

The Gospel According to Luke, Chapter 6, Greek Text- Westcott-Hort, Interlinear English – G.T. Emery.

The Question of the Sabbath – What Is It Lawful To Do?

(Mt. 12:1-8; Mk. 2:23-28)

6

Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἦσθιον τοὺς στάχους ψάχοντες ταῖς χερσίν.
It came to pass and on a sabbath to go through him through grain fields, and were plucking the disciples of him and were eating the heads of grain rubbing¹ with the hands.

² τινὲς δὲ τῶν Φαρισαίων εἶπαν· Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν;
Certain and of the Pharisees said; Why you do which not lawful on the sabbaths?

³ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν [ὁ] Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;
And replying unto them said [the] Jesus; Not even this you read which did David when was hungry self and the with him?²

⁴ [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν [How] entered into the House of the God and the loaves of the shewbread³ having taken he ate καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;⁴
and gave to the with him, which not is lawful to eat except only to the priests?

⁵ καὶ ἔλεγεν αὐτοῖς· Κύριος ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
And he said to them; Lord is of the sabbath the Son of the Man.

The Man with the Withered Hand

(Mt. 12:9-14; Mk. 3:1-6)

⁶ Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν·
It came to pass and on another sabbath to enter him into the synagogue and to teach καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά
and was a man there and the hand of him the right was withered·

⁷ παρατηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.
were watching carefully and him the scribes and the Pharisees if on the sabbath he heals, that they might find to accuse him.

⁸ αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι
He but had known the thoughts of them, said and to the man the withered having

1 ψάχοντες, v., rub to pieces, present, active, participle, - only here in the NT.

2 1 Samuel 21:1-6.

3 **Shewbread** [Exo 25:30](#) (R.V. marg., "presence bread"); [Ch1 9:32](#) (marg., "bread of ordering"); [Num 4:7](#) : called "hallowed bread" (R.V., "holy bread") in [Sal 21:1](#). This bread consisted of twelve loaves made of the finest flour. They were flat and thin, and were placed in two rows of six each on a table in the holy place before the Lord. They were renewed every Sabbath ([Lev 24:5](#)), and those that were removed to give place to the new ones were to be eaten by the priests only in the holy place (see [Sal 21:3](#); compare [Mat 12:3](#), [Mat 12:4](#)). The number of the loaves represented the twelve tribes of Israel, and also the entire spiritual Israel, "the true Israel;" and the placing of them on the table symbolized the entire consecration of Israel to the Lord, and their acceptance of God as their God. The table for the bread was made of acacia wood, 3 feet long, 18 inches broad, and 2 feet 3 inches high. It was plated with pure gold. Two staves, plated with gold, passed through golden rings, were used for carrying it.

4 Leviticus 24:5-9.

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τὴν χεῖρα· Ἐγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

the hand; Let you rise up and let you stand in the midst; and having risen he stood.

⁹ εἶπεν δὲ [ὁ] Ἰησοῦς πρὸς αὐτούς· Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;

Said and [the] Jesus unto them; I ask you, if it is lawful on the sabbath to do good or to do evil, life to save or to destroy?

¹⁰ καὶ περιβλεψάμενος πάντας αὐτούς εἶπεν αὐτῷ· Ἐκτεινον τὴν χεῖρα σου.

And having looked around at all them he said to him; Let you stretch out the hand of you.

ὁ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

the and did and was restored the hand of him.

¹¹ αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

They but were filled with madness,⁵ and were talking together⁶ with one another what they might do⁷ to the Jesus.

The Twelve Called

(Mt. 10:1-4; Mk. 3:13-19)

¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

spending whole night⁸ in the prayer of the God.

¹³ καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν·

And when it became day, he summoned the disciples of him, and having chosen from of them twelve, whom also apostles named;

¹⁴ Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον

Simon, whom also he named Peter, and Andrew the brother of him, and James and John and Philip and Bartholomew

¹⁵ καὶ Ματθαῖον καὶ Θωμᾶν [καὶ] Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν

and Matthew and Thomas [and] James of Alphaeus and Simon the being called Zelotes

¹⁶ καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.

and Judas of James and Judas Iscariot, who became a betrayer.

Jesus Teaches to a Great Crowd and Heals Many

(Mt. 4:23-25)

¹⁷ Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας

⁵ Also in 2 Timothy 3:9.

⁶ Also in 1:65.

⁷ Aorist, active, optative.

⁸ διανυκτερεύων, v., spend whole night, present, active, participle, - only here in the NT.

⁹ πεδινοῦ, adj., level (ground), plain - only here in the NT.

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καὶ Ἱερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,
and Jerusalem and of the coastal district¹⁰ of Tyre¹¹ and Sidon¹²,
¹⁸ οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι¹³
the came to hear him and to be healed from of the diseases of them; and the being troubled¹³
ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο,
from spirits unclean were being healed,
¹⁹ καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο
and all the crowd were seeking to touch him, because power from of him was going out
καὶ ἴατο πάντα.
and he was healing all.

Fortunate and Unfortunate

²⁰ Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν·
And he having lifted up the eyes of him towards the disciple of him said;
Μακάριοι οἱ πτωχοί,
Fortunate the poor,
ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ,
because yours is the kingdom of the God,
²¹ μακάριοι οἱ πεινῶντες νῦν,
fortunate the being hungry now,

¹⁰ παραλίου, n.f., coastal district, maritime region, - only here in the NT.

¹¹ **Tyre** A rock, now es-Sur; an ancient Phoenician city, about 23 miles, in a direct line, north of Acre, and 20 south of Sidon. Sidon was the oldest Phoenician city, but Tyre had a longer and more illustrious history. The commerce of the whole world was gathered into the warehouses of Tyre. "Tyrian merchants were the first who ventured to navigate the Mediterranean waters; and they founded their colonies on the coasts and neighbouring islands of the Aegean Sea, in Greece, on the northern coast of Africa, at Carthage and other places, in Sicily and Corsica, in Spain at Tartessus, and even beyond the pillars of Hercules at Gadeira (Cadiz)" (Driver's Isaiah). In the time of David a friendly alliance was entered into between the Hebrews and the Tyrians, who were long ruled over by their native kings ([Sa2 5:11](#); [Kg1 5:1](#); [Ch2 2:3](#)). Tyre consisted of two distinct parts, a rocky fortress on the mainland, called "Old Tyre," and the city, built on a small, rocky island about half-a-mile distant from the shore. It was a place of great strength. It was besieged by Shalmaneser, who was assisted by the Phoenicians of the mainland, for five years, and by Nebuchadnezzar (B.C.586-573) for thirteen years, apparently without success. It afterwards fell under the power of Alexander the Great, after a siege of seven months, but continued to maintain much of its commercial importance till the Christian era. It is referred to in [Mat 11:21](#) and [Act 12:20](#). In A.D. 1291 it was taken by the Saracens, and has remained a desolate ruin ever since. "The purple dye of Tyre had a worldwide celebrity on account of the durability of its beautiful tints, and its manufacture proved a source of abundant wealth to the inhabitants of that city." Both Tyre and Sidon "were crowded with glass-shops, dyeing and weaving establishments; and among their cunning workmen not the least important class were those who were celebrated for the engraving of precious stones." ([Ch2 2:7](#), [Ch2 2:14](#)). The wickedness and idolatry of this city are frequently denounced by the prophets, and its final destruction predicted ([Isa 23:1](#); [Jer 25:22](#); Ezek. 26; 28:1-19; [Amo 1:9](#), [Amo 1:10](#); [Zac 9:2](#)). Here a church was founded soon after the death of Stephen, and Paul, on his return from his third missionary journey spent a week in intercourse with the disciples there ([Act 21:4](#)). Here the scene at Miletus was repeated on his leaving them. They all, with their wives and children, accompanied him to the sea-shore. The sea-voyage of the apostle terminated at Ptolemais, about 38 miles from Tyre. Thence he proceeded to Caesarea ([Act 21:5](#)). "It is noticed on monuments as early as B.C.1500, and claiming, according to Herodotus, to have been founded about 2700 B.C.. It had two ports still existing, and was of commercial importance in all ages, with colonies at Carthage (about 850 B.C.) and all over the Mediterranean. It was often attacked by Egypt and Assyria, and taken by Alexander the Great after a terrible siege in 332 B.C.. It is now a town of 3,000 inhabitants, with ancient tombs and a ruined cathedral. A short Phoenician text of the fourth century B.C. is the only monument yet recovered." (Easton 1897).

¹² **Sidon** Fishing; fishery, [Gen 10:15](#), [Gen 10:19](#) ; [Mat 11:21](#), [Mat 11:22](#); [Luk 6:17](#)

¹³ Also in Acts 5:16.

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ὅτι χορτασθήσεσθε,
because you shall be filled,
μακάριοι οἱ κλαίοντες νῦν,
fortunate the crying now,
ὅτι γελάσετε.
because you shall laugh¹⁴.

²² μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ
Fortunate you are when should hate you the men, and when they should separate you and
ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·
should reproach and should throw out the name of you as evil on account of the Son of the Man;

²³ χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν
Let you rejoice in that the day and let you leap for joy, behold for the reward of you much in
τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.
the heaven, according to the like manner for were doing to the prophets the fathers of them.

²⁴ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,
But rather woe to you the rich,
ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
because you receive the consolation of you.

²⁵ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν,
Woe to you, the having been filled up now
ὅτι πεινάσετε.
because you shall hunger.

οὐαὶ, οἱ γελῶντες νῦν,
Woe, the laughing now,
ὅτι πενθήσετε καὶ κλαύσετε.
because you shall mourn and you shall weep.

²⁶ οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς
Woe when well of you should speak all the men; according to like manner for were doing to the
ψευδοπροφήταις οἱ πατέρες αὐτῶν.
false-prophets the fathers of them.

Love for Enemies

(Mt. 5:38-48, 7:12a)

²⁷ Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς
But you I say to the hearing; Let you love the enemies of you, good let you do to the
μισοῦσιν ὑμᾶς,
hating you,

²⁸ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.
let you bless the cursing you, let you offer prayers about the insulting¹⁵ you.

²⁹ τῷ τύπτοντι σε ἐπὶ τὴν σιαγόνα παρέχε καὶ τὴν ἄλλήν, καὶ ἀπὸ τοῦ αἴροντος
To the smiting you upon the jawbone¹⁶ let you offer also the other, and from the taking away

14 Also in verse 5.

15 ἐπηρεαζόντων, v., mistreat, insult, present, active, participle, also in 1 Peter 3:16, does not appear in Matthew 5:44 prior to 9th century.

16 σιαγόνα, n.f., jawbone, cheek, also in Matthew 5:39.

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σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.

of you the garment also the undergarment not should you keep back.

³⁰ παντὶ αἰτοῦντι σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.

To all requesting you let you give, and from of the taking away the own not

let you demand return.¹⁷

³¹ Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

And just as you wish that should do to you the men, let you do to them likewise.

³² καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;

And if you love the loving you, of what sort to you thanks is it?

καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

Also for the sinners the loving them love.

³³ καὶ [γὰρ] ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;

And [for] if you should do good to the doing good to you, of what sort to you thanks is it?

καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

Also the sinners the same they do.

³⁴ καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις [ἐστίν];

And if you should lend¹⁸ from whom you hope to receive, of what sort to you thanks [is it]?

καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.

Also sinners to sinners lend that they may receive in return the equal.

³⁵ πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου,

expecting in return;¹⁹ and will be the reward of you much, and you shall be sons of Most High,

ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

because he kind is unto the ungracious²⁰ and wicked.

³⁶ Γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν

Let you be merciful²¹ just as the Father of you merciful is.

Judging Others

³⁷ Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε,

And not let you judge, and certainly not may you be judged; and not let you condemn,

καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε καὶ ἀπολυθήσεσθε·

and certainly not may you be condemned. Let you release you shall be released;

³⁸ δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον

let you give, and it shall be given to you; measure good having been pressed down²²

σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν·

having been shaken together overflowing²³ they will give into the bosom²⁴ of you;

¹⁷ ἀπαίτει, v., demand in return, present, active, imperative, also in 12:20.

¹⁸ Also in verse 35.

¹⁹ ἀπελπίζοντες, v., expect in return, present, active, participle, - only here in the NT.

²⁰ Also 2 Timothy 3:2.

²¹ Also in James 5:11.

²² πεπιεσμένον, v., press down or together, perfect, passive, participle, - only here in the NT.

²³ ὑπερεκχυννόμενον, v., overflow, present, passive, participle, - only here in the NT.

²⁴ The fold in a smock formed by above the belt.

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ὅ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.
That for measure you measure it shall be measured out in return²⁵

A Parable

³⁹ Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται;
He spoke and also a parable to them; Not is it able blind a blind to guide? Not both into a pit will they fall?

⁴⁰ οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
Not is a disciple above the teacher; having been perfected but everyone will be as the teacher of him.

⁴¹ Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;
Why and you see the chaff the in the eye of the brother of you, the but beam²⁶ the in the own eye not you consider?

⁴² πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;
How are you able to say to the brother of you; Brother, allow that I may remove the chaff the in the eye of you, self the in the eye of you a beam not seeing?
ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,
Hypocrite, remove first the beam out of the eye of you,
καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.
and then you will see clearly²⁷ the chaff the in the eye of the brother of you to remove.

A Tree Known by Its Fruit

(Mt. 7:17-20. 12:34b-35)

⁴³ Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν,
Not for is a tree good making fruit rotten, nor again a tree rotten making fruit good,

⁴⁴ ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάλτου σταφυλὴν τρυγῶσιν.
Each for tree by of the own fruit it is known; not for from thorns are gathered up figs, nor from a bramble bush bunches of grapes²⁸ are picked.²⁹

⁴⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ evil man out of the evil produces the evil; out of for abundance of heart speaks the

25 ἀντιμετρηθήσεται, v., measure out in return, future, passive, indicative, - only here in the most ancient texts.

26 Also in Matthew 7:3,4,5., and verse 42 above.

27 Also in Matthew 7:5.

28 Also in Matthew 7:16; Revelation 14:18.

29 Also in Revelation 14:18,19.

30 προφέρει, v., bring out, produce, present, active, indicative, - only in this verse in te NT

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στόμα αὐτοῦ.
mouth of him.

The Wise and the Foolish House Builders

(Mt. 7:24-27)

⁴⁶ Τί δὲ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;
Why and me you call; Lord lord, and not do which I say?
⁴⁷ Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν
Everyone the coming unto me and hearing of me the words and doing them, I will show you
τίτι ἐστὶν ὅμοιος·
to whom he is like;
⁴⁸ ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν
like he is to a man building a house who dug³¹ and made deep³² and laid
θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ
a foundation upon the rock; a flood³³ and having arisen burst upon³⁴ the river the house
ἐκείνη, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆσθαι αὐτήν.
that, and not could to shake it on account of the good to be built it.
⁴⁹ ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
The but having heard and not having done like is to a man having built a house
ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμὸς,
upon the earth without a foundation, which burst upon *it* the river,
καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.
and immediately it fell, and became the ruin³⁵ of the house of that great.

31 A Lukan word – also in 13:8, 16:3.

32 ἐβάθυνεν, v., make deep, aorist, active, indicative, - only here in the NT.

33 πλημμύρης, n.f., flood,- only here in the NT.

34 Also in verse 49.

35 ῥῆγμα, n.n, ruin, - only here in the NT.