

# The Gospel According to Luke, Chapter 20, Greek Text – Westcott-Hort, Interlinear English – G.T.Emery.

## Jesus' Authority Questioned

Mt. 21:23-27; Mk. 11:27-33

20

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ  
And it came to pass on one of the days teaching him the people in the Temple and  
εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,  
preaching gospel came upon the chief priests and the scribes with the elders,

<sup>2</sup> καὶ εἶπαν λέγοντες πρὸς αὐτόν· Εἶπον ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,  
and spoke saying unto him; Let you tell us by what authority these things you do,  
ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;  
or who is the having given to you the authority this?

<sup>3</sup> ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἶπατε μοι·  
Answering and he said unto them; I will ask you I also a word, and let you tell me;

<sup>4</sup> τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;  
The baptism of John from heaven was it or from men?

<sup>5</sup> οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ,  
They and conferred together<sup>1</sup> among themselves saying that if we should say; From heaven,  
ἐρεῖ· Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;  
he will say; Because of what not you believed him?

<sup>6</sup> ἐὰν δὲ εἴπωμεν· Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος  
If and we should say; From man, the people all will stone<sup>2</sup> us, they having been persuaded  
γάρ ἐστιν Ἰωάννην προφήτην εἶναι.  
for it is<sup>3</sup> John a prophet to be.

<sup>7</sup> καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.  
And they answered not to know whence.

<sup>8</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
And the Jesus said to them; Neither I I say to you by what authority these things I do.

## The Parable of the Vineyard Tenants

Mt. 21:33-46; Mk. 12:1-12

<sup>9</sup> Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτεύσεν ἀμπελῶνα,  
He began and unto the people to tell the parable this; A man planted a vineyard,  
καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἰκανούς.  
and let out it to farmers, and went abroad times long.

<sup>10</sup> καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος  
And of season he sent unto the farmers a slave, that from of the fruit of the vineyard  
δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.  
they will give to him; the but farmers sent away him having thrashed empty.

<sup>11</sup> καὶ προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κάκεινον δείραντες καὶ  
And he added another to send a slave; they but that one also having beaten and

1 συνελογίσαντο, v., bring together accounts, discuss, reason, confer, aorist, middle, indicative, - only here in the NT.

2 καταλιθάσει, v., punish by stoning, overwhelm with stones, future, active, indicative, - only here in the NT.

3 Refers to ὁ λαὸς – 'the people' – 'the people (collective singular) have been and still are persuaded'.

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ἀτιμάσαντες ἔξαπέστειλαν κενόν.

having treated badly they sent away empty.

<sup>12</sup> καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες

And he added a third to send; they but also this one they having wounded wounded

ἔξεβαλον.

threw out.

<sup>13</sup> εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·

Said and the lord of the vineyard; What shall I do? I will send the Son of me the Beloved;

ἴσως τοῦτον ἐντραπήσονται.

it may be<sup>4</sup> this one they will reverence.

<sup>14</sup> ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· Οὗτος ἐστὶν ὁ

Having seen but him the farmers they were reasoning with one another saying; This one is the

κληρονόμος· ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

heir; let us kill<sup>5</sup> him, that to us may become the inheritance.

<sup>15</sup> καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ

And having thrown him out of the vineyard they killed. What therefore will do to them the

κύριος τοῦ ἀμπελῶνος;

lord of the vineyard?

<sup>16</sup> ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

He will come and he will destroy the farmers these, and will give the vineyard to others.

ἀκούσαντες δὲ εἶπαν· Μὴ γένοιτο.

Having heard and they said; Not may it happen.<sup>6</sup>

<sup>17</sup> ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο·

He but having looked on them said; What therefore is the having been written this

**Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,**

**A stone which rejected the builders,**

**οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;**

**this one was made for head of corner?<sup>7</sup>**

<sup>18</sup> πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν

Everyone the having fallen upon that the stone will be broken in pieces;<sup>8</sup> upon whomsoever

πέσῃ, λικμήσει αὐτόν.

it should fall, it will grind to powder<sup>9</sup> him.

<sup>19</sup> Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ

And sought the scribes and the chief priests to lay on upon him the hands in same the

ᾠρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν

hour, and they feared the people; they knew for that against them he spoke the parable

ταύτην.

this.

4 ἴσως, adv., it may be, perhaps, - only here in the NT.

5 Aorist, active, subjunctive, 1<sup>st</sup> person plural, - an exhortation.

6 γένοιτο, v., aorist, middle, optative, 'may happen' or 'may it be' 'Μὴ γένοιτο' is a favourite exclamation of Paul in Romans.

7 Psalm 118:22.

8 Also in Matthew 21:44, which is included in the majority of the early MSS.

9 Also in Matthew 21:44.

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**The Question Concerning Tribute to Caesar**

Mt. 22:15-22; Mk. 12:13-17

<sup>20</sup> Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους  
And having observed carefully they sent out spies<sup>10</sup> pretending<sup>11</sup> themselves righteous  
εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ  
to be, that they might take old of him a word, in order that they might give over him to the  
ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.  
power and to the authority of the governor.

<sup>21</sup> καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις  
And they questioned him saying; Teacher, we have known that correctly you speak and teach  
καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·  
and not you take face, but upon truth the way of the God you teach;

<sup>22</sup> ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;  
is it lawful for us to Caesar tribute to give or not?

<sup>23</sup> κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς·  
Having perceived but of them the cunning he said unto them;

<sup>24</sup> Δείξατε μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν·  
Let you show me a denarius; of whom has it an image and a superscription? They and said;  
Καίσαρος.  
Of Caesar.

<sup>25</sup> ὁ δὲ εἶπεν πρὸς αὐτούς· Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι  
He and said unto them; So then let you restore the things of Caesar to Caesar  
καὶ τὰ τοῦ θεοῦ τῷ θεῷ.  
and the things of the God to the God.

<sup>26</sup> καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ  
And not were they able to take hold of the saying before the people, and having wondered upon  
τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.  
the answer of him they were silent.

**The Sadducees Question Concerning Resurrection**

Mt. 22:23-33; Mk. 12:18-27

<sup>27</sup> Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι,  
Having approached and certain of the Sadducees, the speaking [against]<sup>12</sup> resurrection not to be,  
ἐπηρώτησαν αὐτὸν  
questioned him

<sup>28</sup> λέγοντες· Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ  
saying; Teacher, Moses wrote to us, if a certain one's brother should die  
ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾗ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
aving a wife, and this one childless is, that he may take the brother of him the wife  
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.  
and may raise up seed of the brother of him.

10 ἐγκαθέτους, adj, spy, one hired to trap, - only here in the NT.

11 ὑποκρινομένους, v., pretend, feign, present, middle, participle, - only here in the NT.

12 Inserted in most early MSS.

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29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·  
Seven therefore brothers were; and the first having taken a wife died childless;

30 καὶ ὁ δεύτερος  
and the second

31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.  
and the third took her, likewise and also the seven not left behind children and died.

32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.  
Last of all also the woman died.

33 ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον  
The woman therefore in the resurrection of which of them boms she wife? The for seven had  
αὐτήν γυναῖκα.  
her wife.

34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,  
And said to them the Jesus; The sons of the age this marry and are given in marriage,<sup>13</sup>

35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς  
the but having been judged worthy of the age of that to obtain and of the resurrection of the  
ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·  
out of dead neiter marry nor are givn in marriage;

36 οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ  
nor for to die more they are able, equal to angels<sup>14</sup> for they are, and sons they are of God  
τῆς ἀναστάσεως υἱοὶ ὄντες.  
of the resurrection sons being.

37 ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει **κύριον τὸν θεὸν  
Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ.**  
of Abraham and God of Isaak and of of Jacob.<sup>15</sup>

38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.  
God but not he is of dead but living, all for to him living.

39 Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν· Διδάσκαλε, καλῶς εἶπας.  
Answering and certain of the scribes said; Teacher, well you said.

40 οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.  
No more for were they daring to question him no thing.

### The Question Concerning the Messiah

41 Εἶπεν δὲ πρὸς αὐτούς· Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυὶδ υἱόν;  
He said and ubto them; How say they the Christ to be Davids son?

42 αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν·  
Self for David says in Book of Psalms

**Εἶπεν κύριος τῷ κυρίῳ μου·**

**Said Lord to the Lord of me;**

**Κάθου ἐκ δεξιῶν μου,**

**Let you sit at right of me,**

13 Also in verse 35.

14 ἰσάγγελοι, adj., equal to angels, - only here in the NT.

15 Exodus 3:6.

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43 ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.  
until I should put the enemies of you a footstool of the feet of you.<sup>16</sup>

44 Δαυὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;  
David therefore him Lord calls, and how of him son is he?

### Jesus Warns Against the Scribes

Mt. 23:1-36; Mk. 12:38-40

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς·  
Hearing and all of the people he said to the disciple;

46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων  
Let you beware from the scribes the delighting to walk about in long robes and loving  
ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν  
greetings in the market places and first seats in the synagogues and first couches in  
τοῖς δείπνοις,  
the suppers,

47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι  
who squander the houses of the widows and for show long pray; these ones  
λήμψονται περισσότερον κρίμα.  
will receive much more condemnation.

### Psalm 110 (109):1

Mt. 22:44, 26:64; Mk. 12:36, 14:62; Lk. 20:42,43, 22:69; Acts 2:34,35; Heb. 1:13.

### Τῷ Δαυιδ Ψαλμός

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον  
τῶν ποδῶν σου.

Title.

Τῷ, article, masculine, dative, singular, 'To the'

Ψαλμός, n.m., nominative, singular, 'a psalm'.

#1

**Εἶπεν**, v., aorist, active, indicative; 3<sup>rd</sup> person singular – 'he said'

**ὁ Κύριος**, n.m. nominative, singular, 'the Lord'.

**τῷ Κυρίῳ**, n.m. dative, singular, 'to the Lord'.

**μου**, pron. genitive, singular, 'of me' (my).

**Κάθου**, v., present, middle imperative, 2<sup>nd</sup> person singular, one version of Mk. 12:36 has κάθισον – imperative 'let thou sit thyself'.

**ἐκ**, prep. 'at' or 'by'.

**δεξιῶν**, adj., neuter, genitive, plural, 'right'.

**ἕως**, conj., 'till', 'until'.

**ἂν**, particle, - no exact English translation.

**θῶ**, v., aorist, active, subjunctive, 1<sup>st</sup> person singular, 'I should put'.

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16 See end note.

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ἐχθρούς, adj., masculine, accusative, plural, 'hated', 'hostile', 'enemy'.

ὑποπόδιον, n.n. 'footstool' – only Luke has 'footstool', Matthew and Mark have 'ὑποκάτω' (under) in the modern critical editions.

ποδῶν, n.m., masculine, genitive, plural, 'feet' – the phrase means 'to make a person a footstool for another', ie for the victor to put his feet on the vanquished neck.

### Spurgeon on Psalm 110.

**TITLE.** A Psalm of David. Of the correctness of this title there can be no doubt, since our Lord in Mt 22:1 says, "How then doth David in spirit call him Lord." Yet some critics are so fond of finding new authors for the psalms that they dare to fly in the face of the Lord Jesus himself. To escape from finding Jesus here, they read the title, "Psalm of (or concerning) David," as though it teas not so much written by him as of him, but he that reads with understanding will see little enough of David here except as the writer. He is not the subject of it even in the smallest degree, but Christ is all. How much was revealed to the patriarch David! How blind are some modern wise men, even amid the present blaze of light, as compared with this poet prophet of the darker dispensation. May the Spirit who spoke by the man after God's own heart give us eyes to see the hidden mysteries of this marvellous Psalm, in which every word has an infinity of meaning.

### T. Witton Davies<sup>17</sup> on Psalm 110

Is the Psalm Messianic? Looking at it by itself, and without prepossession, one would not say that it is, for the writer has in mind some actual ruler of his own day, and his references are to events of his own time.

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<sup>17</sup> Professor of Semitic Languages, Bangor University in late 19<sup>th</sup> century.