

# The Gospel According to Luke, Chapter 17, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

## Jesus Teaches on Sin

Mt. 18:6,7, 21,22; Mk. 9:42

17

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτον ἐστὶν τοῦ τὰ σκάνδαλα μὴ  
He said and unto the disciples of him, Impossible<sup>1</sup> it is of the the temptations to sin not  
ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·  
to come, much woe through whom they come;  
<sup>2</sup> λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται  
it profits<sup>2</sup> him if a stone of a mill is put around round the neck of him and he has been cast  
εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα.  
into the sea than that he should cause to sin of the little ones these one.  
<sup>3</sup> προσέχετε ἑαυτοῖς. Ἐὰν ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν  
Let you be on guard to yourselves. And if sins the brother of you let you censure him, and if  
μετανοήση ἄφες αὐτῷ.  
he should repent let you forgive him.  
<sup>4</sup> καὶ ἐὰν ἐπτὰκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ καὶ ἐπτὰκις ἐπιστρέψῃ πρὸς σὲ  
and if seven times of the day he sins against you and seven times he should turn unto you  
λέγων· Μετανόω, ἀφήσεις αὐτῷ.  
saying; I repent, you shall forgive him.

## Jesus Teaches on Faith

<sup>5</sup> Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· Πρόσθετε ἡμῖν πίστιν.  
And said the apostles to the Lord; Let you add to us faith.  
<sup>6</sup> εἶπεν δὲ ὁ κύριος· Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἔλεγετε ἂν τῇ  
Said and the Lord; If you have faith as a grain of mustard, you would be saying to the  
συκαμίνῳ [ταύτῃ]· Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ·  
Sycamine tree<sup>3</sup> [this]; Let you be uprooted and let you be planted in the sea;  
καὶ ὑπήκουσεν ἂν ὑμῖν.  
and it would have obeyed you.

## Jesus Teaches on Duty

<sup>7</sup> Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ  
Who but out of you a slave having ploughing or tending stock, who having come in out  
τοῦ ἀγροῦ ἐρεῖ αὐτῷ· Εὐθέως παρελθὼν ἀνάπεσε,  
of the field will say to him; At once having come near let you recline to eat,  
<sup>8</sup> ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος  
but not will he say to him; Let you prepare something I may sup, and having girded yourself

1 Ἀνένδεκτον, adj., impossible, inadmissible, - only here in the NT.

2 λυσιτελεῖ, v., be advantageous, be profitable, present, active, indicative, - only here in the NT.

3 **Sucamine Tree** Mentioned only in [Luk 17:6](#). It is rendered by Luther "mulberry tree", which is most probably the correct rendering. It is found of two species, the black mulberry (*Morus nigra*) and the white mulberry (*Mourea*), which are common in Palestine. The silk-worm feeds on their leaves. The rearing of them is one of the chief industries of the peasantry of Lebanon and of other parts of the land. It is of the order of the fig-tree. The sucamore-fig of [Luk 19:4](#). is a different plant.

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διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι συ;  
minister to me until I eat and drink, and after these things eat and drink you?

<sup>9</sup> μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;

Not has he favour to the slave because he did the things ordered?

<sup>10</sup> οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι  
So also you, when you may have done all the things ordered of you, say that

Δοῦλοι ἀχρεῖοι ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιθήκαμεν.

Slaves worthless we are, what we ought to do we have done.

### Jesus Cleanses the Ten Lepers

<sup>11</sup> Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ καὶ αὐτὸς διήρχετο διὰ μέσον

And it came to pass in the going on into Jerusalem and he was passing through middle

Σαμαρείας καὶ Γαλιλαίας.

of Samaria<sup>4</sup> and Galilee.

<sup>12</sup> Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ ἀνέστησαν

And entering him into a certain village he met ten leprous men, who stood

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4 **Samaria** A watch-mountain or a watch-tower. In the heart of the mountains of Israel, a few miles north-west of Shechem, stands the "hill of Shomeron," a solitary mountain, a great "mamelon." It is an oblong hill, with steep but not inaccessible sides, and a long flat top. Omri, the king of Israel, purchased this hill from Shemer its owner for two talents of silver, and built on its broad summit the city to which he gave the name of "Shomeron", i.e., Samaria, as the new capital of his kingdom instead of Tirzah ([Kg1 16:24](#)). As such it possessed many advantages. Here Omri resided during the last six years of his reign. As the result of an unsuccessful war with Syria, he appears to have been obliged to grant to the Syrians the right to "make streets in Samaria", i.e., probably permission to the Syrian merchants to carry on their trade in the Israelite capital. This would imply the existence of a considerable Syrian population. "It was the only great city of Palestine created by the sovereign. All the others had been already consecrated by patriarchal tradition or previous possession. But Samaria was the choice of Omri alone. He, indeed, gave to the city which he had built the name of its former owner, but its especial connection with himself as its founder is proved by the designation which it seems Samaria bears in Assyrian inscriptions, Beth-khumri ('the house or palace of Omri')." Stanley. Samaria was frequently besieged. In the days of Ahab, Benhadad II. came up against it with thirty-two vassal kings, but was defeated with a great slaughter (1 Kings 20:1-21). A second time, next year, he assailed it; but was again utterly routed, and was compelled to surrender to Ahab ([Kg1 20:28](#)), whose army, as compared with that of Benhadad, was no more than "two little flocks of kids." In the days of Jehoram this Benhadad again laid siege to Samaria, during which the city was reduced to the direst extremities. But just when success seemed to be within their reach, they suddenly broke up the siege, alarmed by a mysterious noise of chariots and horses and a great army, and fled, leaving their camp with all its contents behind them. The famishing inhabitants of the city were soon relieved with the abundance of the spoil of the Syrian camp; and it came to pass, according to the word of Elisha, that "a measure of fine flour was sold for a shekel, and two measures of barely for a shekel, in the gates of Samaria" (2 Kings 7:1-20). Shalmaneser invaded Israel in the days of Hoshea, and reduced it to vassalage. He laid siege to Samaria (723 B.C.), which held out for three years, and was at length captured by Sargon, who completed the conquest Shalmaneser had begun ([Kg2 18:9](#); [Kg2 17:3](#)), and removed vast numbers of the tribes into captivity. The city, after passing through various vicissitudes, was given by the emperor Augustus to Herod the Great, who rebuilt it, and called it Sebaste (Gr. form of Augustus) in honour of the emperor. In the New Testament the only mention of it is in [Act 8:5](#), where it is recorded that Philip went down to the city of Samaria and preached there. It is now represented by the hamlet of Sebustieh, containing about three hundred inhabitants. The ruins of the ancient town are all scattered over the hill, down the sides of which they have rolled. The shafts of about one hundred of what must have been grand Corinthian columns are still standing, and attract much attention, although nothing definite is known regarding them. (Compare [Mic 1:6](#).) In the time of Christ, Western Palestine was divided into three provinces, Judea, Samaria, and Galilee. Samaria occupied the centre of Palestine ([Joh 4:4](#)). It is called in the Talmud the "land of the Cuthim," and is not regarded as a part of the Holy Land at all. It may be noticed that the distance between Samaria and Jerusalem, the respective capitals of the two kingdoms, is only 35 miles in a direct line.

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πόρρωθεν

afar off

13 καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.  
and they lifted up voice saying; Jesus Master, let you pity us.

14 καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν.  
And having seen he said to them; Having gone on let you show yourselves to the priests.  
καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.

And it came to pass in the to go of them they were cleansed.

15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης  
One but out of them, having seen that he was healed, returned with a voice great  
δοξάζων τὸν θεόν,  
glorifying the God,

16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν  
and he fell upon face at the feet of him giving thanks to him; and he was  
Σαμαρίτης.  
a Samaritan.<sup>5</sup>

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχ οἱ δέκα ἐκαθαρίσθησαν; οἱ [δὲ] ἑννέα ποῦ;  
Answering but the Jesus said; Not the ten were cleansed? The [but] nine where?

18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενῆς οὗτος;  
Not were found having turned back to give glory to the God except the stranger<sup>6</sup> this one?

19 καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκεν σε.  
And he said to him; Having risen up let you go on; the faith of you has preserved you.

### The Coming of the Kingdom

Mt. 24:23-28, 37-41

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη  
Having been questioned and by the Pharisees when comes the kingdom of the God he answered  
αὐτοῖς καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,  
them and said; Not comes the kingdom of the God with lightening flashing<sup>7</sup>,

21 οὐδὲ ἐροῦσιν· Ἴδου ὧδε ἢ· Ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.  
nor shall they say; Behold here or; There, behold for the kingdom of the God within you it is.

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5 **Samaritans** The name given to the new and mixed inhabitants whom Esarhaddon (677 B.C.), the king of Assyria, brought from Babylon and other places and settled in the cities of Samaria, instead of the original inhabitants whom Sargon (721 B.C.) had removed into captivity ([Kg2 17:24](#); compare [Ezr 4:2](#), [Ezr 4:9](#), [Ezr 4:10](#)). These strangers (compare [Luk 17:18](#)) amalgamated with the Jews still remaining in the land, and gradually abandoned their old idolatry and adopted partly the Jewish religion. After the return from the Captivity, the Jews in Jerusalem refused to allow them to take part with them in rebuilding the temple, and hence sprang up an open enmity between them. They erected a rival temple on Mount Gerizim, which was, however, destroyed by a Jewish king (130 B.C.). They then built another at Shechem. The bitter enmity between the Jews and Samaritans continued in the time of our Lord: the Jews had "no dealings with the Samaritans" ([Joh 4:9](#); compare [Luk 9:52](#), [Luk 9:53](#)). Our Lord was in contempt called "a Samaritan" ([Joh 8:48](#)). Many of the Samaritans early embraced the gospel (John 4:5-42; [Act 8:25](#); [Act 9:31](#); [Act 15:3](#)). Of these Samaritans there still remains a small population of about one hundred and sixty, who all reside in Shechem, where they carefully observe the religious customs of their fathers. They are the "smallest and oldest sect in the world." (Easton 1897)

6 ἀλλογενῆς, adj., sprung from a separate tribe, stranger, foreigner, alien, - only here in the NT.

7 παρατηρήσεως, v., lightening flashing, here used in the sense of observing a dazzling occurrence, present, active, participle, - here only in the NT.

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<sup>22</sup> Εἶπεν δὲ πρὸς τοὺς μαθητὰς· Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

Son of the Man to see and not you will see.

<sup>23</sup> καὶ ἐροῦσιν ὑμῖν· Ἴδου ἐκεῖ, ἢ· Ἴδου ὧδε· μὴ [ἀπέλθητε μηδὲ] and they shall say to you; Behold there, or; Behold here; not [ may you depart from nor]<sup>8</sup> διώξητε.

may you pursue.

<sup>24</sup> ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὲρ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου.

thus it will be the Son of the Man.

<sup>25</sup> πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

First but it is necessary him much to suffer and to be rejected by the generation this.

<sup>26</sup> καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

Man;

<sup>27</sup> ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.

Noah into the ark, and came the flood and destroyed all.

<sup>28</sup> ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·

they were selling, they were planting, they were building;

<sup>29</sup> ἣ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας.

and destroyed all.

<sup>30</sup> κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃς υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

According to the things same it will be in which day the Son of the Man is revealed.

<sup>31</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

In that the day who shall be upon the housetop and the utensils of him in the house, not let him go down to take them, and the in a field likewise not let him turn to the things behind.

<sup>32</sup> μνημονεύετε τῆς γυναίκος Λῶτ.

Let you remember the wife of Lot.

<sup>33</sup> ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσει ζωογονήσει αὐτήν.

Whosoever should seek the life of him to preserve shall lose it, and whosoever shall lose will save alive it.

<sup>34</sup> λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης [μιας], ὃ εἷς παραλημφθήσεται καὶ ὁ I tell you, in that the night will be two upon a couch [one], the one will be taken and the

8 Included in most early MSS.

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ἕτερος ἀφεθήσεται·

other will be left;

<sup>35</sup> ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἢ μία παραλημφθήσεται, ἢ δὲ ἕτερα ἀφεθήσεται.  
shall be two grinding<sup>9</sup> at the same place, the one<sup>10</sup> will be taken, the but other will be left.

Verse 36 omitted from most important early MSS

<sup>37</sup> καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· Ὃπου τὸ σῶμα,

And answering they said to him; Where, O Lord? He and said to them; Where the body,  
ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

there also the eagles will be gathered together.

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9 This is a feminine participle – so 'two women grinding' – grain?

10 Feminine numeral – 'one woman'.