

The Gospel According to Luke, Chapter 19, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

Zacchaeus

19

Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.

And having he was passing through the Jericho.¹

² Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος·
And behold a man by name being called Zacchaeus,² and he was a chief tax-collector³ and he wealthy;

1 **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 It would seem that the Egyptian troops had before this been withdrawn from Palestine.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.

2 **Zacchaeus** Pure, a superintendent of customs; a chief tax-gather (publicanus) at Jericho ([Luk 19:1](#)). "The collection of customs at Jericho, which at this time produced and exported a considerable quantity of balsam, was undoubtedly an important post, and would account for Zacchaeus being a rich man." Being short of stature, he hastened on before the multitude who were thronging about Christ as he passed through Jericho on his way to Jerusalem, and climbed up a sycamore tree that he might be able to see him. When our Lord reached the spot he looked up to the publican among the branches, and addressing him by name, told him to make haste and come down, as he intended that day to abide at his house. This led to the remarkable interview recorded by the evangelist, and to the striking parable of the ten pounds (Luke 19:12-27). At Er-riha (Jericho) there is a large, venerable-looking square tower, which goes by the traditional name of the House of Zacchaeus.

3 ἀρχιτελώνης, n.m., chief tax-collector, only here in the NT.

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³ καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου
and he was seeking to see the Jesus who he is, and not he was being able from the crowd
ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.
because the stature small was.

⁴ καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν,
And having run forward into the front he went up upon a sycamore⁴ tree that he might see him,
ὅτι ἐκείνης ἤμελλεν διέρχεσθαι,
because that he was about to pass by,

⁵ καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας [ὁ] Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε,
and as he came upon the place, having looked up [the] Jesus said unto him; Zacchaeus,
σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.
having made haste let you come down, today for in the house of you it behoves me to abide.

⁶ καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων.
And having made haste he came down and received him rejoicing.

⁷ καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλύσαι.
And having seen all were grumbling⁵ saying that With a sinful man he went in to lodge.

⁸ σταθεῖς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· Ἴδου τὰ ἡμίσια μου
Having been caused to stand and Zacchaeus said unto the Lord; Behold the half of me
τῶν ὑπαρχόντων, κύριε, [τοῖς] πτωχοῖς δίδωμι, καὶ εἴ τις ἐσυκοφάντησα
of the possessing, Lord, [to the] poor I give, and if any one anything I accused wrongly⁶
ἀποδίδωμι τετραπλοῦν.
I give back fourfold⁷.

⁹ εἶπεν δὲ πρὸς αὐτόν [ὁ] Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ
Said and unto him [the] Jesus that This day salvation to the house this came, because also
αὐτὸς υἱὸς Ἀβραάμ [ἐστίν].
he a son of Abraham [is];

¹⁰ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.
came for the Son of the Man to seek and to save the having been lost.

The Parable of the Ten Mnas

Said to be equivalent to Mt. 25:14-30.

¹¹ Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι
Hearing and them these things having added he told a parable, on account of the near to be
Ἱερουσαλὴμ αὐτόν καὶ δοκεῖν αὐτούς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ
Jerusalem him and to think them that soon is about the kingdom of the God
ἀναφαίνεσθαι.
to be made apparent.

¹² εἶπεν οὖν· Ἄνθρωπος τις εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ
He said therefore; A man certain of high birth departed into a country distant to take to himself
βασιλείαν καὶ ὑποστρέψαι.
a kingdom and return.

4 συκομορέαν, n.f., sycamore tree, *Ficus sucomorus* – the fig-mulberry; not the sycamore – *Acer pseudoplatanus*, which is from the maple family, - only here in the NT.

5 Also in 15:2.

6 Also in 3:14.

7 τετραπλοῦν, adj., fourfold, - only here in the NT.

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¹³ καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς·
Having called and ten slaves of himself he gave to them ten mnas⁸ and said unto them;

Πραγματεύσασθαι ἐν ᾧ ἔρχομαι.
To trade for yourselves in until I return.

¹⁴ οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ
The but citizens of him were detesting him⁹ and sent an embassy¹⁰ after him
λέγοντες· Οὐ θέλομεν τούτον βασιλεῦσαι ἐφ' ἡμᾶς.
saying; Not we desire this one to reign over us.

¹⁵ Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι
And it came to pass in the to return¹¹ him having received the kingdom and he said to be called
αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί
to him the slaves these to whom he had given the money, that he might know what
διεπραγματεύσαντο.
they had gained by trading.¹²

¹⁶ παρεγένετο δὲ ὁ πρῶτος λέγων· Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.
Came near and the first saying; Lord, the mna of you ten gained¹³ mnas.

¹⁷ καὶ εἶπεν αὐτῷ· Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι
And he said to him; Well, good slave, because in least faithful you became, let you be
ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.
authority having over ten cities.

¹⁸ καὶ ἦλθεν ὁ δευτέρος λέγων· Ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.
And came the second saying; The mna of you, lord, made five mnas.

¹⁹ εἶπεν δὲ καὶ τούτῳ· Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.
He said and also to this one; And you over let you be five cities.

²⁰ καὶ ὁ ἕτερος ἦλθεν λέγων· Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον
And the other came saying; Lord, behold the the mna of you which I was keeping
ἀποκειμένην ἐν σουδαρίῳ·
being laid up in a napkin;

²¹ ἐφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας
I was fearing for of you, because a man austere¹⁴ are, you take up what not you laid down
καὶ θερίζεις ὃ οὐκ ἔσπειρας.
and you reap what not you sowed.

²² λέγει αὐτῷ· Ἐκ τοῦ στόματος σου κρινῶ σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος
He says to him; Out of the mouth of you I judge you, evil slave. You had known that I a man

8 **Pound** A sum of money; the Gr. mna or mina ([Luk 19:13](#), [Luk 19:16](#), [Luk 19:18](#), [Luk 19:20](#), [Luk 19:24](#), [Luk 19:25](#)). It was equal to 100 drachmas.

9 **Archelaus** Ruler of the people, son of Herod the Great, by Malthace, a Samaritan woman. He was educated along with his brother Antipas at Rome. He inherited from his father a third part of his kingdom viz., Idumea, Judea, and Samaria, and hence is called "king" ([Mat 2:22](#)). It was for fear of him that Joseph and Mary turned aside on their way back from Egypt. Till a few days before his death Herod had named Antipas as his successor, but in his last moments he named Archelaus. He had to travel to Rome to obtain approval from the Emperor for his kingship and then returned to Palestine. His rule was so oppressive that his subjects considered him worse than Herod and hated him. Following numerous complaints concerning his actions he was recalled to Rome and banished to France. It would appear that Jesus worked this incident into this parable.

10 Also in 14:32.

11 Also in 10:35.

12 διεπραγματεύσαντο, v., gain by trading, aorist, middle, indicative, - only here in the NT.

13 προσηργάσατο, v., make or gain besides, aorist, middle, indicative, - only here in the NT.

14 αὐστηρὸς, adj., harsh, rough, rigid in mind, - only here in the NT.

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αυστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;
austere to be, taking up what not I laid down and reaping what not I sowed?
23 καὶ δια τί οὐκ ἔδωκας μου τὸ ἀργύριον ἐπὶ τράπεζαν; καὶ γὰρ ἔλθων σὺν τόκῳ
And why not you gave to me the money upon a bankers table? And I having come with interest¹⁵
ἂν αὐτὸ ἔπραξα.

it I would have required.

24 καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς
And to the having stood by he said; Let you take from him the mna and let you give to the
δέκα μνᾶς ἔχοντι—
ten mnas having -

25 καὶ εἶπαν αὐτῷ· Κύριε, ἔχει δέκα μνᾶς—
and they said to him; Lord, he has ten mnas -¹⁶

26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ
I tell you that to all the having it will be given, from but the not having also what
ἔχει ἀρθήσεται.
he has will be taken away.

27 πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντας με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε
But to the enemies of me those the not having wished me to reign over them let you bring
ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθεν μου.
here and let you slaughter¹⁷ them in sight of me.

The Entry Into Jerusalem

Mt. 21:1-11; Mk. 11:1-11; Jn. 12:12-19

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.
And having said these things he was going on in front ascending into Jerusalem.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[v] πρὸς τὸ ὄρος τὸ καλούμενον
And it came to pass as he came near to Bethphage¹⁸ and Bethany¹⁹ unto the mount the being called
Ἑλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν
of Olives, he sent two of the disciples

30 λέγων· Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὐρήσετε πῶλον
having said; Let you go into the opposite village, in which entering into you will find a colt
δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν,
having been bound, upon which no one at any time of men sat,
καὶ λύσαντες αὐτὸν ἀγάγετε.
and having loosed it let you bring.

15 Also in Matthew 25:27.

16 This verse is included in the majority of the early MSS.

17 κατασφάξατε, v., slay, aorist, active, imperative, - only here in the NT.

18 **Beth-phage** House of the unripe fig, a village on the Mount of Olives, on the road from Jerusalem to Jericho ([Mat 21:1](#); [Mar 11:1](#); [Luk 19:29](#)), and very close to Bethany. It was the limit of a Sabbath-day's journey from Jerusalem, i.e., 2,000 cubits. It has been identified with the modern Kefr-et-Tur.

19 **Bethany** House of dates. A village on the south-eastern slope of the Mount of Olives ([Mar 11:1](#)), about 2 miles east of Jerusalem, on the road to Jericho. It derived its name from the number of palm-trees which grew there. It was the residence of Lazarus and his sisters. It is frequently mentioned in connection with memorable incidents in the life of our Lord ([Mat 21:17](#); [Mat 26:6](#); [Mar 11:11](#), [Mar 11:12](#); [Mar 14:3](#); [Luk 24:50](#); [Joh 11:1](#); [Joh 12:1](#)). It is now known by the name of el-Azariyeh, i.e., "place of Lazarus," or simply Lazariyeh. Seen from a distance, the village has been described as "remarkably beautiful, the perfection of retirement and repose, of seclusion and lovely peace."

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31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.
And if anyone you should ask; Why you loose? Thus you shall say that The Lord of it need he has.

32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὔρον καθὼς εἶπεν αὐτοῖς.

Having gone away and the having been sent found just as he said to them.

33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον;
Loosing and them the colt said the owners of it unto them; Why you loose the colt?

34 οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.

They and said that The Lord of it need he has.

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπίριψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον
And they led it unto the Jesus, and having thrown on of them the garments upon the colt
ἐπεβίβασαν τὸν Ἰησοῦν.

they set on the Jesus.

36 πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ.
Going on and him they were continually spreading²⁰ the garments of themselves in the road.

37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ
Coming near and him now unto the slope²¹ of the Mount of the Olives began all together the
πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλη περὶ πασῶν ὧν εἶδον
multitude of the disciples rejoicing to praise the God a voice great about all which they saw
δυνάμεων,

mighty works,

38 λέγοντες,

saying,

Εὐλογημένος ὁ ἐρχόμενος,

Blessed the coming,

ὁ βασιλεὺς ἐν ὀνόματι κυρίου·

the king in name of Lord;

ἐν οὐρανῷ εἰρήνη

in heaven peace

καὶ δόξα ἐν ὑψίστοις.

and glory in most high.²²

39 καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν· Διδάσκαλε, ἐπιτίμησον τοῖς
And certain of the Pharisees from of the crowd said unto him; Teacher, let you rebuke the
μαθηταῖς σου.

disciples of you.

40 καὶ ἀποκριθεὶς εἶπεν· Λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κρᾶξουσιν.

And he answering said; I tell you, if these shall be silent, the stones they will cry out.

Jesus Weeps Over Jerusalem

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν,

And as he drew near, having seen the city he wept over her,

42 λέγων ὅτι Εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ
saying that If you knew in the day this even you the things for peace; now but

20 ὑπεστρώννουν, v., strew, spread as a carpet, spread under, imperfect, active, indicative, - only here in the NT.

21 καταβάσει, n.f., slope, descent, - here only in the NT.

22 Luke 2:14.

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ἐκρύβη ἀπὸ ὀφθαλμῶν σου.

were concealed from eyes of you.

⁴³ ὅτι ἥξουσιν ἡμέραι ἐπὶ σε καὶ παρεμβалоῦσιν οἱ ἐχθροί σου χάρακα σοὶ
Because shall come days upon you and shall throw around the enemies of you a rampart²³ to you
καὶ περικυκλώσουσιν σε καὶ συνέξουσιν σε πάντοθεν,
and shall encircle²⁴ you and shall press you on every side,²⁵

⁴⁴ καὶ ἐδαφιοῦσιν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον
and shall raze to the ground²⁶ you and the children of you in you, and not shall they leave a stone
ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.
upon a stone in you, for which not you knew the season of the visitation of you.

The Cleansing of the Temple

Mt. 21:12-17; Mk. 11:15-19; Jn. 2:13-22

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας,
And having entered into the Temple he began to throw out the bartering,

⁴⁶ λέγων αὐτοῖς· Γέγραπται,

saying to them; It has been written,

Καὶ ἔσται ὁ οἶκος μου οἶκος προσευχῆς,

And shall be the house of me a house of prayer,²⁷

ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

you but it made a den of robbers.²⁸

⁴⁷ Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς
And he was teaching the daily in the Temple. The but chief priests and the scribes

ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,

were seeking him to destroy also the principals of the people,

⁴⁸ καὶ οὐχ εὔρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο

and not were they finding the what they should do, the people for quite all were hanging on²⁹
αὐτοῦ ἀκούων.

him hearing.

23 χάρακα, n.m., pale or stake, palisade, rampart, - only here in the NT.

24 περικυκλώσουσιν, v., encircle, future, active, indicative, - here only in the NT.

25 Also in Hebrews 9:4.

26 ἐδαφιοῦσιν, v., raze, level, throw to the ground, future, active, indicative, - here only in the NT.

27 Isaiah 56:7.

28 Jeremiah 7:11.

29 ἐξεκρέματο, v., hang on, be very attentive, imperfect, middle, indicative, only here in the NT.

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