

# Luke 15:11-32 the Parable of the Prodigal Son

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## Introduction <sup>A</sup>

I think that this is a powerful parable that fits in with the Two House<sup>B</sup> teaching.

## Luk 15:11-32 the Parable of the Prodigal Son

<sup>11</sup> And he said, A certain man had two sons: <sup>12</sup> 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. <sup>13</sup> 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. <sup>14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want. <sup>15</sup> And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. <sup>17</sup> And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! <sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, <sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants. <sup>20</sup> 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. <sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. <sup>22</sup> **But the father said to his servants, Bring forth the best** <sup>G4413</sup> robe <sup>G4749</sup> stole **, and put it on him; and put a ring** <sup>G1146</sup> *daktulios* **on his hand** <sup>G5495</sup> *cheir* **, and shoes** <sup>G5266</sup> *hupodeema* **on his feet** <sup>G4228</sup> *pous* : <sup>23</sup> And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: <sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. <sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. <sup>26</sup> And he called one of the servants, and asked what these things meant. <sup>27</sup> 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. <sup>28</sup> And he was angry, and would not go in: therefore came his father out, and intreated him. <sup>29</sup> And he answering

<sup>A</sup> Document History: extracted from Salvation-Theology-of-Antinomian-Christianity-A-Critique, article #[591](#).

see Luk-15-11-32-The-Prodigal-Son-RSTNE, article ???

<sup>B</sup> See Two-Houses-Judah-and-Ephraim, article #[1337](#).

said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: <sup>30</sup> But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. <sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine. <sup>32</sup> 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.

## Principal Player

The Father = YHVH, The Younger Son = Ephraim (House of Israel), The Older Son = Judah (House of Judah)

## e-Sword notes

David Bivin, about Hebrew idioms in the Greek text of the Parable of the Prodigal Son (Luke 15:11-32). Such concentrations of “Hebraisms” are evidence that the parable was original recorded in Hebrew, and later translated to Greek. see “Expressions That Only Make Sense in Hebrew (Luke 15:11-32; Matt. 28:1)”

<https://www.youtube.com/watch?v=ONsXONEs4PE>.

RSTNE 4931 This parable is all about the two biological sons of The Father YHWH, Judah and Efrayim, and displays how Judah should not react to Efrayim’s return, as opposed to the correct reaction outlined earlier in verses 1-10. [The Parable of the Lost Sheep Luk 15:1-7; The Parable of the Lost Coin Luk 15:8-10]

## Word Study G4228 *pous* feet <sup>KJC:94 feet 77, foot 9, footstool 8</sup>

LXX

H838 ashshur	H3767 keraayim	H4772 margelot	H6119 aqev	H6471 paam	H6541 parsah	H7272 <b>regel</b>
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