

AN EXEGETICAL TABLEAU OF THE PARABLE OF THE PRODIGAL SON AND
THE ELDER BROTHER

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One of the methods Jesus used to teach Biblical principles was to tell stories which were applicable to all people who heard his teachings as well as those who read his teaching to this very day. The parable of the prodigal son and the elder brother is a story with principles which Jesus wanted and still wants people to learn and apply to their own lives. The purpose of this paper is to express that Jesus told the parable of the two sons to teach forgiveness, fatherly wisdom, and the importance of celebration through a background analysis and exegetical study of Luke 15:11-32.

Background

The parable of the two sons taught by Jesus was proclaimed to teach forgiveness, fatherly wisdom, and the importance of celebration. An historical analysis of the background of the Gospel of Luke along with a literary analysis of the Gospel of Luke's background enhance the reader's overall approach to how to most accurately comprehend this book's message. A study of the Gospel of Luke's historical and literary background allows the reader to better comprehend how and why Jesus would tell a story of such disobedient children while showing immediate forgiveness, altruism, and the overall rejoicing reaction from the father in the parable.

Historical

The dating of the third Gospel is important in grasping the historicity of it. There are two main options for the dating of Luke which are extant in scholarly literature:

the 60s and 75-85.¹ While the exact year of authorship is not known, a conclusion may be drawn to date the authorship around this time frame.

The third Gospel does not directly identify its author. We are left to examine the internal and external evidence in order to draw the most plausible conclusion.² The piece of evidence which drives some to Luke's authorship of the third gospel is that the author presents himself as Paul's companion in the we-sections of Paul. This same person, Luke, is pointed out in Paul's writings in Philemon 24 and Colossians 4:14 as one of Paul's traveling companions.

As the third Gospel is literally named, "According to Luke,"³ it is not original.⁴ Since this is not original, it is clear that one cannot draw a conclusion of authorship from the book's title. While this can not accurately be the determining factor to establish Luke as the author of this Gospel, the traditional thought of Lukan authorship is generally attested from the beginning of the third century and it was never disputed.⁵

¹ Some scholars support dates beyond either end of this range. John Wenham places Luke in A.D. 57-59 (*Redating Matthew, Mark, and Luke*, 230-238); while J. C. O'Neil (*The Theology of Acts in Its Historical Setting* [London: SPCK, 1961], 1-53) and John Drury dated it in the early second century (*Tradition and Design in Luke's Gospel: A Study in Early Christian Historiography* [Atlanta: John Knox, 1976], 15-25) as is noted and footnoted in D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 2005), 207.

² D. L. Bock, "Luke, Gospel of," in *Dictionary of Jesus and the Gospels*, 1st ed.

³ Barbara Aland et al., *The Greek New Testament: Fourth Revised Edition* (Germany: C. H. Beck, 1992), 193.

⁴ E. Earle Ellis, *The New Century Bible Commentary: The Gospel of Luke* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974), 40.

⁵ *Ibid.*, 41.

While the dating and authorship of the third gospel have been established, the context for the parable of the prodigal son and the elder brother in Luke 15:11-32 in Jesus' ministry seems "...to be a story designed by Jesus to put in perspective...what God was doing as he consorted with sinners."⁶ By the time the reader arrives at the fifteenth chapter of the gospel of Luke, they have already seen Jesus experience encounters with numerous situations of confronting sinners including: the angered people in the Temple on the Sabbath day in Nazareth in Luke 4:28-29, the judgmental Pharisees watching Jesus heal the man with a withered hand on the Sabbath in Luke 6:6-11, the sinful woman with an alabaster flask of ointment in Luke 7:36-50, and a Samaritan village which rejected Jesus in Luke 9:51-56. These events which lead up to Jesus telling the parable of the prodigal son and the elder brother seemed to build up to a strategic location of order for this parable for God to speak through the author of the importance of forgiveness, fatherly wisdom, and celebration. While historical background of the Gospel of Luke is important, the literary background of it is equally exigent.

Literary

The passage of Luke 15:11-32 is an allegorical, realistic story, which is rich in homely detail and characterization.⁷ If the parable is read or heard as solely anecdotal, it may be entertaining, but it does not do accomplish the goal of the speaker: adduce the reader or hearer a new way of viewing the situation.⁸ While the overall purpose of this

⁶ John Nolland, *Word Biblical Commentary* (Nashville: Thomas Nelson, 1993), 781.

⁷ John Drury, *The Parables in the Gospels* (New York: Crossroad, 1985), 111.

⁸ Eta Linnemann, *Jesus of the Parables: Introduction and Exposition*, 3rd

parable is mainly to offer the reader or hearer a new understanding of the situation and to lead them to make a decision, the story also forms together to break into two separate stories of one family which ties together at the end of the parable.

The parable bifurcates; firstly focusing on the prodigal son in verses 11-24, and secondly on the elder brother in verses 25-32. In both parts of the story the focus is first on the son and then on the father.⁹ Historically and literarily viewing the pericope of what is commonly known as the “Prodigal Son and the Elder Brother” is imperative in journeying through an exegetical tableau of Luke 15:11-32.

Exegesis

Since the purpose of this paper is to express how Jesus told the parable of the two sons to teach forgiveness, fatherly wisdom, and the importance of celebration, the exegetical portion of this paper will concentrate on verses 11-32 of Luke. This section of the paper will show the detailed specification of how Jesus taught people with relevant topics in every person’s life: forgiveness, wisdom, and celebration. Throughout this pericope Jesus told of a joyous occasion, sadness, even more sadness, then a time of humility, and eventually a time of overcoming sadness and turmoil to end up working out a familial problem. The specific word which the author will concentrate on for a special word study is the word “ευφρανθη/ναι.”

The parable’s beginning is one which shows the choices of the younger son. Verses 11-13 begin this parable. Verse 11 begins the parable by stating, *Εἰ=pen de, *

Edition (New York: Harper & Row Publishers, 1966), 22.

⁹ Charles H. Talbert, *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (Macon, GA: Smyth & Helwys Publishing Incorporated, 2002), 179.

αἰνῶντων, ἃ τῆς ἐπιπέρας, οὐκ οὐκ, ἃ. This verse gives the reader the facts of the people involved in this story. There was a certain man, and this man had to have two sons. After the reader is introduced to the basic facts of the story, verses 12-13 showed the choices of the younger son.

The key portion of verses 12-13 is shown in the ladder portion of verse 12 where the text states, οὐκ ἐπιπέρας αὐτοῖς τὸν βίον. The word αὐτοῖς shows the sinful act of the younger son. Αὐτοῖς is a personal, dative, masculine, plural pronoun from the lexical form, αὐτοί. The reason αὐτοῖς is the key is that it indicates both sons were to be involved in the division of the state since it is a plural word. This portion must be where the younger son first sinned in the story due to his ignoring that his father had a moral claim on his property, that his father, so long as he lived, had a right to call, in case of necessity, upon the son's labour and his savings.¹⁰

Verses 14-16 show the gargantuan dilemma the younger son got himself into. Verse 14 expresses the difficult dilemma the youngest son finds himself in is two-fold: he squandered the money, and a famine ensued. This famine is no ordinary famine. The famine is a "strong famine." Luke also has a famine in 4:25 and in Acts 11:28. The difference between the Luke 15 famine and the other two is the word *ivscura*. as opposed to *mega* in 4:25 and *mega*, *lhn* in Acts 11:28. This adjective in Luke 15:14 differentiates it from any other Lukan famine in that it is "strong" as opposed to being "great" or "large."

¹⁰ J. Duncan M. Derrett, "Law in the New Testament: The Parable of the Prodigal Son," *New Testament Studies* 14 (October 1967): 64.

The younger son was forced to feed pigs in verse 15. This continues to lead the son further away from the father. The participial use of $\rho\omicron\epsilon\upsilon\gamma\epsilon\iota . \jmath \epsilon\nu\kappa\omicron\lambda\lambda\eta, \gamma\eta$ meaning, “having gone he joined” shows the younger son left the area where the strong famine was occurring and he joined a man who sent him to feed pigs. The feeding of pigs was highly frowned upon in the Jewish culture as is shown in Leviticus 11:7 and Deuteronomy 14:8.

The next verse, verse 16, shows a true act of desperation and shows how quickly the younger son descended to making his life go to an all-time low where he came to the realization that pigs were eating better than he. The final clause in verse 16 represents an independent clause where Luke states $\kappa\alpha\iota . \omicron\upsilon\upsilon\upsilon\delta\epsilon\iota . \jmath \epsilon\nu\delta\iota , \delta\omicron\upsilon \alpha\upsilon\upsilon\tau\omega / |$, meaning, “and no one was giving to him.” This is relevant to point out due to the reasoning of the younger son not eating the carob pods because of he was being supervised while feeding the swine, and the logic that would in turn reveal him to be stealing carob pods is null and void since the clause is independent from the previous part of the verse. Instead, the reasoning behind him not eating the carob pods is more likely to be a lack of any public charity to indigents.¹¹ The act of eating pods was, in that point in history, signified as the ultimate form of poverty.¹² Since the younger son considered eating these carob pods, he was at the ultimate point of poverty one could face.

Verses 17-19 express the younger son coming to his senses as to what is truly wise for his life not only for food, but also for seeking forgiveness and mending a relationship he had previously injured. The phrase beginning verse 17 says, $\epsilon\iota\upsilon\jmath$

¹¹ Nolland, 783.

εἰς αὐτὸν δεῦν, which more literally states, “‘to come to one’s senses,’ represents a Semitic phrase, ‘to repent.’”¹³ Although he made a major mistake in his life, he finally came to the point of realization that he was wrong, and he must go to his father to seek forgiveness.

Verses 18 and 19 represent what the younger son says he will say when he seeks his father’s forgiveness. He was not exiled as is common specifically in the gospel according to Mark, but the son made a choice to leave, and this is the time he decides what to say to his father upon his return.¹⁴ Verses 18 and 19 may be seen as a rehearsal specifically because of the phrase beginning verse 18 saying, ἀναστήσομαι πρὸς τὸν πατέρα μου καὶ εἰπὼν αὐτῷ ἅ, which more literally states, “I will arise and proceed to my father, and will say to him...” The future tense of πρὸς and εἰπὼν assist the reader and hearer of this parable to capture what the younger son will do when he returns to his father.

Verse 19 shows where the prodigal son feels he has burnt his bridges, and he is literally no longer worthy to be called his father’s son.¹⁵ He is so humbled at this point that he asks for the opportunity to even be a μισθωτός, “hired servant.”

Verse 20 represents a reunion between a father and son who, despite conflict in their relationship, sought reconciliation beginning in this verse. The father was so

¹² Ellis, 1973

¹³ I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (Grand Rapids: William B. Eerdmans Publishing Company, 1978), 609.

¹⁴ T. R. Hatina, "Exile," in *Dictionary of New Testament Background*, 1st ed.

¹⁵ Nolland, 784.

excited about the return of his son that he *dramw.n evpe,pesen evpi. to.n tra,chlon auvtou/ kai. katefi,lhsen auvto,n*, which more literally states, “ran and fell upon his neck and fervently kissed him.” This action by the father was “contrary to all custom; in the near East, a mature man loses all dignity when he runs.”¹⁶ The word *katefi,lhsen* is used eleven other times in the scriptures, including the Septuagint, and represents a compound word derived from *kata, ,* meaning “on” or “upon” along with the word *file,w,* meaning “love” or “kiss.”¹⁷ This greeting from the father running to the younger son was one of warmth and forgiveness.¹⁸ This greeting led to verse 21.

Verse 21 contains the deliverance of the rehearsed speech from verses 18 and 19. The younger son finally asked for forgiveness after so much time of disobedience. The father did not interrupt the son to cause him to fail conclude the previously rehearsed speech of forgiveness.¹⁹ The clause concluding verse 19 stating, *poi,hso,n me w`j e[na tw/n misqi,wn sou* would be to insult the father’s love if the younger son

¹⁶ Schweizer, Eduard, *The Good News According to Luke*, trans. David E. Green (Atlanta: John Knox Press, 1984), 249.

¹⁷ Barclay M. Newman, "kata, file,w," in *Greek-English Dictionary of the New Testament*, 1st ed.

¹⁸ Not only was a kiss on the cheek a sign of forgiveness, but also a sign of reconciliation. As this action from the father represented the forgiveness and reconciliation, the robe represented a sign of honor, the ring represented a sign of authority (cf. Esther 3:10; 8:2; Genesis 41:42), the shoes a sign of a free man, and the feast a sign of joy as is noted in Talbert, 180.

¹⁹ The "impetuosity of the father" must be discarded if believing it to be an interruption as cited in G. B. Caird, *The Gospel of St. Luke* (New York: Seabury Press, 1963), 184.

would have stated it in verse 21.

Instead of calling verse 22 an interruption from stating the rehearsed clause from the end of verse 19, it merely disappears from the prepared piece.²⁰ This verse is an example of Jesus telling a parable where a son is speaking to a father, but the father in this parable is not God. “It is wrong to allegorize the parable to find a ‘universal fatherhood of God.’”²¹ While the allegorizing of the father to God may be wrong, the principle of forgiveness is not. This verse is this first example of two in which the father accentuates the lesson of forgiveness.

Verses 23-24 conclude the portion of the parable which this paper shall concentrate upon. These two verses lead to a joyous conclusion of the story of the younger son. These verses lead to the lesson of the father showing his wisdom and rejoicing. These verses represent a joyous celebration. The phrase in verse 23 stating, *mo, scon to.n siteuto,n*, which more literally states, “the fattened calf,” is also found in the Septuagint in Judges 6:28. This phrase in the Hebrew text of Judges 6:28, *רפ"א ה*; possibly refers to a one-year-old beast.²² This one-year-old fattened calf was the main entrée for the feast celebrating the return and reconciliation of the younger son with the father.

²⁰ Nolland, 785.

²¹ Ellis, 197.

²² Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, ed. M. E. J. Richardson, *Study Edition* (Leiden, The Netherlands: Koninklijke Brill, 2001), 964.

The two previous parables taught by Jesus were also of recovery of the lost. It makes sense to be joyous over the recovery of a sheep (Luke 15:1-7) or a coin (Luke 15:8-10) because they have material value. The “excessive joy” of the father in this parable is difficult to comprehend according to Talbert, but it does seem to make sense that a father would be joyful over the safe return of a son despite his disobedience.²³

Beginning in verse 25 the story shifts from concentrating on the younger son to a focus on the older son. The son returned from being *evn avgrw/ | *, in the field. Apparently the older brother realized he was missing out on a celebration at his home. Instead of approaching his father and asking what was occurring at the home, he instead summoned one of the servants.

Verses 27-30 show the older brother with an opposite response than the father pertaining to the return of his brother. Instead of excitement, he was bitter and jealous. During this bitterness the older brother was just as sinful as his younger brother who sinned in other ways. “If the prodigal son was an overt sinner, the elder brother was a covert one.”²⁴

The phrase used by Luke, a doctor, to conclude verse 27 is, *u`giai ,nonta auvto.n avpe ,laben*, which more literally states, “received him back in good health,” is an example of the author of the gospel showing his personality through his writings. The word *u`giai ,nonta* is derived from the word, “*u`gih ,j*” meaning,

²³ Talbert, 180.

²⁴ Ibid., 180.

“to be healthy.”²⁵ This participle is used to describe the father receiving the younger son without reservation. The older brother did not like this.

In verse 28 the older brother’s jealousy peaked when, *wvrgi ,sqh de . kai . ouvkh ;qelen eivselqei /n*, which more literally states, “He became angry and did not wish to go in.” Despite the older son’s anger, the father came out and, *pareka ,lei auvto ,n*, the father “comforted him.” The word, *pareka ,lei* is a third person, singular, imperfect, active, indicative verb from the lexical form *paraka ,le<w*. This word is another example of the forgiving spirit of the father.

Verse 29 represents the disrespect and jealousy of the elder brother. This is the second example of disobedience from someone in this pericope. “In addressing his father with no title, he insults him publicly.”²⁶ To begin the insulting address of the elder brother to the father, the elder brother said, *ivdou . tosau/ta e ;th douleu ,w soi*, which more literally states, “Behold! I have been serving you...” The word, *douleu ,w*, is a present, active, indicative, first person, singular verb, with the lexical form of *douleu ,w*, meaning, “to serve.” This word by the elder brother is used to emphasize the actions of his brother over the previous years than to tell of his attitude over the same period of time.²⁷

This service of many years almost seems to be a waste of time in the elder brother’s mind due to a celebration immediately upon the return of his younger brother.

²⁵ Gerhard Kittel and Gerhard Friedrich, " *u`gih ,j*," in *Theological Dictionary of the New Testament*, 1st ed.

²⁶ Talbert, 180.

²⁷ Nolland, 787.

This is similarly seen in Matthew 20:12 when the scriptures say, “These last men have worked *only* one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.” (NASB)

Verse 30 continues the answer of the elder brother by stating, *kai . evmoi . ouvde ,pote e ;dwkaj e ;rifon*, which more literally states, “and you have never given me a young goat.” The reason the elder brother pointed out the lack of reception of a just a young goat was that it was not even as prestigious of a prize as opposed to “a much more prized fatted calf.”²⁸

Verses 31-32 conclude the pericope of Luke 15:11-32 and marks the response by the father to the elder brother. Despite the public disrespect from the elder brother to the father in verse 29 by not addressing him as “father,” the father began his response with affection by calling him *te , knon*, which means “child.” *Te , knon* is used in this verse in the vocative case. “The vocative case is the case used for addressing someone.”²⁹ In this kind response to the rude initial address of the elder brother, the father showed both forgiveness and fatherly wisdom through a kind address as opposed to a quick and insensitive response.

The father does not respond to the elder brother’s description of events, but he instead responds to the elder brother’s sense of being “short-changed in comparison with his brother.”³⁰ This response is brought by the independent clause, *kai . pa ,nta*

²⁸ Ibid., 787.

²⁹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 65.

³⁰ Nolland, 788.

ta. evma. sa, evstin\, meaning “and every thing that is mine is yours.” The word *pa,nta* is an indefinite, neuter, nominate case, plural adjective, from the lexical form *pa j, pasa, pan*, meaning “all things.”³¹ The father wanted to make it clear that he was not giving the younger son the father’s personal possessions without ensuring the elder brother had just as much access to a right of ownership.

The last verse of this chapter and this pericope, verse 32, is one which is a proclamation of celebration. Given the context of this sentence it should be taken to interpret that it was a desideratum to celebrate over the recovery of that which was lost.³² The forgiveness of the father to both of his sons brings both communion and joy, and as is natural, the father threw a party.³³

The first word in verse 32 is *euvfranqh/nai*. This word is one which sums up the joyful ending to this pericope and is the word which a special word study shall take place. *Euvfranqh/nai* comes from the lexical form of *euvfrai ,nw*, meaning, “to be glad.”³⁴ This is a word which captures the essence of the purpose of this paper: to learn the result of forgiveness, fatherly wisdom, and the importance of celebration.

³¹ The word *pa j* occurs in the New Testament 1,228 times. This shows a liking for the concept of totality in the New Testament. The father in verse 31 conveys to the brother the complete totality of the elder son owning all things the father owns. The inclination for the concept of totality is in part subjectively determined by the joy of salvation as is noted in Gerhard Kittel and Gerhard Friedrich, “*pa j*,” in *Theological Dictionary of the New Testament*, 1st ed.

³² Talbert, 180.

³³ Ellis, 198.

³⁴ Barclay M. Newman, “*euvfrai ,nw*,” in *Greek-English Dictionary of the New Testament*, 1st ed.

Euvfrangh/nai, in this sentence, is used in the infinitival use. This means “it is an indeclinable verbal noun.”³⁵

Euvfrai ,nw, or some variation of the word, is used consistently in the Septuagint in the Psalms as it is the book of praise, therefore the Greek word meaning, “to be glad,” ties in with much of what the Psalmists have to say. While this word has been in existence for thousands of years, it denotes an inner joy. Euvfrai ,nw is from an early period used of the joy of feasts and festivals.³⁶

While the study of Euvfrai ,nw captures the essence of the conclusion of the pericope found in Luke 15:11-32 of forgiveness, fatherly wisdom, and celebration, Jesus does not reveal the elder brother’s response to the father’s joy. The climax of the parable is given by Jesus as a query insinuating Jesus begs the reader or hearer to question whether or not they share in the communal joy over the return of the younger son.³⁷

Conclusion

The thematic force of this pericope is one which conveys Jesus’ passion of teaching Biblical principles through the vessel of a story. This pericope’s thematic force teaching forgiveness, fatherly wisdom, and celebration, is pertruded from the beginning of verse 11 all the way through verse 32.

What differentiates this pericope from others is that it leaves the reader or

³⁵ Wallace, 588.

³⁶ Gerhard Kittel, "euvfrai ,nw," in *Theological Dictionary of the New Testament*, 1 (vol. II) ed.

³⁷ Talbert, 181.

hearer with an open-ended thought to ponder: Will I share in the communal joy in the return of one who once was lost? This is not simply a story taught to allegorize a childish principle, but to teach a life-long lesson that while we all disobey, we must be forgiven according to the Bible. If we are faced with a decision, we must implore wisdom granted to us from the Lord through the Word of God. After we overcome a trial in our lives, this pericope thematically forces the reader to celebrate that overcoming time in life.

Ministers are frequently uncertain about their task as exegetes.³⁸ As this paper has sought to teach the thematic force of forgiveness, fatherly wisdom, and celebration through an historical analysis and exegetical study of Luke 15:11-32, the study of the this passage from the Word of God shall resonate in each person's soul as a result of allowing it to pierce their heart.

³⁸ David Alan Black, *Using New Testament Greek In Ministry: A Practical Guide for Students and Pastors* (Grand Rapids: Baker Book House, 1993), 63.

APPENDIX 1

SENTENCE FLOW OUTLINE IN GREEK

15:11 de,
 Ei=pen,
 a;nqrwpo,j tij ei=cen du,o ui`ou,jÅ
 15:12 kai.
 ei=pen o` new,teroj auvtw/n tw/| patri,,
 pa,ter(
 do,j moi to. evpiba,llon me,roj
 th/j ouvsi,aj.
 15:13 de.
 o` diei/len auvtoi/j to.n bi,onÅ
 kai.
 metV ouv polla.j h`me,raj
 sunagagw.n pa,nta
 o` new,teroj ui`o.j avpedh,mhsen
 eivj cw,ran makra.n
 kai
 evkei/
 diesko,rpisen th.n ouvsi,an auvtou/ zw/n
 avsw,twjÅ
 15:14 de.
 dapanh,santoj auvtou/ pa,nta
 evge,neto limo.j ivscura.
 kata. th.n cw,ran evkei,nhn(
 kai
 auvto.j h;rxato u`sterei/sqaiÅ
 15:15 kai
 poreuqei.j
 evkollh,qh e`ni. tw/n politw/n th/j cw,raj evkei,nhj(
 kai
 e;ipemyen auvto.n
 eivj tou.j avgrou.j auvtou/
 bo,skein coi,rouj(
 15:16 kai.
 evpequ,mei cortasqh/nai
 evk tw/n kerati,wn
 w-n h;sqion oi` coi/roi(
 kai.

15:17 ouvdei.j evdi,dou auvtw/|Å
 de.
 eivj e`auto.n
 evlqw.n
 e;fh\
 po,soi mi,sqioi tou/ patro,j mou perisseu,ontai
 a;rtwn(
 de.
 15:18 evgw. limw/| w-de avpo,llumaiÅ
 avnasta.j
 poreu,somai
 pro.j to.n pate,ra mou
 kai.
 evrw/ auvtw/|\
 pa,ter(
 h[marton
 eivj to.n ouvrano.n
 kai.
 evnw,pio,n sou(
 15:19 ouvke,ti eivmi. a;xioj
 klhqh/nai ui`o,j sou\
 poi,hso,n me
 w`j e[na tw/n misqi,wn souÅ
 15:20 kai
 avnasta.j
 h=lqen
 pro.j to.n pate,ra e`autou/Å
 de
 :Eti
 auvtou/ makra.n avpe,conto
 ei=den auvto.n o` path.r auvtou/
 kai.
 evsplagcni,sqh
 kai.
 dramw.n
 evpe,pesen
 evpi. to.n tra,chlon auvtou/
 kai.
 katefi,lhsen auvto,nÅ
 15:21 de.
 ei=pen o` ui`o.j auvtw/|\
 pa,ter(
 h[marton
 eivj to.n ouvrano.n
 kai.
 evnw,pio,n sou(
 ouvke,ti eivmi. a;xioj

klhqh/nai ui`o,j souÅ
 15:22 ei=pen de. o` path.r
 pro.j tou.j dou,louj auvtou/\
 tacu.
 evxene,gkate stolh.n th.n prw,thn
 kai.
 evndu,sate auvto,n(
 kai.
 do,te daktu,lion
 eivj th.n cei/ra auvtou/
 kai.
 u`podh,mata
 eivj tou.j po,daj(
 15:23 kai.
 fe,rete to.n mo,scon to.n siteuto,n(
 qu,sate(
 kai.
 fago,ntej
 euvfranqw/men(
 15:24 o[ti ou-toj o` ui`o,j mou nekro.j h=n
 kai.
 avne,zhsen(
 h=n avpolwlv.j
 kai.
 eu`re,qhÅ
 kai.
 h;rxanto euvfrai,nesqaiÅ
 15:25 de.
 +Hn o` ui`o.j auvtou/ o` presbu,teroj
 evn avgrw/|\
 kai.
 w`j evrco,menoj h;ggisen th/| oivki,a|(
 15:26 h;kousen sumfwni,aj kai. corw/n(
 kai.
 proskalesa,menoj e[na tw/n pai,dwn
 evpunqa,neto
 ti, a'n ei;h tau/taÅ
 15:27 de.
 o` ei=pen auvtw/|
 o[ti o` avdelfo,j sou h[kei(
 kai.
 e;qusen o` path,r sou to.n mo,scon
 to.n siteuto,n(
 o[ti u`giai,nonta auvto.n
 avpe,labenÅ
 15:28 de.
 wvrgi,sqh

kai.
 ouv k h;gelen eivselqei/n(
 de.
 evxelqw.n
 15:29 o` path.r aurtou/ -pareka,lei aurtou,nÅ
 de
 o`. avpokrigei.j ei=pen
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APPENDIX 2
EXEGETICAL OUTLINE IN ENGLISH

I. Introduction of characters (Luke 15:11)

A. Jesus introduced a ἄνθρωπος, ἕτις, “one certain man” (Luke 15:11)

B. Jesus introduced δύο υἱοὺς, ἑ, “two sons” (Luke 15:11)

II. The choices of the younger son (Luke 15:12-13)

A. The younger son requested his portion of the estate (Luke 15:12)

B. The younger son fled (Luke 15:13)

1. The younger son gathered together all things (Luke 15:13)

2. The younger son fled to a far distant country (Luke 15:13)

C. The younger son squandered the money (Luke 15:13)

III. The supervision upon the younger son (Luke 15:14-16)

A. Famine arrived in the distant country (Luke 15:14)

B. The younger son began to lack his needs to survive (Luke 15:14)

C. He received a job (Luke 15:15-16)

1. The younger son fed pigs (Luke 15:15)

2. The younger son desired to eat the same food as the pigs (Luke 15:16)

IV. The younger son came to his senses (Luke 15:17-19)

A. The younger son pondered over his father’s servants (Luke 15:17)

B. The younger son rehearsed a speech to give to his father (Luke 15:18-19)

1. He rehearsed, “Father, I have sinned against heaven and you.” (Luke 15:18)
2. He rehearsed, “I am no longer worthy to be called ‘your son.’” (Luke 15:19)
3. He rehearsed, “Make me as one of the hired servants of yours.” (Luke 15:19)

V. The reuniting of the younger son with the father (Luke 15:20-24)

- A. The younger son arose and went to his father (Luke 15:20)
- B. The father saw the son (Luke 15:20)
 1. The father ran toward the son (Luke 15:20)
 2. The father hugged the son (Luke 15:20)
 3. The father kissed the son (Luke 15:20)
- C. The younger son delivered a portion of the rehearsed speech (Luke 15:21)
- D. The father joyfully responded to the younger son (Luke 15:22-24)
 1. The father ordered the servants to give the younger son multiple items as a sign of forgiveness (Luke 15:22)
 - i. Clothe the younger son (Luke 15:22)
 - ii. Put a ring on the younger son’s head (Luke 15:22)
 - iii. Put shoes on the younger son’s feet (Luke 15:22)
 2. The father began to celebrate the return of the younger son (Luke 15:23-24)
 - i. The father ordered a fattened calf to be brought in for sacrifice, eating, and rejoicing (Luke 15:23)

- ii. The father acknowledged the history of his son having previously been lost and now has been found. (Luke 15:24)

VI. The shifted from a focus on the younger son to the elder brother (Luke 15:25-32)

A. The elder brother approached the house from the field (Luke 15:25)

- 1. The elder brother heard a symphony (Luke 15:25)
- 2. The elder brother heard dancing (Luke 15:25)

B. The elder brother summoned a servant (Luke 15:26)

- 1. The servant told the elder brother of the return of the younger son (Luke 15:26)
- 2. The servant told the elder brother of the father's warm reception of the younger son (Luke 15:26)

C. The elder brother reacted to the news of the return of the younger son and the rejoicing of the return (Luke 15:28-30)

- 1. The elder brother became angry (Luke 15:28)
- 2. The father came out seeking to beseech the elder brother (Luke 15:28)
- 3. The elder brother responded to the father's beseeching (Luke 15:29-30)
 - i. He said, "I have been serving you for so many years," (Luke 15:29)
 - ii. He said, "I have never passed by a command of yours," (Luke 15:29)
 - iii. He said, "you have never given me a young goat," (Luke 15:29)
- 4. The elder brother responded to the father's rejoicing (Luke 15:30)
 - i. The elder brother referred to his younger brother as "this son of

yours” instead of “my brother” (Luke 15:30)

ii. The elder brother pointed out the supposed former lifestyle of the younger son (Luke 15:30)

iii. The elder brother informed the father of his frustration over the celebration with a fattened calf (Luke 15:30)

D. The parable concluded (Luke 15:31-32)

1. The father responded to the elder brother (Luke 15:31)

i. He reminded the elder brother of the elder brother having always been with the father (Luke 15:31)

ii. He told the elder brother, “...every thing that is mine is yours.” (Luke 15:31)

2. The father emphasized the importance of celebration (Luke 15:32)

APPENDIX 3
SERMON BRIEF

The parable of the prodigal son and the elder brother is a story which expresses the reality of giving into temptation and jealousy which comes as a result of sibling rivalry.

The reality of giving into temptation is one which occurs by all people as all have sinned and fallen short of God glory. This story began with the younger son giving into temptation in verse twelve by saying, “Father, give me the part of the estate that lays upon me.” As Enron employees saw an easy opening of temptation cross their paths, they, too gave into temptation, and faced consequences for that. Although the parable of the prodigal son is a story which was told over 2,000 years ago, it still teaches the same lesson in the twenty-first century which was intended back then. Not only does the parable of the prodigal son and the elder brother teach the reality of giving into temptation, but it also teaches the reality of being jealous as a result of sibling rivalry.

The jealousy the elder brother showed in verses 29 and 30 of Luke chapter 15 was apparent when the elder brother said to his father, “I have been serving you for so many years and I have never passed by a command of yours...but when this son of yours came...you sacrificed the fattened calf for him.” These verses are similar to any sibling rivalry of children growing up and the situation occurs where one child receives more attention, a nicer Christmas present, or is just simply not favored as much as their sibling.

This is present to different extents in many siblings' relationships. As this was true in this parable, it is also true today. The parable of the prodigal son and the elder brother concludes by the father teaching the elder brother through his fatherly wisdom that its important to look past the previous mistakes of his younger brother and to celebrate the repentance and return of a fellow family member.

APPENDIX 4

TRANSLATION OF LUKE 15:11-32

Verse 11

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

Verse 12

And the younger of them said to the father of his, ‘Father, give me the part of the estate that lays upon me.’ And he distributed his life to them.

Verse 13

And not many days after, the younger son gathered together all things and went abroad into a far distant country, and there he squandered his estate with reckless living.

Verse 14

And when he had spent everything, a severe famine came down against that country, and he began to lack rule.

Verse 15

And having gone he joined one of the citizens of that country, and he sent him into his fields to feed pigs.

Verse 16

And he would have desired to fill his belly with the carob pods that the pigs were eating, and no one was giving to him.

Verse 17

And when he came to his senses, he said, ‘How many of the hired servants of my father

have abounding bread, but I am perishing here with hunger.

Verse 18

I will arise and proceed to my father, and will say to him, “Father, I have sinned against heaven, and before you;

Verse 19

I am no longer worthy to be called your son; make me as one of the hired servants of yours.’

Verse 20

And he arose and went to his father. But while he was still far away, his father saw him and had compassion, and ran and fell upon his neck and fervently kissed him.

Verse 21

And the son said to him, ‘Father, I have sinned against heaven and before you, no longer am I worthy to be called your son.’

Verse 22

And the father spoke to his slaves, ‘Quickly bring forth the first robe and clothe him, and put a ring on his hand and shoes into the feet.

Verse 23

And bring the fattened calf, sacrifice it, and let us eat and rejoice;

Verse 24

Because this son of mine was dead and he has been resurrected; he was perished and he has been found.’ And they began to rejoice.

Verse 25

And his elder son was in the field, and when he came near and approached the house, he

heard a symphony and dancing.

Verse 26

And he summoned one of the servants and inquiring what these things were.

Verse 27

And he said to him, 'Your brother has come, and your father has sacrificed the fattened calf because he has received him back in good health.'

Verse 28

And he became angry and did not desire to go in; and his father came out beseeching with him.

Verse 29

And he answered and said to his father, 'Behold! I have been serving you for so many years and I have never passed by a command of yours; and you have never given me a young goat, in order that I might rejoice with my friends;

Verse 30

but when this son of yours came, who has devoured your life with prostitutes, you sacrificed the fattened calf for him.'

Verse 31

And he said to him, 'Child, you have always been with me, and every thing that is mine is yours.'

Verse 32

But we had to rejoice and celebrate, because this brother of yours was dead and he is to live, and he perished and he has been found.'"

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