

**The Gospel According to Luke, Chapter 13, Greek Text-Westcott-Hort,
Interlinear English – G.T. Emery.**

Repent or Die

13

Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων

Were present and certain in same the season bringing word to him concerning the Galileans
ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.

of whom the blood Pilate mingled with the sacrifices of them.

² καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας
And answering he said to them; Suppose you that the Galileans these sinners beyond all

τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

the Galileans were, because these things they have suffered?¹

³ οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε.

No, I say to you, but if not you should repent all like wise you shall perish.

⁴ ἢ ἐκεῖνοι οἱ δεκαοκτῶ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε
Or those the eighteen upon whom fell the tower in the Siloam and killed them, suppose you

ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας

that they debtors were beyond all the men the dwelling in

Ἱερουσαλήμ;

Jerusalem?

⁵ οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε πάντες ὡσαύτως ἀπολεῖσθε.

Not so, I tell you, but if not you should repent all likewise will perish.

The Parable of the Fig Tree

⁶ Ἐλεγεν δὲ ταύτην τὴν παραβολήν· Συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ

He told and this the parable; A fig tree was having a certain having been planted² in the

ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν.

vineyard of him, and he came seeking fruit on it and not he found.

⁷ εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· Ἴδου τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν

He said and unto the vine-dresser³; Let you note three years from which I come seeking fruit in

τῇ συκῇ ταύτῃ καὶ οὐχ εὕρισκω. ἔκκοψον αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ;

the fig tree this and not I find. Let you cut out it, why also the land it renders idle.

⁸ ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου

He but answering says to him; Lord, let you leave it also this the year, until whenever

σκάψω περὶ αὐτήν καὶ βάλω κόπρια,

I should dig about it and I should scatter manure,

⁹ κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν.

and if indeed it should make fruit in the future; if but not, you will cut out it.

1 See end note.

2 Perfect, passive, participle, - 'having been planted' – it had been planted in the past and was still there as illustrated by 'εἶχεν' - imperfect, active, indicative, the fig tree had been planted some time previously and the certain one had owned it over an amount of time.

3 ἀμπελουργόν, n.m., vine-dresser, - only here in the NT.

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The Healing of the Bowed Woman on the Sabbath

¹⁰ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.

He was and teaching in one of the synagogues in the sabbath-days.

¹¹ καὶ ἰδοὺ γυνή πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ, καὶ ἦν συγκύπτουσα⁴ καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

And behold a woman a spirit having of infirmity years eighteen, and was stooping forward and not being able to straighten up into the completely.

¹² ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, οὗτος ὁ κύριος καὶ εἶπεν· Ὁ γύναι, ἀπολέλυσαι τὴν ἀσθενείαν σου.

Having seen and her the Jesus called her near him and said to her; O woman, you have been freed of infirmity of you.

¹³ καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν.

And he laid on her the hands and instantly she was made erect and was glorifying the God.

¹⁴ ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

Responding but the ruler of the synagogue, being displeased because on the sabbath healed the Jesus, said to the crowds that Six days are in which it behoves to work; in them therefore coming let you be healed and not the day of the sabbath.

¹⁵ ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων ποτίζει;

Answered but him the Lord and said; Hypocrite, each one of you on the sabbath not loose the ox of him or the donkey from the stall and having led away gives to drink?

¹⁶ ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

This one and a daughter of Abraham being, whom bound the Satan let you see ten and eight years, not it was behoving to to be loosed from of the bond this on the day of the sabbath?

¹⁷ καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

And these things saying him were being ashamed all the opposing him, and all the crowd were rejoicing upon all the glorious things the being done by him.

The Parable of the Mustard Seed

Mt. 13:31,32; Mk. 4:30-32.

¹⁸ Ἔλεγεν οὖν· Τίτι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίτι ὁμοιώσω αὐτήν; Ἦν δὲ λέγων·

¹⁹ ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠύξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐπὶ αὐτῷ.

Like it is a grain of mustard, which having taken a man threw into garden of himself, and it grew and it became into a tree⁵, and the birds of the heavens rested

⁴ συγκύπτουσα, v., stoop, bend double, be bowedtogether, present, active, participle, - only here in the NT

⁵ **Mustard** A plant of the genus sinapis, a pod-bearing, shrub-like plant, growing wild, and also cultivated in gardens. The little round seeds were an emblem of any small insignificant object. It is not mentioned in the Old Testament; and in each of the three instances of its occurrence in the New Testament ([Mat 13:31](#), [Mat 13:32](#); [Mar 4:31](#), [Mar 4:32](#); [Luk 13:18](#), [Luk 13:19](#)) it is spoken of only with reference to the smallness of its seed. The common mustard of Palestine is the *Sinapis nigra*. This garden herb sometimes grows to a considerable height, so as to be spoken of as

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έν τοῖς κλάδοις αὐτοῦ.
in the branches of it.

The Parable of the Yeast

Mt. 13:33

²⁰ Καὶ πάλιν εἶπεν· Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;
And again he said; To what shall I compare the kingdom of the God?

²¹ ὅμοια ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυπεν εἰς ἀλεύρου σάτα τρία
Like it is to leaven, which having taken a woman hid in of flour⁶ measures⁷ three
ἕως οὗ ἐζυμώθη ὅλον.
until of which was leavened whole.

The Narrow Door

Mt. 7:13,14, 21-23.

²² Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.
And he was journeying by cities and villages teaching and a passage⁸ making into Jerusalem.

²³ Εἶπεν δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς·
Said and a certain to him; Lord, whether few the being saved? He and said unto them;

²⁴ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν
Let you strive to enter through the narrow door, because many, I tell you, will seek
εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν,
to enter in and not will be able,

²⁵ ἀπ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ
from of what *time* ever was aroused the householder and shut up⁹ the door, and
ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· Κύριε, ἄνοιξον ἡμῖν,
you should begin outside to have stood and to knock at the door saying; Lord, let you open to us,
καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.
and he answering will say to you; Not I have known you whence you are.

²⁶ τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιον σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν
Then you may begin to say; We ate in sight of you and we drank, and in the streets of us
ἐδίδαξας·
you taught;

²⁷ καὶ ἐρεῖ λέγων ὑμῖν· Οὐκ οἶδα πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες
and he will say I tell you; Not I have known whence you are; let you depart from me all
ἐργάται ἀδικίας.
workers of iniquity.

²⁸ ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ὅταν ὄψησθε Ἀβραὰμ καὶ
There will be the weeping and the gnashing of the teeth. Whenever you should see Abraham and
Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
Isaac and Jacob and all the prophets in the kingdom of the God,

"a tree" as compared with garden herbs.

6 Also in Matthew 13:33.

7 Also in Matthew 13:33.

8 Also in James 1:11.

9 ἀποκλείση, v., shut up, close, aorist, active, subjunctive, - only here in the NT.

The Gospel According to Luke, Chapter 13, Greek Text-Westcott-Hort, Interlinear English – G.T. Emery.

ὕμᾱς δὲ ἐκβαλλομένους ἔξω.

you but being expelled outside.

²⁹ καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

And they shall come from east and west and from north and south and they shall recline in the kingdom of the God.

³⁰ καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι. And let you regard are last who will be first, and are first who will be last.

Jesus Laments Over Jerusalem

³¹ Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθαν τινες Φαρισαῖοι λέγοντες αὐτῷ· Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.

In same the hour came near certain Pharisees saying to him; Let you go away and let you depart hence, for Herod wishes you to kill.

³² καὶ εἶπεν αὐτοῖς· Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ· Ἴδου ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

And he said to them; Having gone let you tell the fox this; Let you note I expel demons and acts of healing I accomplish today and tomorrow, and the third I am being perfected.

³³ πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

Nevertheless it is necessary me today and tomorrow and the following to journey, for not admissible¹⁰ a prophet to perish outside of Jerusalem.

³⁴ Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

O Jerusalem Jerusalem, she killing the prophets and stoning the having been sent unto her, how often I wished to gather the children of you which even as ὄρνις τὴν ἑαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

a hen the of herself brood¹¹ under the wings, and not you wished.

³⁵ ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητε με ἕως εἴπητε· **Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.**

Let you observe is being let go from you the house of you. I tell [but] you, certainly not may you see me until you should say; **Blessed the coming in name of Lord.**¹²

The 'Tower' of Siloam.

The accounts of two incidents involving the deaths of Jews in verses 2 and 4 may be associated with the building of an aqueduct for Jerusalem by Pilate but the explanation is apocryphal.

Jerusalem was in desperate need of a new water supply and Pilate gave orders for one to be built using money that was intended for the Temple. The money was 'God's Money' and so was sacred and using it for any purpose other than that for which it was intended was an anathema. It appears good Galilean Jews demonstrating against this misuse on the sabbath during worship were killed by Pilate's men instructed to prevent any opposition.

The second deaths were of Jews who had worked on the aqueduct and received wages for their work - they had received God's money and so were debtors to God ie sinners. The pool of Siloam appears to have been incorporated into the new water system. At the Feast of the Tabernacle water was drawn from Siloam and carried up to the Temple with great pomp and ceremony in a procession of priests and Levites and poured on the altar of burnt offering, while people chanted from Isaiah 12:3 "With joy ye shall draw water from the wells of salvation". At one of these scenes when a

¹⁰ ἐνδέχεται, v., admissible, is possible, can be allowed, present, middle, indicative, - only here in the NT.

¹¹ νοσσιᾶν, n.f. brood of birds, - only here in the NT.

¹² Psalm 118:26.

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crowd was congregated around the pool, the Tower of Siloam (? a pier of the aqueduct) fell and eighteen persons were killed. Jesus and his disciples were at the Feast of the Tabernacles in AD 30 and if the incident had occurred then, they may have witnessed it.

Here we have two groups of Jews, one deemed to be good, and one would have been seen as sinners, but both suffered the same fate. Which would appear to be quite contrary to Job. 4:7-8 – *Remember, I pray thee, who [ever] perished, being innocent? Or where were the righteous cut off? Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.* We all know that bad things happen to good people and we ask, why? How can it be with a good and all powerful God that innocents suffer? It is a challenge to our faith. Satan is very much a NT word and so the concept of a power of evil at work in the world which causes the innocent to suffer as well as the wicked. It is that same power that caused the Perfect Innocent to suffer – the Perfect Innocent will redeem the innocent victims!