheep the man has, a goodly number, making the loss of a single one seem insignificant. It would seem that the man could well afford to lose one. But the owner thinks differently. If but a single one is absent, and as soon as he discovers the loss, he proceeds forthwith to recover it. He knows the dangers of abyss and swamp, of panther

Kretzmann's Commentary on Luke 15:3–7

and wolf, of thorns and poisonous plants. He leaves the ninety and nine, though the place be desolate and far from home, and sets out after the lost member of the flock with unceasing, unabating fervor of search, until he has found it; that object must be accomplished. And having found it, his tender solicitude does not cease. Full of joy and gladness he lays it upon his shoulder, preferring to carry it safely, lest it become overweary. Even now, its strength is practically spent. And coming home, he shouts out the glad news to his neighbors and friends, bidding them come and rejoice with him, since he has found the sheep that was lost. Jesus Himself makes the application of the story, saying most impressively that in the same way there is joy in heaven, before God, over a single sinner that repents, more than over a large number of just people that are not in need of repentance. Since this is true of God and all His holy angels, that they rejoice greatly over every further repentant sinner, how much more would it be expected of Jesus, who is present here on earth and in the sight of all men, that He show His gratification over these former willful and malignant sinners that have now turned from the evil of their ways! The ninety and nine just persons that need no repentance are evidently people like the Pharisees and scribes, who in their own opinion are not in need of a Savior. See Matthew 9:12-13. They believe that they are just, accepted before God and men, that their outwardly unblemished life places them above the need of repentance. They have no idea of the actual filthy condition of their hearts. And so they are left in the wilderness while the lost sheep is taken Home.

What the Lord here says of the seeking, finding, carrying of the lost sheep is full of beautiful significance. His merciful love embraces the lost, the forsaken, all sinners. There is comfort for all. "For upon that fact I am baptized and here have the seals and letters in the Gospel, that I am His dear sheep, and that He is the good, pious Shepherd, who seeks His lost sheep and deals with me altogether without the Law, demands nothing of me, neither drives nor threatens nor terrifies; but shows me nothing but sweet mercy and humbles Himself below me and takes me upon Himself that I lie on His back and suffer myself to be carried. Why should I fear the terror and thunder of Moses, and that of the devil in addition, since I am secure in the protection of that Man who gives me His piety, and everything that He has, for my own, and carries me and holds me that I cannot be lost, while I remain a sheep and do not deny the Savior nor deliberately reject Him?" Jesus, the Shepherd of the souls, leads the sinners to repentance by having His Word proclaimed to them. With His Word He searches, calls, pleads, until He finds the lost sinner. "Just as the sheep cannot guard itself nor take care that it does not go astray unless the shepherd always points the way and leads it; it cannot return to the right way nor come to the shepherd, but the shepherd must follow after it and search so long until he finds it; and when he has found it, he must take it upon his back and carry it that it may not again be terrified, driven away, and be seized by the wolf: even so we can neither help nor counsel ourselves to come to the quietness and peace of conscience, and to escape from the devil, death, and hell, unless Christ Himself gets us and calls us to Him through His Word. And even if we come to Him and are in faith, we are not able to keep ourselves therein,... but Christ, our Shepherd, must do it all alone." And finally the good Shepherd takes His sheep home into the fold of heaven, giving every single one the bliss ineffable that has been prepared for them before the foundation of the world.

Footnote from <https://www.studylight.org/commentaries/eng/kpc/luke-15.html> accessed April 3, 2023.

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This footnote actually applies to the interpretation of the entire passage, even though it is tied to v. 11. Given that plus its length, I placed this in the Addendum.

Christian Community Bible Note on Luke 15:11–32

ORIGINAL SIN

THE PRODIGAL FATHER

- 11. There are three characters in this parable: the father, representing God; the older son, the Pharisee. Who is the younger son? Is he the sinner or perhaps Man? The Man wants freedom and thinks, many times, that God takes it away from him. He begins by leaving the Father, whose love he does not understand and whose presence has become a burden to him. After having wasted the heritage whose value he does not

Christian Community Bible Note on Luke 15:11–32

appreciate, he loses his honor and becomes the slave of others and of shameful actions (pigs were unclean animals to the Jews).

The son returns. Having become aware of his slavery, he convinces himself that God has a better destiny in mind for him, and he begins on the road back to his home. Upon returning, he discovers that the Father is very different from the idea that he had formed of him: the father is waiting for him and runs to meet him; he restores his dignity, erasing the memory of the lost inheritance. There is a celebration of the feast to which Jesus referred so many times.

At last we understand that God is Father. He did not put us on earth to collect merits and rewards but to discover that we are his children. We are born sinners: from the start of our lives we are led by our feelings and the bad example of the society in which we have been raised. There is still more: as long as God does not take the initiative and reveal himself to us, we cannot think of freedom other than in terms of becoming independent of him.

God is not surprised by our wickedness since, in creating us free, he accepted the risk that we might fall. God is with all of us in our experience of good and evil, until he can call us his sons and daughters, thanks to his only Son, Jesus. Note this marvelous phrase: I have sinned against God and before you. Sin goes against Heaven, that is, against God who is truth and holiness. But God is also the Father concerned for his son; the son has sinned before the one who draws good from evil.

Such is our God and Father, the one who creates us day after day, without our being aware of it, while we go on our way; the one who seeks sinners whom he can fill with his treasures.

The older son, the one who obeys, though with a closed heart, understands none of this. He has served with the hope of being rewarded, or at least, the hope of being seen as superior to others; and he is incapable to welcome sinners or to participate in the feast of Christ, because, in fact, he does not know how to love.

Footnote for Luke 15:11 from http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf

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Sometimes these footnotes are too long for the list of translations.

Kretzmann's Commentary on Luke 15:14–19

The young fellow, after the manner of his kind, undoubtedly had friends in droves while his money lasted and he was willing to spend it recklessly. His indulgence may at first have whetted the edge of appetite, but overindulgence wears out the power of enjoyment. When his money was gone, his so-called friends, after the immemorial manner of their kind, evaporated into thin air, leaving him severely alone. And the poor fellow, no longer a good fellow, having literally destroyed all that he had, found himself face to face with direst extremity and most distressing poverty, since a great famine came into that same land. The result of wastefulness and lack of food combined is dire want. He was at the point of starvation. And so he attached himself to a citizen of that country which he had thought to bless with his presence. The man did not want him, could not use him, in fact; to feed another mouth in the time of dearth is no easy matter. He now had work, that of a swineherd, despised above all other occupations by the Jews, and he could sleep out in the stable; but the amount of food he received from his master was inadequate for keeping body and soul together. He was soon reduced to such straits that he would have been glad to fill his spoiled stomach with husks, the pods of a wild fruit, that of the carob-tree. That was the food of the pigs entrusted to him; but he was denied even the roughage of the beasts. That is the result of sin. It is not only a reproach to the sinner, but it leads to the destruction of both body and soul. The sinner must find out what misery and anguish he brings upon himself if he leaves the Lord, his God. In his misfortune he is forsaken by God and man, he has no comfort nor support, the abyss of despair yawns before him. Or if fortune seems to smile upon him and good days fall to his lot, he still lacks peace of mind and a satisfied conscience: there is no peace in his soul. Happiness is possible only in communion with God; to leave that means to give up true happiness.

At last the heaping up of miseries and griefs had some effect upon the young man. He realized the situation;

Kretzmann's Commentary on Luke 15:14–19

he came to his true, sane self; he awoke as from a deep, unpleasant dream; he saw himself and his whole life in the true light; he began once more to judge things according to the standards of a well instructed conscience. He called to mind the laborers of his father that were now, in comparison with his own miserable situation, living in affluence, having more bread than they needed, while he was actually starving to death by degrees. His pride was broken, his unruliness a matter of the past. He decided to go at once to his father and make a full, an unequivocal confession of his sin, that he had transgressed against God in heaven, whom every sin strikes, in the first place, and against his father. He feels his utter unworthiness to be called a son of such a father any longer, he has forfeited all filial claims; the best he can hope for, if his father would be so merciful, is to be given a position as hired workman on the farm. That is true contrition and repentance, when the sinner searches his own heart and being, fully acknowledges his transgressions, admits the justice of the divine punishment without restriction, and is fully persuaded as to his own unworthiness. There must be no palliation, no equivocation. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy, Proverbs 28:13.

Footnote from <https://www.studylight.org/commentaries/eng/kpc/luke-15.html> accessed April 4, 2023.

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Too much commentary to place in the translation section.

Kretzmann's Commentary on Luke 15:20–24

True repentance is not satisfied with resolutions, its sincerity must be proved by actions. The young man therefore carried out his intention without delay. As a proud and haughty, disobedient and unfilial youth he had left home; with a humble, broken, and contrite heart he crept back through the familiar scenes. But the merciful goodness and the cheerful forgiveness of his father was even greater than he had dared to expect after the treatment which the boy had accorded him. The love of a father is not so easily destroyed. Day after day he had been on the lookout for the son of his old age; never had he given up the hope of seeing him return some time. The father's loving eye therefore was the first to espy the boy, although the half-starved, tattered tramp may have resembled only distantly the well-nourished young man that had so flippantly turned his back upon his home a short time ago. All this the father saw in a glance, but it did not fill him with repulsion, but only with the deepest sympathizing pity. To walk was too slow; he ran down to meet his boy, he fell on his neck, he kissed him most tenderly. Before the boy even opened his mouth, the father read in his eyes, in his entire appearance what motive had brought him back home. He indeed accepted the confession of sins which the boy made, but would hear nothing more. As the young man's repentance and confession were unrestricted, so the father's forgiveness was unconditional. The love of the father here pictured is but a weak type and picture of the love of God toward sinners, of His manner of dealing with repentant sinners. His eyes search for them; His Word pleads with them to return from the path of transgression; His heart overflows with commiserating sympathy at their blindness and foolishness, by which they cast themselves into misery, grief, and anguish. He is reconciled to all sinners through the death of Jesus Christ; in the Redeemer He has forgiven them all their trespasses. When He therefore sees the evidences of repentance, His heart goes out to them, and He showers upon them the fullness of His mercy, grace, and kindness. He gives' them the assurance, confirmed with a solemn oath, that all their sins are forgiven, that their transgressions are cast into the depths of the sea. And His promises then give to the fainthearted, penitent sinner new trust and courage, by which the belief is engendered that he has again been accepted as a child of the heavenly Father.

The father, in the overwhelming joy of his heart, reinstates the son into all the rights of son-ship. To some servants that came hurrying up he gave the command to make haste that the wretched rags might be taken from his son and he be clothed in the dress becoming to his station, with a golden ring on his finger and with proper sandals on his feet. They should then take the calf which was being fattened for the slaughter and use its meat to prepare a great feast, since the entire household was to take part in the joy of this occasion. All the symbols of the filial state, all the honors due to the son of the house, should here be brought out. And the father

Kretzmann's Commentary on Luke 15:20–24

hurriedly explains that this wanderer, if they had not known him before or had not recognized him in his rags, was his son. Dead indeed he had been, lost to all good, given to all evil; but now he had returned to real life, now he was in truth the son of the house, since he had found himself and stood in the relation of a true son to his father. And so the feast was made ready at once, and the celebration went ahead with great joy. Thus the lost children of God that return to Him with penitent hearts are not admitted to heaven in such a way as barely to enter. No, the forgiveness of God is complete. There is joy in heaven over every sinner that comes to repentance.

Footnote from <https://www.studydrive.net/commentaries/eng/kpc/luke-15.html> accessed April 4, 2023.

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Sometimes these footnotes are too long for the list of translations.

Kretzmann's Commentary on Luke 15:25–32

A picture of the prim and proper, sanctimonious and self-righteous person. The older son, whom no temptation had apparently ever assailed, was busy in the field during all this time, and may not have returned till toward evening. But when he did return, the unusual bustle and commotion on the place, which had recently been as quiet as a cemetery, caused him to wonder. The sound of the musical instruments which accompanied the choirs of singers could be heard for some distance. He was filled with astonishment and displeasure that a festival should have been arranged without his knowledge, and, calling one of the servants to him, he inquired what all that meant. The servant answered, as well as he could, probably according to the part that he had been obliged to take in the feast. The fatted calf had been slaughtered because the brother was home again and well. This news filled the older brother, not only with disgust, but with anger. A sense of wrong and general unfair treatment took hold upon him. So far as he was concerned, he had washed his hands of the good-for-nothing youngster; and the latter might have been lost and could have perished for all he cared. While the father, against whom the sin had been committed, was full of joy over the repentant son, the older son, in his peevish mood, does not even want to be seen in the company of the wastrel. Thereupon the father went out to him and pleaded with him, thus showing as much love and patience with this boy as with the other. The anger and the entire behavior of the older son was altogether unreasonable. It was spiteful talk to accuse his father of never having given him so much as a kid to provide a feast for himself and his friends. And his self-praise of his willing service and of his keeping the commands of the father was a veiled attack on his brother. The gentle rebuke of the father was very properly administered. What the father had acquired since the division of the goods was his to dispose of as he pleased. But he had been generous to the older boy beyond his duty, for he had shared all with him, had given him the full and unrestricted use of his property. Therefore he admonishes him finally to be joyful with the rest, since the dead one had returned to life, since the lost one had been found. The older son is a type of the self-righteous Pharisees of all times, that are always boasting of their good works and merits and begrudge the poor sinners the unmerited grace of God. That they themselves and all that they can perform owe this to the goodness of God, that fact seems never to strike their minds. That the fact of their never having been tempted to such an extent as many a fallen person is in itself an unmerited grace, that has never occurred to them. But God is merciful above all comprehension of man. According to His gracious will, He wants all men to be saved. He is not only happy over the repentance of publicans and sinners, but He tries to soften the hearts of proud Pharisees as well.

The entire parable has reference to the lost and prodigal sons and daughters of all times, showing to all sinners the way of redemption. But also the believers, the true children of God, that are enjoying the fullness of God's grace, should learn the lesson of this parable, to understand ever more fully what sin and grace includes. The entire life of every Christian is a continual repentance. True Christians, by daily contrition and repentance, turn away from the world and its allurements, turn to God the Father, pray daily in true faith for forgiveness of all trespasses, and are glad of the experience of God's love toward sinners. Such Christians will rejoice from their hearts whenever a prodigal son or daughter returns and asks for admission; they will give them a reception

Kretzmann’s Commentary on Luke 15:25–32

which is in accordance with the merciful will of God, never forgetting that every one that is saved receives this mercy in the same way as the thief on the cross, by grace alone.

Footnote from <https://www.studylight.org/commentaries/eng/kpc/luke-15.html> accessed April 6, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 15

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The people who gathered to Jesus

The tax collectors and sinners were with Jesus [lit., *Him*], coming near to hear Him. But the pharisees and the scribes are saying, “This One keeps accepting sinners [into His company] and He is eating with them.”

Tax collectors and sinners came near to hear Jesus speak. All the while, the scribes and pharisees complained, “This man keeps on accepting sinners into His company; and He is speaking with them and eating with them.”

The man who lost one of his sheep

Jesus [lit., *He*] then spoke this parable directly to them, saying, “What man from among you+, having one hundred sheep but losing one of them, does not leave the ninety-nine in the desert-wilderness and go after the lost one until he has found it?

Jesus then spoke this parable to them: “What man among you religious types, having 100 sheep but losing one, does not leave the 99 in the desert-wilderness and go after the lost one, searching until he finds it?

[After] finding [the sheep], he laid [it] over his shoulders, rejoicing. [As] he was coming to [his] house, he kept on calling out to [his] friends and neighbors, saying to them, ‘Rejoice with me because I have found that lost sheep of mine.’

After he found the sheep, he picked it up and laid it over his shoulders, very happy about the whole situation. As he was walking toward his house, he kept on calling out to his friends and neighbors, saying, ‘Come on and rejoice with me, because I found my lost sheep.’

I keep on saying to you+ that in this way [there is greater] joy in heaven over one sinner changing [his mind] than over 99 righteous [people] who have no reason [in their own minds] to change [their minds].

I keep saying to you that there is greater joy in heaven over a single sinner who changes his mind over 99 righteous people who think they have no need to change their minds.

The woman who misplaced a coin

Or what woman, who has ten drachmas, if she loses one drachma, does not indeed light a lamp and continue sweeping [her] home, looking until she finds [it]? And finding it, she calls [her] friends and neighbors, saying, ‘Be happy with me that I have found the drachma that I lost.’

Let’s say a woman has 10 gold coins, but she loses one of them. Does she not light up a lamp and continue looking throughout her house until she finds it? And after finding it, does she not call up her friends and neighbors and invited them over to celebrate of the lost gold coin that she found?’

Similarly, I keep on telling you+ this, [that there] is joy before the angels of God over one sinner who changes [his mind].”

Similarly, there is great joy in heaven with the angels of God when one reprobate believes in Me.”

The prodigal son—the younger son

A Complete Translation of Luke 15

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus [lit., <i>He</i>] then said, “[There was] a certain man who had two sons. The younger of them said to [his] father, ‘Give the portion of the property [that should] fall upon me.’”	Jesus then spoke another parable to them: “There was a certain man who had two sons. The younger son went to his father and said, ‘Why don’t you give me my portion of your estate that will come to me anyway.’”
So the [father] divided up the estate for them. And after not many days, the younger son was gathering up his entire inheritance [lit., <i>all things</i>] [to take with him when he leaves].	So the father dutifully divided up the estate that he had between his two sons. This younger son took very little time to gather up all of his inheritance, so that he could take it with him. He planned on leaving and never coming back.
He travels to a distant country and there he dissipated his estate by living wastefully. But the son [lit., <i>he</i>] had spent all of his [inheritance] and a great famine came to be in the country [where he was]. He began to be in [desperate] need [of help].	He traveled to a distant country and lived there, wasting his wealth away in a very short time, living without a care. In a very short amount of time, the son had spent all of his inheritance, and, around the same time, a great famine took place. He found himself being hungry and alone in that foreign country.
While traveling, he was joined to one of the citizens of that country, and [this man] sent him into the field to feed [his] hogs. The son [lit., <i>he</i>] desired to feed on the carob husks which the hogs were eating, yet no one would give [any food] to him.	While moving about, he was hired by a citizen of that country to feed the hogs. While out in the field, the son found himself desiring to eat the swine feed. Nevertheless, no one gave the young man any food.
And he came to himself [and] declared, ‘How much in abundance of bread do my father’s paid laborers have? But I am here, dying with [great] hunger.’	The son considered what happened and he began to think to himself, ‘My father’s employees are far better off than I am; I am here dying of hunger.’
I will rise up and travel directly to my father and I will say to him, <i>Father, I have sinned against God [lit., heaven] and in your presence; I am not worthy to be called your son. Make me as one of your employees.’</i>	I know exactly what I need to do. I will go out from here and travel directly to see my father; and I will say to him, <i>Father, I have sinned against God and I have sinned before you. I am not worthy to be called your son. Please make me as one of your employees. I am willing to start at the bottom.’</i>
So he got up and went directly to his own father. However, his father saw him when he was far off and the father [lit., <i>he</i>] was moved (with compassion). Running, the father [lit., <i>he</i>] fell upon the neck of his son [lit., <i>him</i>] and he kissed him.	So the son left that far country and went directly to his father’s home. However, his father saw him while he was quite a distance away, and he was moved with compassion. Running towards his son, the father fell upon his neck and kissed him.
Then the son said to him, ‘Father, I have sinned against heaven and before you. I do not deserve to be called your son. Make me like one of your workers.’	Then the son said to his father, ‘I do not deserve to be taken in. I have sinned against God and this brings shame upon you. I do not deserve to be your son. Please allow me to work for you, and I will start at the bottom.’

A Complete Translation of Luke 15	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>The father said to his slaves, ‘Quickly, bring out the honorable long robe and put [it] on him. Put the [signet] ring into his hand and [bring out new] sandals for [his] feet. Also bring out the fatted calf [and] slaughter [it]. We will eat and rejoice.</p>	<p>The father quickly assembled his slaves and gave them orders. “I want you to immediately bring out the honorable long robe and put it on him. Put the signet ring into his hand and bring out some new sandals for him to wear. For this celebratory meal, bring out the fatted calf and slaughter it so that we might eat veal today.</p>
<p>For this, my son, was dead and now he lives again; he was lost but [now] he is found.’ And they began to rejoice.</p>	<p>For this, my son, was dead, but now he lives again! He was lost, but now he is found.’ And they all began to rejoice and celebrate.</p>
<p>The parable of the prodigal son—the older son</p>	
<p>His older son was in the field, and as he was going, he came near to the house [and] he [begins to] hear music and dancing. So, calling to one of the servants, he asked, ‘Whatever might be these [things]?’ [referring to the sound of the music and dancing].</p>	<p>While all this is taking place, the older son of the family is out working in the field. When it came time for him to return home, he began to hear music and dancing as he drew near to his house. He called over one of the house servants and asked, ‘Just what is going on here? What am I hearing?’</p>
<p>The [servant] told him that, ‘Your brother has come so your father has slaughtered the fatted calf, for [your brother] has returned [lit., <i>has been received</i>] [and] is well.’</p>	<p>The servant answered, ‘Your brother has returned to us and he is healthy and in good condition; therefore, your father has slaughtered the fatted calf for a grand celebration.’</p>
<p>The older son [lit., <i>he</i>] was angry [at hearing this] and unwilling to enter in [to the house]. However, his father went out [and] entreated him.</p>	<p>The older son was quite angry and he refused to enter into the house. He did not like that his errant brother was being celebrated. So the father came outside and tried to talk sense with him.</p>
<p>Answering, the son said to his father, ‘Listen, I continued serving you for so many years; and I never passed over [one of] your commands. Yet for me, you have never given [me even] a young goat that I might [barbeque and] enjoy with my friends.</p>	<p>Answering, the older son complained to his father, “Listen, I have served you for many years, and when you wanted something done, I took care of it. Yet, regardless of all these years of service, you have not even offered me a young goat that I might cook and feast on with my friends.</p>
<p>However, when this [errant] son of yours showed up—the [son] who wasted the [production of] your life on prostitutes—you killed for him the fatted calf!’</p>	<p>However, when this errant son of yours shows up out of the blue—the one who wasted the money that you worked hard for on the company of prostitutes—you kill for him the fatted calf! How could you do this?’</p>
<p>The [father] said to him, ‘Son, you are always with me and [regarding] all of the [possessions], [what is] mine is yours.</p>	<p>The father spoke carefully to the oldest son, teaching him some doctrine: ‘Son, you have always been with me and all of my possessions also belong to you.</p>
<p>Nevertheless, it is necessary to be delighted and to rejoice, for your brother was dead and [now] he has been revived; he was lost and [now] he is found.’</p>	<p>Nevertheless, since your younger brother has returned, it is proper for us to be delighted and to rejoice together as a family. Previously he was dead to this family, but he has since been revived. He was lost to us, but now he has been found.’</p>

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 15

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1985 Ephesians (#412)	#1141	Luke 15:1
	1972 Hebrews (#419)	#146	Luke 15:11–32
	1981 1John #429)	#22	Luke 15:11–31
	1971 1Peter (#443)	#41	Luke 15:11–32
	1976 Teens (#776)	#10	Luke 15:24
	1976 Teens (#776)	#162	Luke 15:11–32
R. B. Thieme, III taught portions of this chapter	2010 Life of Christ	#330–331	Luke 15:11–32
	2010 Life of Christ	#803–819	Luke 15:1–32
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 15:1–32

See also [Grace Notes—Dan Hill](#) and [Syndein](#). Gary North is a bit of an odd duck and delves into the book of Luke primarily for economic lessons. His concept of free enterprise appears to be reasonably sound, but his in depth analysis of the [Book of Luke](#) appears to be rather myopic (that is, it focuses on economic issues).

Two other pastors did some good work on this book, Steve Ellis and James Allen; but I can no longer access their online studies on Luke.

Word Cloud from the Kukis Paraphrase of Luke 15



Word Cloud from Exegesis of Luke 15¹⁸

These two graphics should be very similar; this means that the exegesis of Luke 15 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text	
First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Luke	

¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.