

Luke 15:11-24 mws

V. 11

ἄνθρωπος

a male person, man, practically equivalent to the indefinite pronoun with the basic meaning greatly weakened, someone, one, a person
an adult male person of marriageable age, man

εἶχεν

IAI3sg

fr. ἔχω

to stand in a close relationship to someone, have, have as, of relatives, cf. Gal. 4:22, Matt. 22:25
to have or possess objects or property, to have, to own, to possess, to belong to

δύο

two

υἱός

a male who is in a kinship relationship either biologically or by legal action, son, offspring, descendant, the direct male issue of a person, son
an immediate male offspring, son, cf. Gal. 4:22

V. 12

νεώτερος

pertaining to being in the early stages of life, young, mostly comparative, ‘the younger son’ cf. v. 13, Gen. 27:15, 48:14
pertaining to having been in existence for only a short time, new, recent

πατρί

Πάτερ

the immediate biological ancestor, parent, male, father
one’s biological or adoptive male parent, father

δός

AAImp2sg

fr. δίδωμι

to engage in a financial transaction, of payment, pay, give, of inheritance, pay out a portion of property
to pay or remunerate with money or other valuables, to pay, to remuneration, cf. 20:10

ἐπιβάλλον PApTcPNSA fr. ἐπιβαλλω
to be scheduled for someone's possession, fall to, belong to, 'that which belongs to me, is coming to me'
to belong to or to come to belong to, with the possible implication of by right or by inheritance, to belong to, 'give me the share of the property that belongs to me'

μέρος
part, in contrast to the whole, 'the part of the property that falls to me'
a part in contrast with a whole, part, aspect, feature, 'the part of the property that belongs to me'

οὐσία
that which exists and therefore has substance, property, wealth
that which exists as property and wealth, property, wealth, 'father, give me now my share of the property' in most contexts in non-biblical Greek, the reference is to considerable possessions or wealth, and accordingly it would be appropriate to speak of 'estate'

διεἶλεν AAI3sg fr. διαίρω
distribute, divide, 'he divided his property between them'
to divide and distribute to persons on the basis of certain implied distinctions or differences, to divide, to distribute, division, distribution, 'so he divided his property between them'

βίον
resources needed to maintain life, means of subsistence, specific, 'property' cf. v. 30, 21:4
the resources which one has as a means of living, possessions, property, livelihood, 'so he divided the property between them'

V. 13

μετ'
after, behind, marker of time after another point of time, after
marker of a point of time closely associated with a prior point of time, after

πολλάς
pertaining to being a large number, many, a great number of
a relatively large quantity of objects or events, many, a great deal of, a great number of

ἡμέρας
civil or legal day, including the night, day
according to Hebrew reckoning, a period of time beginning at sunset and ending at the following sunset, day

συναγαγὼν ΑΑΡτϷMSN fr. συναγω
to cause to come together, gather (in), ‘gather everything together, perhaps with a commercial connotation, turn everything into cash’
to cause to come together, whether of animate or inanimate objects, to gather together, to call together
to convert property or goods into money, to convert into money, to turn into money, ‘after a short time, he turned everything into money’

νεώτερος
see above

υἱὸς
see above

ἀπεδήμησεν ΑΑΙ3sg fr. ἀποδημεω
to travel away from one’s domicile, go on a journey
to journey away from one’s home or home country, implying for a considerable period of time and at quite a distance, to leave home on a journey, to be away from home on a journey, ‘the younger son went on a journey to a distant country’

χώραν
a portion of land area, district, region, place, cf. 19:12
region or regions of the earth, normally in relation to some ethnic group or geographical center, but not necessarily constituting a unit of governmental administration, region, territory, land

μακρὰν
pertaining to being relatively distant, far away, distant, cf. 19:12, Micah 4:3
pertaining to being far from some point of reference, distant, far, ‘the younger son went off into a distant country’ or ‘the younger son went to a country which was far away’

ἐκεῖ
in reference to a position relatively distant, there, to that place
a position relatively far from the speaker, writer, or viewpoint person, there, at that place

διεσκόρπισεν ΑΑΙ3sg fr. διασκορπιζω
waste, squander, figurative extension of ‘scatter, disperse’ cf. 16:1
figurative extension of ‘to scatter’ to spend foolishly and to no purpose, to squander, to waste, ‘there he wasted his money in reckless living’

οὐσίαν
see above

ζῶν PAPtcpMSN fr. ζαω
to conduct oneself in a pattern of behavior, live
to conduct oneself, with the particular manner specified by the context, to live, to conduct
oneself, to behave

ἄσῳτως
wastefully, prodigally, of a wasteful son
pertaining to senseless, reckless behavior, senselessly, recklessly, 'he went to a far-off country
where he wasted his money by living recklessly

V. 14

δαπανήσαντος AAPtcpMSG fr. δαπαναω
to use up or pay out material or physical resources, spend, spend freely, with the connotation of
wastefulness, 'spend or waste everything' though the neutral sense 'use everything up' is also
possible, cf. Jms 4:3
to spend completely, with the implication of uselessly, and therefore, to waste, to spen
completely, to waste

ἐγένετο AMdepI3sg fr. γινομαι
come into being as an event or phenomenon from a point of origin, arise, come about, develop,
of other occurrences, famine
to happen, with the implication that what happens is different from a previous state, to happen, to
occur, to come to be

λιμὸς
famine, cf. 4:25, Acts 7:11, 11:28
a widespread lack of food over a considerable period of time and resulting in hunger for many
people, famine, hunger

ἰσχυρὰ
pertaining to being high on a scale of extent as respects strength or impression that is made,
violent, loud, mighty, etc., of things, 'a severe famine' cf. Gen. 41:31
a high point on a scale of extent and with the implication of strength involved in the activity or
state, great, greatly, intense, severe, 'a severe famine'

κατὰ

marker of special aspect, of extension in space, along, over, through, in, upon, cf. 8:39, 9:6, 13:22, 21:11

a variety of positions distributed throughout an area or among a number of objects, throughout, among

χώραν

see above

ἐκεῖνην

pertaining to an entity mentioned or understood and viewed as relatively remote in the discourse setting, that person, that thing, that

reference to an entity regarded as relatively absent in terms of the discourse setting, that, that one

ἤρξατο

AMI3sg

fr. ἄρχω

to initiate an action, process, or state of being, begin, emphasis can be laid on the beginning, cf. v. 24, 21:28, Acts. 2:4, 11:15

a point of time at the beginning of a duration, beginning, to begin

ὕστερεῖσθαι

PPIInf

fr. ὑστερεω

to experience deficiency in something advantageous or desirable, lack, be lacking, go without, come short of

to be lacking in what is essential or needed, to lack, to be in need of, to be in want

V. 15

πορευθεῖς

APdepPtcpMSN

fr. πορευομαι

to move over an area, generally with a point of departure or destination specified, go, proceed, travel, cf. v. 18

to move from one place to another, with the possible implication of continuity and distance, to move, to go

ἐκολλήθη

API3sg

fr. κολλω

to be closely associated, cling to, attach to, join oneself to, join, cling to, associate with, hire oneself out to someone

to begin an association with someone, whether temporary or permanent, to join, to join oneself to, to become a part of

ἐνὶ

an unspecified entity, some/one, cf. v. 17, 19

a reference to a single, indefinite person or thing, a, one

πολιτῶν

one who lives in or comes from a city or country, citizen
a person having full status as a member of a socio-political unit of people, citizen, ‘he went to work for one of the citizens of that country’

χώρας

see above

ἔπεμψεν

AAI3sg

fr. πέμπω

to dispatch someone, whether human or transcendent being, usually for purposes of communication, send, send someone to, into
to cause someone to depart for a particular purpose, to send

ἀγρούς

property that is used for farming purposes, farm, estate
land under cultivation or used for pasture, field, land

βόσκειν

PAInf

fr. βόσκω

to tend to the needs of animals, herd, tend, of herders
to herd animals so as to provide them with adequate pasture and to take care of what other needs may be involved, to take care of, to herd, to look after, ‘he sent him to his fields to look after the pigs’

χοίρους

swine, as unclean animals, cf. 8:32

pig, though references to pigs in the OT frequently involve very strong connotations of uncleanness and disgust, reference in the NT are somewhat neutral. However, in the story of the Prodigal Son, the reference to the task of feeding swine certainly indicates the desperate condition of the younger brother.

V. 16

ἐπεθύμει

IAI3sg

fr. ἐπιθυμῶ

to have a strong desire to do or secure something, desire, long for, cf. 16:21
to greatly desire to do or have something, to long for, to desire very much

χορτασθῆναι

APIInf

fr. χορταζῶ

to fill with food, feed, fill, of humans
to cause to eat so as to become satisfied, to cause to eat one’s fill, to satisfy with food

ἐκ

marker used in periphrasis, from, of, after verbs of filling, to be satisfied to the full with something

marker of means as constituting a source, by means of, from

κερατίων

carob pods (as fodder for swine)

the pod of the carob tree (which closely resembles a small horn) carob pod, 'he wished he could eat the carob pods that the pigs ate' Carob pods were commonly used for fattening swine and were employed as an article of food by poor people

ἤσθιον

IAI3pl

fr. ἐσθιω

to take something in through the mouth, usually solids, but also liquids, eat, of animals

to consume food, usually solids, but also liquids, to eat, to drink, to consume food, to use food

χοῖροι

see above

οὐδείς

substantive, no one, nobody

a negative reference to an entity, event, or state, no one, none, nothing

ἐδίδου

IAI3sg

fr. δίδωμι

to give something out, give, bestow, grant, give someone something to eat

to grant someone the opportunity or occasion to do something, to grant, to allow

V. 17

εἰς ἑαυτὸν ἐλθὼν

idiom - come to one's senses

ἔφη

AAI3sg

fr. φημι

to state something orally or in writing, say, affirm

to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

Πόσοι

pertaining to quantity, as interrogative, how many, how much(?)

interrogative of quantity of objects or events, usually implying a considerable amount, how many

μίσθιοι

day laborer, hired man, cf. v. 19. 21

a person who has been hired to perform a particular service or work, hired worker, hired person,
'all my father's hired workers have more than they can eat'

πατρός

see above

περισσεύονται

PMI3pl

fr. περισσεύω

to be in abundance, abound, of persons, have an abundance, abound, be rich

to cause something to exist in abundance, cause to abound, of persons who receive something in
great abundance, 'how many day laborers get more than enough bread'

to have such an abundance as to be more than sufficient, to have (much) more than enough, to
have an overabundance, 'all my father's workers have much more than they can eat'

ἄρτων

any kind of food or nourishment, food generally (since bread is the most important food), 'have
more than enough bread, i.e. plenty to eat

any kind of food or nourishment, food

λιμῶ

hunger, 'I am dying of hunger = I'm starving to death'

the state of being very hungry, presumably for a considerable period of time and as the result of
necessity rather than choice, to be quite hungry, considerable hunger, lack of food

ᾧδε

a position or point that is relatively near, here, in the sense, in this place, cf. 9:33, 11:31

a position relatively near the speaker, writer, or viewpoint person, here

ἀπόλλυμαι

PMI1sg

fr. ἀπολλυμι

to cause or experience destruction, middle, perish, be ruined, of person, perish, die, of hunger

to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy,
destruction

V. 18

ἀναστὰς

AAPtcpMSN

fr. ἀνίστημι

to initiate an action, to indicate the beginning of an action (usually motion) expressed by another
verb, rise, set out, get ready

to assume a standing position, to stand up

πορεύσομαι FMdepIIsg fr. πορευομαι
to move over an area, generally with a point of departure or destination specified, go, proceed,
travel, with indication of place to which
to move a considerable distance, either with a single destination or from one destination to
another in series, to travel, to journey, to be on one's way

πατέρα
Πάτερ
see above

ἔρω FAIsg fr. εἶπον
to express a thought, opinion, or idea, say, tell
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to
speak

ἥμαρτον AAIsg fr. ἁμαρτανω
to commit a wrong, to sin, with indication of the one against whom the sin is committed, 'against
God' cf. v. 21
to act contrary to the will and law of God, to sin, to engage in wrongdoing, sin, 'I will get up and
go to my father and say, Father, I have sinned against God and against you'

εἰς
marker of goals involving affective/abstract/suitability aspects, into, to, of actions or feelings
directed in someone's direction in hostile or friendly sense, in a hostile sense, 'sin against
someone' cf. v. 21
marker of an involved experiencer, to, toward, for

οὐρανὸν
figurative extension of 'heaven' an indirect reference to God, God, 'sin against God' cf. v. 21
a reference to God based on the Jewish tendency to avoid using a name or direct term for God, 'I
have sinned against God and against you'

ἐνώπιόν
in relation to, sin against someone, cf. v. 21, 1 Sam. 7:6, 20:1
marking a participant whose viewpoint is relevant to an event in the sight of, in the opinion of, in
the judgment of, 'I have sinned against heaven and in your sight'

V. 19

οὐκέτι

the extension of time up to a point but not beyond, no more, no longer, no further
the extension of time up to a point but not beyond, no longer

εἰμί

PAIsg

fr. εἶμι

to be in close connection (with), is, frequently in statements of identity or equation, as a copula, the equative function, uniting subject and predicate
to possess certain characteristics, whether inherent or transitory, to be

ἄξιος

pertaining to being correspondingly fitting or appropriate, worthy, fit, deserving of persons, in a good sense, but one which is sometimes negated, 'I am no longer fit to be called your son' cf. v. 21, Acts 13:25, Rev. 4:11, 5:2, 4, 9, 12
pertaining to having a relatively high degree of comparable merit or worth, worthy, comparable, of comparable value

κληθῆναι

APInf

fr. καλεῶ

to identify by name or attribute, call, call by name, name, very often the emphasis is to be placed less on the fact that names are such and such, than on the fact that the bearers of the name actually are what the name says about them. The passive 'be named' thus approaches the meaning 'to be' cf. v. 21
to use an attribution in speaking of a person, to call, to name

υἱός

see above

ποιήσόν

AAImp2sg

fr. ποιέω

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc., with focus on causality, with a double accusative, of the object and the predicate, make someone or something (into) something, cf. v. 21
to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about

ὥς

a conjunction marking a point of comparison, as, semitic influence is felt in the manner in which ὥς, combined with a substantive, takes the place of a substantive or an adjective, as adjective, predicate, 'treat me like one of your day laborers'
relatively weak marker of a relationship between events or states, as, like

ἕνα
see above

μισθίων
see above

V. 20

ἀναστάς AAPtcpMSN fr. ἀνιστημι
see above

ἦλθεν AAI3sg fr. ἔρχομαι
to proceed on a course, with destination in view, go
to move from one place to another, either coming or going, to come, to go

πατέρα
πατήρ
see above

ἑαυτοῦ
marker of possession by the person spoken of or action, in place of the possessive pronoun, his,
her
a reflexive reference to a person or thing spoken or written about, himself

ἔτι
pertaining to continuance, yet, still, in positive statements, to denote that a given situation is
continuing, still, yet
extension of time up to and beyond an expected point, still, yet

μακρὰν
pertaining to being at a relatively great distance from some position, far (away), adverb of place,
of extension in space, be far away
a position at a relatively great distance from another position, far, at a distance, some distance
away, far away, 'he was still a long way from home'

ἀπέχοντος PAPtcpMSG fr. ἀπέχω
to be at some distance from a position, be distant, 'when he was still far away'
to be at some distance away from, to be away from, to be off from, 'he was still a long way from
(home)'

εἶδεν AAI3sg fr. εἶδον
to perceive by sight of the eye, see, perceive
to see, sight, seeing

ἐσπλαγχνίσθη APdepI3sg fr. σπλαγχνίζομαι
have pity, feel sympathy
to experience great affection and compassion for someone, to feel compassion for, to have great affection for, love, compassion

δραμῶν AAPtcpMSN fr. τρεχω
to make rapid linear movement, run, rush, advance, (the father's rapid movement is contrary to the σεμνοτης one would expect of a person in his position)
to run, with emphasis upon relative speed in contrast with walking, to run, to rush, 'he ran and threw his arms around him and kissed him'

ἐπέπεσεν AAI3sg fr. ἐπιπιπτω
to cause pressure by pushing against or falling on, fall on, press, to make contact, approach impetuously/eagerly, 'fall on someone's neck (=embrace someone) cf. Acts 20:37, Gen. 45:14 idiom -lit. 'to fall on the neck' to show special affection for by throwing one's arms around a person, to hug, to embrace

τράχηλον
neck, throat, 'fall upon someone's neck, embrace someone' cf. Acts 20:37
idiom -lit. 'to fall on the neck' to show special affection for by throwing one's arms around a person, to hug, to embrace

κατεφίλησεν AAI3sg fr. καταφιλω
kiss someone in greeting or in farewell, cf. Acts 20:37, Matt. 26:49, Mk. 14:45
to kiss, either as an expression of greeting or as a sign of special affection and appreciation, to kiss

V. 21

υἱός
see above

Πάτερ
see above

ἥμαρτον AAI1sg fr. ἁμαρτανω
see above

εἰς
see above

οὐρανὸν
see above

ἐνώπιόν
see above

οὐκέτι
see above

εἶμι ΠΙ1sg fr. εἶμι
see above

ἄξιος
see above

κληθῆναι ΑΠInf fr. καλεῶ
see above

V. 22

πατήρ
see above

δούλους
pertaining to being under someone's total control, slavish, servile, subject, male slave as an entity in a socioeconomic context, slave
one who is a slave in the sense of becoming the property of an owner, slave, bondservant

Ταχὺ
pertaining to a very brief period of time, with focus on speed of an activity or event, without delay, quickly, at once
pertaining to a point of time subsequent to another point of time with emphasis upon the relatively brief interval between the two points of time, soon, very soon, pertaining to a very short extent of time, quickly, hurriedly, swift, speedy

ἐξενέγκατε AAImp2pl fr. ἐκφέρω
to convey something out of a structure or area, carry/bring out
to carry something out of a structure or area, to carry out, to take out, to bring out, ‘quickly, bring the best robe out and put it on him’

στολήν
long, flowing robe
a long, flowing robe, long robe

πρώτην
pertaining to prominence, first, foremost, most important, most prominent, of things, ‘the special robe’
pertaining to being superior in value to all other items of the same class, best, ‘quickly bring the best robe’

ἐνδύσατε AAImp2pl fr. ἐνδύω
to put clothing or apparel on someone, dress, clothe, ‘dress him’
to put on clothes, without implying any particular article of clothing, to clothe, to dress, to put on

δότε AAImp2pl fr. δίδωμι
to give something out, give, bestow, grant, ‘put a ring on the finger’
to give an object, usually implying value, to give, giving

δακτύλιον
a ring for the finger, ring, used to make a seal (in wax, etc.) for something
a ring for the finger, normally made of gold or silver and usually containing the signet of the owner by which he could mark ownership and seal documents, ring, ‘put a ring on his finger’

χεῖρα
hand
a hand or any relevant portion of the hand, including, for example, the fingers, hand, finger, ‘refers to the finger, not the hand, and therefore it is necessary to translate in most languages ‘put a ring on his finger’’

ὑποδήματα
a leather sole that is fastened to the foot by means of straps, sandal, cf. 3:16, 10:4, 22:35
any type of footwear, sandal, shoe (though ordinarily the reference would be to a sandal rather than to a shoe’)

πόδας

foot of persons, with focus on a body part
foot

V. 23

φέρετε

PAImp2pl

fr. φέρω

to cause an entity to move from one position to another, with focus on the presentation or effecting of something, bring (to), fetch something

to cause to move to a place, with a possible implication of assistance or firm control, to take, to carry, to bring

μόσχον

calf, young bull, or ox, the fattened calf, cf. v. 27, 30, Jdg. 6:25, Jer. 26:21
the young of cattle, calf, ‘bring the fattened calf’

σιτευτόν

fattened, ‘that calf that has been fattened’ cf. v. 27, 30, Jdg. 6:28, Jer. 26:21

pertaining to being well fed on grain and hence fattened, fat, fattened, grain-fattened, ‘your father slaughtered the grain-fattened calf’

pertaining to being valuable or prized on the basis of its being well fed and fat (occurring in reference to a calf) valuable, prize, ‘your father slaughtered the prize calf’

θύσατε

AAImp2pl

fr. θύω

to take life, kill, slaughter, in a general sense, of animals, kill for food, cf. v. 27, 30

to slaughter, either animals or persons, to slaughter, to kill, ‘go get the prize calf and kill it’

φαγόντες

AAPtcpMPN

fr. ἐσθίω

see above

εὐφρανθῶμεν

APS1pl

fr. εὐφραίνω

to be glad or delighted, be glad, enjoy oneself, rejoice, celebrate, be gladdened by something = rejoice in something

to observe a special occasion with festivity, celebrate, cf. v. 29, 32

to rejoice as an expression of happiness, to rejoice

to celebrate an occasion, with the implication of happiness and joy, to celebrate, cf. v. 32

V. 24

ὅτι

marker of causality, because, since

marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

οὗτος

as adjective, pertaining to an entity perceived as present or near in the discourse, this
reference to an entity regarded as a part of the discourse setting, this, this one

υἱός

see above

νεκρὸς

pertaining to being so morally or spiritually deficient as to be in effect dead, dead, of persons, of
the prodigal son either thought to be dead, missing, or morally dead, depraved, cf. v. 32

pertaining to being dead, lifeless, dead

ἀνέζησεν

AAI3sg

fr. ἀναζαω

to come to life out of a condition of death, figurative – be alive again, of one morally and
spiritually dead, cf. v. 32

to come back to life after having once died, to come back to life, to live again, to be resurrected,
resurrection, ‘because this son of mine was dead and he has come back to life’ the figurative
hyperbole may reflect the practice of referring to a person as dead and then coming back to life if
he has been completely separated for a time from all family relations, but then has later been
discovered alive and well. It is possible, of course, that the expression is an idiom, but it is more
likely to be simply a figurative usage

ἀπολωλὼς

PfAPtcpMSN

fr. ἀπολλυμι

to lose something that one already has or be separated from a normal connection, lose, be lost, of
a lost son

to lose something which one already possesses, to lose, cf. v. 8

εὐρέθη

API3sg

fr. εὐρισκω

to come upon something either through purposeful search or accidentally, find, after seeking,
find, discover, come upon

to learn the location of something, either by intentionally searching or by unexpected discovery,
to learn the whereabouts of something, to find, to discover, to come upon, to happen to find

ἦρξαντο

AMI3pl

fr. ἄρχω

see above

εὐφραίνεσθαι

PPInf

fr. εὐφραίνω

see above