

# The Gospel According to Luke, Chapter 16, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

## The Parable of the Astute Steward

16

Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς· Ἄνθρωπος τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον,  
He was saying and also unto the disciples; A man certain was rich who had a steward,  
καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

and this one was falsely accused<sup>1</sup> by him as scattering the property of him.

<sup>2</sup> καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον

And having called him he said to him; What this I hear concerning you? Let you render the account  
τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν.

of the stewardship of you, not for you can still to be a steward<sup>2</sup>.

<sup>3</sup> εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριος μου ἀφαιρεῖται τὴν

He said and in himself the steward; What shall I do, for the lord of me takes away the  
οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

stewardship from me? To dig not I am strong, to beg<sup>3</sup> I am ashamed.

<sup>4</sup> ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας

I have known what I shall do, that whenever should be removed out of the stewardship

δέξωνται με εἰς τοὺς οἴκους ἑαυτῶν.

they may receive me into the houses of themselves.

<sup>5</sup> καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν

And having called near one each of the debtors of the lord of himself he was saying

τῷ πρῶτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

to the first; How much owe you to the lord of me?

<sup>6</sup> ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα

He and said; A hundred baths<sup>4</sup> of olive oil. He and said to him; Let you take of you the account

καὶ καθίσας ταχέως γράψον πενήκοντα.

and having sat down quickly let you write fifty.

<sup>7</sup> ἔπειτα ἐτέρῳ εἶπεν· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἐκατὸν κόρους σίτου.

Thereupon to another he said; You and how much you owe? He and said; A hundred cors<sup>5</sup> of grain.

λέγει αὐτῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

He says to him; Let you take of you the account and let you write eighty.

<sup>8</sup> καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν·

And approved the lord the steward of the unrighteousness<sup>6</sup> because prudently<sup>7</sup> he acted;

ὅτι οἱ υἱοὶ τοῦ αἰῶνος τοῦτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός

because the sons of the age of this shrewder beyond the sons of the light

εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν.

int the generation the of themselves they are.

1 διεβλήθη, v., accuse falsely, traduce, calumniate, slander, throw over, aorist, passive, indicative, - only here in the NT.

2 οἰκονομεῖν, v., act as steward or manager, present, active, infinitive, - as a verb, only here in the NT.

3 ἐπαιτεῖν, v., ask for more, beg, solicit, present, active, indicative, - only here in the NT.

4 βάτους, n.m/f., bath, a Jewish measure of liquids – about 40 lts., only here in the NT.

5 κόρους, n.m., corus or cor, the largest Hebrew dry measure – about 350-400 lts, - only here in the NT.

6 'the steward of the unrighteousness' - Luke here uses the Hebraic form 'the unrighteous steward'.

7 φρονίμως, adv., prudently, discreetly, wisely, - only here in the NT.

## The Gospel According to Luke, Chapter 16, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

<sup>9</sup> Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας,  
And I you I tell, to yourselves let you make from out of the Mammon<sup>8</sup> of the unrighteousness,  
ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.  
that whenever you should fail they may receive you into the eternal tents.

<sup>10</sup> ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος  
The trustworthy in least also in much trustworthy is, and the in least unrighteous  
καὶ ἐν πολλῷ ἄδικος ἐστίν.  
also in much unrighteous is.

<sup>11</sup> εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε,  
If therefore in the unrighteous Mammon trustworthy not you became,  
τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;  
the true who you will trust?

<sup>12</sup> καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον τίς δώσει ὑμῖν;  
And if in the others trustworthy not you became, the our own<sup>9</sup> who will give to you?

<sup>13</sup> Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει  
Not one domestic servant can two lords to serve; either for the one he will detest  
καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.  
and the other he will love, or one he will cling to and the other he will despise.  
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.  
Not you are able God to serve and Mammon.

<sup>14</sup> Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες,  
Were hearing and these things all the Pharisees fond of money being,  
καὶ ἐξεμκτῆριζον αὐτόν.  
and were mocking at him.

<sup>15</sup> καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιῶντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς  
And he said to them; You are the justifying yourselves in face of the men, the but God  
γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.  
knows the hearts of you; because the in men lofty an abomination in sight of the God.

### Additional Sayings of Jesus

<sup>16</sup> Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ  
The Law and the prophets as far as John; from then the kingdom of the God is proclaimed and  
πᾶς εἰς αὐτὴν βιάζεται.  
everyone into it forces.

<sup>17</sup> Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν  
More easy but it is the heaven and the earth to pass away than of the Law one  
κεραίαν πεσεῖν.  
point<sup>10</sup> to fall.

<sup>18</sup> Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει,  
Everyone the divorcing the wife of him and marrying another commits adultery,  
καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.  
and the having been divorced from a husband marrying commits adultery.

<sup>8</sup> **Mammon** A Chaldee or Syriac word meaning "wealth" or "riches" ([Luk 16:9](#)); also, by personification, the god of riches ([Mat 6:24](#); [Luk 16:9](#)).

<sup>9</sup> Most MSS have ὑμέτερον - 'your own' - which is considered to be the correct word.

<sup>10</sup> κεραίαν, n.f., lit - 'a horn', but in Hebrew writing a small dot.

## The Gospel According to Luke, Chapter 16, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

### The Rich Man and Lazarus

<sup>19</sup> Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν

A man and certain was rich, and was dressing himself in purple

καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

and fine linen merry making daily brilliantly<sup>11</sup>.

<sup>20</sup> πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ

A beggar and certain by name Lazarus had been laid at the gatehouse of him

εἰλκωμένος

having been covered with ulcers<sup>12</sup>

<sup>21</sup> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ

and desiring to be fed from of the crumbs from the table of the rich man; but

καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.

also the dogs coming were licking<sup>13</sup> the ulcers of him.

<sup>22</sup> ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων

It came to pass and to die the beggar and to be carried away him by the angels

εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

into the bosom of Abraham<sup>14</sup>; died and also the rich man and was buried.

<sup>23</sup> καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ

And in the Hades<sup>15</sup> having lifted up the eyes of him, being in torments, he sees

Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

Abraham from from afar and Lazarus in the enfolding arms of him.

<sup>24</sup> καὶ αὐτὸς φωνήσας εἶπεν· Πάτερ Ἀβραάμ, ἐλέησον με καὶ πέμψον

And he having shouted out said; Father Abraham, let you pity me and and let you send

Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν

Lazarus that he might dip the tip of the finger of him of water and may cool<sup>16</sup> the

γλῶσσαν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

tongue of me, for I suffer in the flame this.

<sup>25</sup> εἶπεν δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ

Said but Abraham; Child, let you remember that you received the good things of you in the life

σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε παρακαλεῖται, συ δὲ ὀδυνᾶσαι.

of you, and Lazarus likewise the bad things; now but here he is comforted, you but suffer.

<sup>11</sup> λαμπρῶς, adv., brilliantly, splendidly, magnificently, - only here in the NT.

<sup>12</sup> εἰλκωμένος, v., cause to ulcerate, perfect, passive, participle, - here only in the NT.

<sup>13</sup> ἐπέλειχον, v., lick off, lick up, imperfect, active, indicative, - only here in the NT.

<sup>14</sup> **Abraham's Bosom** ([Luk 16:22](#), [Luk 16:23](#)) refers to the custom of reclining on couches at table, which was prevalent among the Jews, an arrangement which brought the head of one person almost into the bosom of the one who sat or reclined above him. To "be in Abraham's bosom" thus meant to enjoy happiness and rest ([Mat 8:11](#); [Luk 16:23](#)) at the banquet in Paradise.

<sup>15</sup> **Hades** That which is out of sight, a Greek word used to denote the state or place of the dead. All the dead alike go into this place. To be buried, to go down to the grave, to descend into Hades, are equivalent expressions. In the LXX. this word is the usual rendering of the Hebrew sheol, the common receptacle of the departed ([Gen 42:38](#); [Psa 139:8](#); [Hos 13:14](#); [Isa 14:9](#)). This term is of comparatively rare occurrence in the Greek New Testament. Our Lord speaks of Capernaum as being "brought down to hell" (Hades), i.e., simply to the lowest debasement, ([Mat 11:23](#)). It is contemplated as a kind of kingdom which could never overturn the foundation of Christ's kingdom ([Mat 16:18](#)), i.e., Christ's church can never die. In [Luk 16:23](#) it is most distinctly associated with the doom and misery of the lost. In [Act 2:27](#) Peter quotes the LXX. version of [Psa 16:8](#), plainly for the purpose of proving our Lord's resurrection from the dead. David was left in the place of the dead, and his body saw corruption. Not so with Christ. According to ancient prophecy ([Psa 30:3](#)) he was recalled to life.

<sup>16</sup> καταψύξῃ, v., cool, refresh, aorist, active, subjunctive, - only here in the NT.

**The Gospel According to Luke, Chapter 16, Greek Text – Westcott-Hort,  
Interlinear English – G.T. Emery**

<sup>26</sup> καὶ ἐν πᾶσιν τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως  
And in all these things between us and you a chasm<sup>17</sup> great has been fixed, in order that  
οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς  
the wishing to step across from here unto you not may be able, neither from there unto  
ἡμᾶς διαπερῶσιν.

us may they cross over.

<sup>27</sup> εἶπεν δὲ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου,  
He said and, I beg you therefore, father, that you should send him into the house of the father of me,

<sup>28</sup> ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς  
I have for five brothers, so that he may testify to them, that not also they should come into  
τὸν τόπον τοῦτον τῆς βασάνου.

the place this of the torment.

<sup>29</sup> λέγει δὲ Ἀβραάμ· Ἐχουσιν Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

He says but Abraham; They have Moses and the prophets; let them hear them.

<sup>30</sup> ὁ δὲ εἶπεν· Οὐχὶ, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς  
He and said; No, father Abraham, but if a certain from of dead should go unto them  
μετανοήσουσιν.

they will repent.

<sup>31</sup> εἶπεν δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν  
He said but to him; If Moses and the prophets not they hear, but not if anyone from dead  
ἀναστῆ πεισθήσονται.

should rise up will they be convinced.

---

<sup>17</sup> χάσμα, n.n., chasm, gaping opening, - only here in the NT.