

**The Gospel According to Luke, Chapter 7, Greek Text – Westcott-Hort,  
Interlinear English – G.T. Emery.**

**Jesus Heals a Centurions Servant**

(Mt. 8:5-13)

**7**

Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναοῦμ.

Capernaum.<sup>1</sup>

Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.

Ἐκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθῶν διασώσῃ τὸν δοῦλον αὐτοῦ.

requesting him so that having come he might preserve the slave of him.

οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο·

is he for whom you should do this;

ἄγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν.

he loves for the nation of us and the synagogue self built for us.

ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ· Κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·

adequate I am that under the roof of me you should enter;

διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἶπε λόγῳ,

wherefore not myself I deemed worthy unto you to come; but let you say a word,

καὶ ἰαθήτω ὁ παῖς μου.

and let be healed the boy of me.

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1 **Capernaum** Nahum's town, a Galilean city frequently mentioned in the history of our Lord. It is not mentioned in the Old Testament. After our Lord's expulsion from Nazareth ([Mat 4:13](#); Luke 4:16-31), Capernaum became his "own city." It was the scene of many acts and incidents of his life ([Mat 8:5](#), [Mat 8:14](#), [Mat 8:15](#), [Mat 9:2](#), [Mat 9:10](#); [15:1-20](#); [Mar 1:32](#), etc.). The impenitence and unbelief of its inhabitants after the many evidences our Lord gave among them of the truth of his mission, brought down upon them a heavy denunciation of judgement ([Mat 11:23](#)). It stood on the western shore of the Sea of Galilee. The "land of Gennesaret," near, if not in, which it was situated, was one of the most prosperous and crowded districts of Palestine. This city lay on the great highway from Damascus to Acco and Tyre. It has been identified with Tell Hum, about two miles south-west of where the Jordan flows into the lake. Here are extensive ruins of walls and foundations, and also the remains of what must have been a beautiful synagogue, which it is conjectured may have been the one built by the centurion ([Luk 7:5](#)), in which our Lord frequently taught ([Joh 6:59](#); [Mar 1:21](#); [Luk 4:33](#)). Others have conjectured that the ruins of the city are to be found at Khan Minyeh, some three miles further to the south on the shore of the lake. "If Tell Hum be Capernaum, the remains spoken of are without doubt the ruins of the synagogue built by the Roman centurion, and one of the most sacred places on earth. It was in this building that our Lord gave the well-known discourse in John 6; and it was not without a certain strange feeling that on turning over a large block we found the pot of manna engraved on its face, and remembered the words, 'I am that bread of life: your fathers did eat manna in the wilderness, and are dead.'" The Recovery of Jerusalem.

2 Also in Titus 3:13.

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<sup>8</sup> καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν  
Also for I a man I am under authority being appointed, having under myself  
στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται,  
soldiers, and I tell this one; Let you go, and he goes, and to another; Come, and he comes,  
καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.  
and to the slave of me; Let you do this, and he does.

<sup>9</sup> ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ  
Having heard and these the Jesus marvelled at him, and having been turned about to the  
ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.  
following of him crowd said; I say to you, not in the Israel so great faith I found.

<sup>10</sup> Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὔρον τὸν δούλον ὑγιαίνοντα.  
And having returned into the house the having been sent found the slave being sound.

### Jesus Raises a Widow's Son at Nain

<sup>11</sup> Καὶ ἐγένετο ἐν τῷ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν,  
And it came to pass on the following day he was going into a city being called Nain,<sup>3</sup>  
καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς.  
and were walking with him the disciples of him and a crowd much.

<sup>12</sup> ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς  
As and he came near to the gate of the city, and behold was being carried out<sup>4</sup> having died  
μονογενῆς υἱὸς τῆ μητρὶ αὐτοῦ καὶ αὐτῇ ἦν χήρα,  
an only begotten son to the mother of him and she was a widow,  
καὶ ὄχλος τῆς πόλεως ἰκανὸς ἦν σὺν αὐτῇ.  
and a crowd of the city great was with her.

<sup>13</sup> καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ·  
And having seen her the Lord was moved with compassion over her and he said to her;  
Μὴ κλαῖε.  
Not let you cry.

<sup>14</sup> καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπεν· Νεανίσκε,  
And having come near he touched the bier,<sup>5</sup> the and bearing stood still and he said; Young man,  
σοὶ λέγω, ἐγέρθητι.  
to you I say, Let you be arisen.

<sup>15</sup> καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.  
And sat upright<sup>6</sup> the dead man and he began to speak, and gave him to the mother of him.

<sup>16</sup> ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης  
Took hold and a fear all, and they began to glorify the God saying that A prophet  
μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.  
great has been raised among us, and that Visited the God the people of him.

3 **Nain** From Heb. nain , "green pastures," "lovely"), the name of a town near the gate of which Jesus raised to life a widow's son . It is identified with the village called Nein, standing on the north-western slope of Jebel ed-Duhay (= the "hill Moreh" = "Little hermon"), about 4 miles from Tabor and 25 southwest of Capernaum. At the foot of the slope on which it stands is the great plain of Esdraelon. This was the first miracle of raising the dead our Lord had wrought, and it excited great awe and astonishment among the people.

4 ἐξεκομίζετο, v., carry out for burial, imperfect, passive, indicative, - only here in the NT.

5 σοροῦ, n.f., bier, coffin, - only here in the NT.

6 Also in Acts 9:40.

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17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλη τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.  
And went out the report this in whole of the Judaea concerning him and all the region around.

### The Messengers from John the Baptist

(Mt. 11:2-19)

18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.  
And reported to John the disciples of him concerning all these things.

19 καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν πρὸς  
and having called to himself two a certain of the disciples of him the John<sup>7</sup> sent unto  
τὸν κύριον λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;  
the Lord saying; You are the Coming or another<sup>8</sup> should we expect?

20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς  
Having come and unto him the men said; John the Baptist has sent us  
πρὸς σέ λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;  
unto you saying; You are the Coming or another should we expect?

21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων  
In that the hour he cured many from diseases and plagues and spirits  
πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.  
evil, and blind many he graciously gave to see.

22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε·  
And answering he said to them; Having gone let you report to John which you saw and heard;  
τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,  
blind receive sight, lame walk, lepers made clean and deaf hear,  
νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·  
dead are raised, poor receive the gospel;

23 καὶ μακάριος ἐστὶν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.  
and fortunate is whosoever not should not be offended in me.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου·  
Having departed and the messengers of John he began to say unto the crowds concerning John;  
Τί ἐξήλατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;  
What have you gone out into the desert to look upon? A reed by wind being shaken?

25 ἀλλὰ τί ἐξήλατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον;  
But what have you gone out to see? A man in luxurious garments having been clothed?  
ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσιν.  
Let you see the in garments splendid and in living luxuriously<sup>9</sup> being in the royal palaces<sup>10</sup> are.

26 ἀλλὰ τί ἐξήλατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν καὶ περισσότερον προφήτου.  
But what have you gone out to see? A prophet? Yes, I tell you, and much more than a prophet.

27 οὗτος ἐστὶν περὶ οὗ γέγραπται·  
This one he is concerning whom it has been written;

**Ἴδου ἀποστέλλω τὸν ἄγγελον μου πρὸ προσώπου σου,  
Behold I send the messenger of me before face of you,**

7 Nestle includes this in verse 18.

8 Nestle has ἄλλον

9 Also in 2 Peter 2:13.

10 βασιλείοις, n.n. or adj, royal palace, - only here in the NT.

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ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθεν σου.  
who shall prepare the way of you before you.

<sup>28</sup> λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.  
I tell you, greater among born<sup>11</sup> of a woman John no one is; the but less in the kingdom of the God greater of him is.

<sup>29</sup> Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·  
And all the people having heard and the tax collectors justified the God, having been baptized the baptism of John;

<sup>30</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.  
the but Pharisees and the lawyers the counsel of the God rejected for themselves, not having been baptized by him.

<sup>31</sup> Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίτι εἰσὶν ὅμοιοι;  
To what therefore shall I compare the men of the generation this, and to what are they like?

<sup>32</sup> ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει·  
Like they are to children the in market place sitting and calling to one another, who says;  
Ἡυλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·  
We piped to you and not did you dance;  
ἔθρηνησαμεν καὶ οὐκ ἐκλαύσατε.  
we lamented and not did you weep.

<sup>33</sup> ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε·  
Has come for John the Baptist not eating bread nor drinking wine, and you say;  
Δαιμόνιον ἔχει.  
A demon he has.

<sup>34</sup> ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.  
Has come the Son of the Man eating and drinking, and you say; Behold a man a glutton<sup>12</sup> and a drunkard,<sup>13</sup> a friend of tax collectors and sinners.

<sup>35</sup> καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.  
And was justified the wisdom from of all of the children of her.

### Jesus Eats in the House of Simon the Pharisee

<sup>36</sup> Ἦρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ·  
Was requesting and a certain him of the Pharisees that he would eat with him;  
καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.  
and having entered into the house of the Pharisee he was reclined.

<sup>37</sup> καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλὸς, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου  
And behold a woman who was in the city a sinner, and having known that he reclines in the house of the Pharisee, having brought an alabaster box of ointment

11 Also in Matthew 11:11.

12 Also in Matthew 11:19.

13 Also in Matthew 11:19.

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<sup>38</sup> καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς  
and having stood behind at the feet of him crying, with the tears began to wet the  
πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν, καὶ κατεφίλει τοὺς πόδας  
feet of him and with the hairs of the head of her was wiping away, and was kissing the feet  
αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.  
of him and was anointing of the ointment.

<sup>39</sup> ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· Οὗτος εἰ ἦν  
Having seen and the Pharisee the having invited him said inside himself saying; This one if he was  
[ὁ] προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἣτις ἄπτεται αὐτοῦ,  
[the] prophet, would be knowing who and of what manner the woman who touches him,  
ὅτι ἁμαρτωλὸς ἐστίν.  
that a sinner she is.

<sup>40</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν· Σίμων, ἔχω σοί τι εἰπεῖν.  
And answering the Jesus said unto him; Simon, I have to you something to say.  
ὁ δὲ· Διδάσκαλε, εἶπε, φησίν.  
He and; teacher, say, speak.

<sup>41</sup> δύο χρεοφειλέται ἦσαν δανιστῆν τινι· ὁ εἷς ὠφείλεν δηνάρια πεντακόσια,  
Two debtors<sup>14</sup> were to a moneylender<sup>15</sup> certain; the one was owing denaria five hundred,  
ὁ δὲ ἕτερος πεντήκοντα.  
the and other fifty.

<sup>42</sup> μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον  
Not having of them to give back both he graciously forgave. Who therefore of them more  
ἀγαπήσει αὐτόν;  
will love him?

<sup>43</sup> ἀποκριθεὶς Σίμων εἶπεν· Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο.  
Answering Simon said; I suppose that to whom the more he graciously forgave.  
ὁ δὲ εἶπεν αὐτῷ· Ὅρθῶς ἔκρινας.  
He and said to him, Correctly you judged.

<sup>44</sup> καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν  
And having been turned unto the woman to the Simon he began to say; See you this the  
γυναῖκα; εἰσῆλθον σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας·  
woman? I entered of you into the house, water of me upon feet not you gave;  
αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν.  
she but with the tears moistened of me the feet and with the hairs of her wiped dry.

<sup>45</sup> φίλημα μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσα μου  
A kiss to me not you gave; she but from which I entered not ceased<sup>16</sup> kissing of me  
τοὺς πόδας.  
the feet.

<sup>46</sup> ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου.  
With oil the head of me not you anointed; she but with ointment anointed the feet of me.

<sup>47</sup> οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,  
Which on this account I say to you, have been forgiven the sins of her the many,  
ὅτι ἠγάπησεν πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.  
because loved much; to whom but little is forgiven, little he loves.

14 Also in 16:5.

15 δανιστῆ, n.m. moneylender, - only here in the NT.

16 διέλιπεν, v., cease, stop, 2<sup>nd</sup> aorist, active, indicative, - only here in the NT.

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<sup>48</sup> εἶπεν δὲ αὐτῇ· Ἀφέωνται σου αἱ ἁμαρτίαι.

He said and to her; Have been forgiven of you the sins.

<sup>49</sup> καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστὶν ὃς καὶ ἁμαρτίας

And began the reclining together to say in themselves; Who this one he is that also sins

ἀφίησιν;

forgives?

<sup>50</sup> εἶπεν δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκεν σε· πορεύου εἰς εἰρήνην.

He said but unto the woman; The faith of you has saved you; let you go in peace.