

The Gospel According to Luke, Chapter 18, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

The Parable of the Widow and the Unrighteous Judge

18

Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχασθαι αὐτοὺς καὶ μὴ ἐγκακεῖν,
He spoke and a parable to them unto the to be necessary always to pray them and not to grow weary,

to grow weary,

² λέγων· Κριτῆς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον
saying; A judge certain was in a certain city the God not fearing and man

μὴ ἐντρεπόμενος.

not respecting.

³ χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησον με ἀπὸ τοῦ ἀντιδίκου μου.
A widow and was in the city that and was returning unto him saying; Let you avenge me from of the opponent of me.

of the opponent of me.

⁴ καὶ οὐκ ἤθελεν ἐπὶ χρόνον. μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,
And not was he wishing for a time, after these things but he said in himself; If even the God not I fear nor man I respect,

I fear nor man I respect,

⁵ διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζη με.
because yet the to cause to me trouble the widow this I shall avenge her, that not into end coming she should wear out me

end coming she should wear out me

⁶ εἶπεν δὲ ὁ κύριος· Ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει·
Said and the Lord; Let you hear what the judge of the unrighteousness says;

⁷ ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;
the but God by no means shall he make the vengeance of the chosen of him of the shouting to him day and night, and be long suffering over them?

to him day and night, and be long suffering over them?

⁸ λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
I tell you that he will make the vengeance of them in quickly. However the Son of the Man having come then shall he find the faith upon the earth?

Man having come then shall he find the faith upon the earth?

The Parable of the Pharisee and the Tax-Collector

⁹ εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεπειθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·
He said and also unto certain the having relied upon themselves that they are righteous and treating as nothing the rest the parable this;

and treating as nothing the rest the parable this;

¹⁰ Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.
Men two went up into the Temple to pray, one a Pharisee and the other a tax-collector.

a tax-collector.

¹¹ ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηύχετο· Ὁ θεὸς, εὐχαριστῶ σοι
The Pharisee was having stood these things unto himself was praying; The God, I thank you

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ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί,
that not I am as the rest of the men, rapacious, dishonest, adulterers,
ἢ καὶ ὡς οὗτος ὁ τελώνης·
or even as this one the tax-collector;

¹² νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι.
I fast twice of the sabbath, I give tithes all things as much as I acquire.

¹³ ὁ δὲ τελώνης μακρόθεν ἐστῶς οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς
The but tax-collector at a distance having stood not was wishing not even the eyes
ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος ἑαυτοῦ λέγων·
to lift up into the heaven, but was striking the breast of him saying:
Ὁ θεός, ἰλάσθητι μοι τῷ ἁμαρτωλῷ.

The God, let you be gracious to me the sinner.

¹⁴ λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον·
I tell you, went down this one having been justified into the house of him rather than that one;
ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
for everyone the exalting himself shall be humbled, the but humbling himself shall be exalted.

Babes Brought to Jesus

Mt. 19:13-15; Mk. 10:13-16

¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ
They were bringing and to him also the babes¹ that them he should touch; having seen but
οἱ μαθηταὶ ἐπετίμων αὐτοῖς.
the disciples were rebuking them.

¹⁶ ὁ δὲ Ἰησοῦς προσεκάλεσατο [αὐτὰ] λέγων· Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με
The and Jesus having called near [them] saying; Let you allow the children to come unto me
καὶ μὴ κωλύετε αὐτὰ, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
and not let you hinder them, of the for such is the kingdom of the God.

¹⁷ ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
Truly I say to you, who ever not should receive the kingdom of the God as a child,
οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
certainly not shall he enter into it.

The Rich Ruler and the Great Test

Mt. 19:16-30; Mk. 10:17-31

¹⁸ Καὶ ἐπηρώτησεν τις αὐτὸν ἄρχων λέγων· Διδάσκαλε ἀγαθέ, τί ποιήσας ζῶν αἰώνιον
And inquired of a certain him ruler saying; Teacher good, what having done life eternal
κληρονομήσω;
might I inherit?

¹⁹ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς [ὁ] θεός.
Said but to him the Jesus; Why me you say good? Not one good except one [the] God.

²⁰ τὰς ἐντολάς οἶδας· **Μὴ μοιχεύσης, Μὴ φονεύσης,**
The commandments you have known; **Not may you commit adultery, Not may you commit murder**
Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
Not may you steal, Not may you be a false witness, Honour the father of you and the mother.

¹ βρέφη, n.n., babe, infant, childhood, - only here in the NT.

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21 ὁ δὲ εἶπεν· Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

He and said; These things all I kept from youth.

22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ εἴσεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

heavens, and come let you follow me.

23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα.

He but having heard these things dejected became, was for rich exceedingly.

24 ἰδὼν δὲ αὐτὸν [ὁ] Ἰησοῦς εἶπεν· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·

the kingdom of the God shall enter;

25 εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

easier for it is a camel through eye of a needle to go into than a rich man into the kingdom of the God to enter.

26 εἶπαν δὲ οἱ ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;

Said and the having heard; And who is able to be saved?

27 ὁ δὲ εἶπεν· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.

He but said; The thing impossible with men possible with the God is.

28 Εἶπεν δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι.

Said and the Peter; Behold we having left the own we followed you.

29 ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα

He and said to them; Truly I tell you that not one is who left house or wife

ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

or brothers or parents or children for sake of the kingdom of the God,

30 ὃς οὐχὶ μὴ λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

who certainly not should receive much more² in the season this and in the age the coming life eternal.

For the Third Time Jesus Foretells of His Death and Resurrection

Mt. 20:17-19; Mk. 10:32-34

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·

He shall be given over for the nations and shall be mocked and shall be insulted and shall be spit at

32 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

and having whipped they shall kill him, and the day the third he will rise again.

34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν·

And they none of these things understood, and was the saying this having been hidden from

2 Also in Matthew 19:29 in the Westcott-Hort version but only here in other renderings.

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αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.
them, and not they were perceiving the things being said.

Jesus Heals a Blind Beggar at Jericho

³⁵ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχώ τυφλὸς τις ἐκάθητο παρὰ τὴν
It came to pass and in the coming near him to Jericho³ a blind man certain was sitting by the
ὁδὸν ἐπαιτῶν.

road begging.

³⁶ ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο.
Having heard and a crowd passing by he was inquiring what may be⁴ this.

³⁷ ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.
They reported and to him that Jesus the Nazarene passes by.

³⁸ καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυίδ, ἐλέησον με.
And he shouted saying: Jesus son of David, let you pity me.

³⁹ καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον
And the leading forward were rebuking him that he should be silent, he but much more

3 **Jericho** Place of fragrance, a fenced city in the midst of a vast grove of palm trees, in the plain of Jordan, over against the place where that river was crossed by the Israelites ([Jos 3:16](#)). Its site was near the 'Ain es-Sultan, Elisha's Fountain ([Kg2 2:19](#)), about 5 miles west of Jordan. It was the most important city in the Jordan valley ([Num 22:1](#); [Num 34:15](#)), and the strongest fortress in all the land of Canaan. It was the key to Western Palestine. This city was taken in a very remarkable manner by the Israelites (Josh. 6). God gave it into their hands. The city was "accursed" (Heb. herem, "devoted" to Jehovah), and accordingly ([Jos 6:17](#); compare [Lev 27:28](#), [Lev 27:29](#); [Deu 13:16](#)) all the inhabitants and all the spoil of the city were to be destroyed, "only the silver, and the gold, and the vessels of brass and of iron" were reserved and "put into the treasury of the house of Jehovah" ([Jos 6:24](#); compare [Num 31:22](#), [Num 31:23](#), [Num 31:50](#)). Only Rahab "and her father's household, and all that she had," were preserved from destruction, according to the promise of the spies ([Jos 2:14](#)). In one of the Amarna tablets Adoni-zedec (q.v.) writes to the king of Egypt informing him that the 'Abiri (Hebrews) had prevailed, and had taken the fortress of Jericho, and were plundering "all the king's lands." It would seem that the Egyptian troops had before this been withdrawn from Palestine. This city was given to the tribe of Benjamin ([Jos 18:21](#)), and it was inhabited in the time of the Judges ([Jdg 3:13](#); [Sa2 10:5](#)). It is not again mentioned till the time of David ([Sa2 10:5](#)). "Children of Jericho" were among the captives who returned under Zerubbabel ([Ezr 2:34](#); [Neh 7:36](#)). Hiel (q.v.) the Bethelite attempted to make it once more a fortified city ([Kg1 16:34](#)). Between the beginning and the end of his undertaking all his children were cut off. In New Testament times Jericho stood some distance to the south-east of the ancient one, and near the opening of the valley of Achor. It was a rich and flourishing town, having a considerable trade, and celebrated for the palm trees which adorned the plain around. It was visited by our Lord on his last journey to Jerusalem. Here he gave sight to two blind men ([Mat 20:29](#); [Mar 10:46](#)), and brought salvation to the house of Zacchaeus the publican ([Luk 19:2](#)). The poor hamlet of er-Riha, the representative of modern Jericho, is situated some two miles farther to the east. It is in a ruinous condition, having been destroyed by the Turks in 1840. "The soil of the plain," about the middle of which the ancient city stood, "is unsurpassed in fertility; there is abundance of water for irrigation, and many of the old aqueducts are almost perfect; yet nearly the whole plain is waste and desolate... The climate of Jericho is exceedingly hot and unhealthy. This is accounted for by the depression of the plain, which is about 1,200 feet below the level of the sea." There were three different Jerichos, on three different sites, the Jericho of Joshua, the Jericho of Herod, and the Jericho of the Crusades. Er-Riha, the modern Jericho, dates from the time of the Crusades. Dr. Bliss has found in a hollow scooped out for some purpose or other near the foot of the biggest mound above the Sultan's Spring specimens of Amorite or pre-Israelitish pottery precisely identical with what he had discovered on the site of ancient Lachish. He also traced in this place for a short distance a mud brick wall in situ, which he supposes to be the very wall that fell before the trumpets of Joshua. The wall is not far from the foot of the great precipice of Quarantania and its numerous caverns, and the spies of Joshua could easily have fled from the city and been speedily hidden in these vastnesses.

4 ^{3rd} singular, present, active, optative.

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ἔκραζεν· Υἱὲ Δαυίδ, ἐλέησον με.

was crying out; Son of David, let you pity me.

⁴⁰ σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν·

he asked him;

⁴¹ Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· Κύριε, ἵνα ἀναβλέψω.

What you wish I should do? He and said; Lord, that I should receive sight.

⁴² καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκεν σε.

And the Jesus said to him, Let you gain sight; the faith of you has kept you.

⁴³ καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν.

And straightway he received sight, and began following him glorifying the God.

καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

And all the people having beheld gave praise to the God.