

**The Gospel According to Luke, Chapter 14, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery.**

Jesus Heals a Man with Dropsy on the Sabbath

- 14** Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκον τινος τῶν ἀρχόντων [τῶν] Φαρισαίων
And it came to pass in the to go him into house of a certain of the leaders [of the] Pharisees
σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.
a sabbath to eat bread and they were carefully observing him.
- ² καὶ ἰδοὺ ἄνθρωπος τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.
And behold a man certain was dropsical¹ before him.
- ³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· Ἐξεστὶν τῷ
And answering the Jesus said unto the lawyers and Pharisees saying; Is it lawful on the
σαββάτῳ θεραπεῦσαι ἢ οὐ;
sabbath to heal or not?
- ⁴ οἱ δὲ ἤσυχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ ἀπέλυσεν.
They but were silent and having taken hold he healed him and sent away.
- ⁵ καὶ πρὸς αὐτοὺς εἶπεν· Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως
And unto them he said; Of whom you a son or an ox into a well will fall, and not immediately
ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου;
will draw up² him in day of the sabbath?
- ⁶ καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.
And not were they able reply against unto these things.

Social Pride Rebuked

- ⁷ Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας
He told and unto the having been called a parable, marking how the best places
ἐξελέγοντο, λέγων πρὸς αὐτούς·
they were picking out for themselves, saying unto them;
- ⁸ Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν
Whenever you should be invited by anyone to marriage-feasts, not should you recline in the
πρωτοκλισίαν, μήποτε ἐντιμότερος σου ἢ κεκλημένος ὑπ' αὐτοῦ,
best places, lest at any time an honoured more *than* you might be invited by him,
- ⁹ καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον,
and having come the you and him having invited will say to you; Let you give to this one place,
καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.
and then you shall begin with shame the last place to take.
- ¹⁰ ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα
But whenever you should be invited having gone let you fall back into the last place, that
ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· Φίλε, προσανάβηθι
whenever should come the having invited you he may say to you, O friend, let you move up
ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.
higher; then will be to you glory in sight of all of the reclining together with you.
- ¹¹ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
For everyone the exalting himself shall be humbled, and the humbling himself shall be exalted.

1 ὑδρωπικὸς, adj., suffering from dropsy, - oedema – swelling of the dependent parts as a result of fluid stagnation, - only here in the NT.

2 Also in Acts 11:10.

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12 Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν³ σε καὶ γένηται ἀνταπόδομα σοι.

to you.

13 ἀλλ' ὅταν δοχὴν ποιῆς, κάλει πτωχοὺς, ἀναπίρους, χωλοὺς, τυφλοὺς·

But whenever a banquet you should make, let you call poor, maimed, lame, blind;

14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

to you in the resurrection of the righteous.

The Parable of the Great Feast

Mt. 22:1-10

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

who shall eat bread in the kingdom of the God.

16 ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπος τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς,

He but said to him, A man certain was making a supper great, and invited many,

17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις·

and he sent the slave of him at the hour of the supper to say to the having been invited;

Ἔρχεσθε ὅτι ἤδη ἕτοιμα ἐστίν.

Let you come for already prepared it is.

18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· Ἄγρον ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθῶν ἰδεῖν αὐτόν· ἔρωτῶ σε, ἔχε με παρητημένον.

I have a necessity going forth to see it; I ask you, let you have me having excused.

19 καὶ ἕτερος εἶπεν· Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἔρωτῶ σε, ἔχε με παρητημένον.

let you have me having excused.

20 καὶ ἕτερος εἶπεν· Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

And another said; A wife I married and on account of this not am I able to come.

21 καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε

ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς πλατείας

καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς

καὶ χωλοὺς εἰσάγαγε ὧδε.

and lame let you lead here.

3 ἀντικαλέσωσιν, v., invite in return, aorist, active, subjunctive, - only here in the NT.

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²² καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.
And said the servant; Lord, has happened what you commanded, and still place is.

²³ καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον
And said the lord unto the slave; Let you go into the roads and fences and let you compel
εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·
to enter, that may be filled of me the house;

²⁴ λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου
I tell for you that not one of the men of those of the having been invited shall of me
τοῦ δεῖπνου.
the supper.

The Cost of Being a Disciple

Mt. 10:37,38

²⁵ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς·
Going along with and him crowds many, and having turned he said unto them;

²⁶ Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ
If anyone comes unto me and not detest the father of himself also the mother and the wife and
τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ,
the children and the brothers and the sisters, yet in particular also the life of himself,
οὐ δύναται εἶναι μου μαθητής.
not he is able to be of me a disciple.

²⁷ ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται
Whosoever not raises up the cross of himself and comes after me. not he is able
εἶναι μου μαθητής.
to be of me a disciple.

²⁸ Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
Who for of you wishing a tower to build not first having sat down counts⁴ the
δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;
cost⁵, if he has for completion⁶?

²⁹ ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες
That whether having set of him a foundation and not being able to finish all the observing
ἄρξωνται αὐτῷ ἐμπαίξειν
may begin him to mock

³⁰ λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.
saying that This one the man began to build and not was able to finish.

³¹ Ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον
Or what king going another king to encounter for war not having sat down first
βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ
will deliberate if able he is in ten thousand to go to meet the with twenty thousand coming
ἐπ' αὐτόν;
upon him?

³² εἰ δὲ μὴ γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἔρωτᾷ πρὸς εἰρήνην.
If but not, yet him far away being an ambassador having sent off he asks unto peace.

⁴ Also in Revelation 13:18.

⁵ δαπάνην, n.f., cost, expense, - only here in the NT.

⁶ ἀπαρτισμόν, n.m., completion, - only here in the NT.

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³³ οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσειται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν
So therefore everyone out of you who not renounces to all the of himself possessions
οὐ δύναται εἶναι μου μαθητής.
not he is able to be of me a disciple.

Salt Without Value

Mt. 5:13; Mk. 9:50

³⁴ Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;
Good therefore the salt; if but also the salt should become tasteless, with what will it be seasoned?
³⁵ οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετον ἐστίν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν
Neither for earth nor for manure fit it is, outside they throw it. The having ears to hear
ἀκουέτω.
let him hear.