

Matthew 23 Commentary

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MATTHEW CONTAINS 15 PARABLES 20 MIRACLES

KEY VERSES: 1:1 "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

2:2 "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

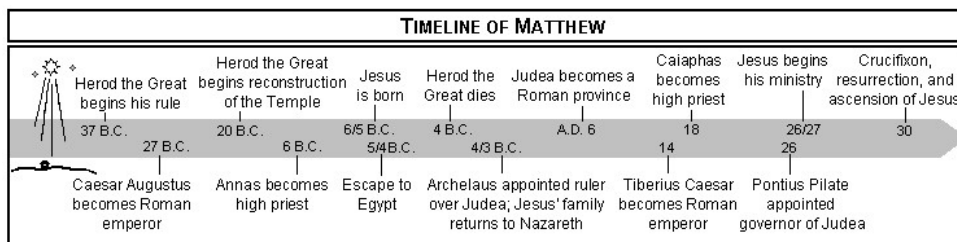


Click chart to enlarge
Charts from Jensen's Survey of the NT - used by permission
Another Chart from Swindoll

THE LIFE OF JESUS AS COVERED BY MATTHEW (shaded area)



Click chart to enlarge



Source: Borrow Ryrie Study Bible

Matthew 23:1 Then Jesus spoke to the crowds and to His disciples,

KJV Matthew 23:1 Then spake Jesus to the multitude, and to his disciples,

BGT Matthew 23:1 Τ ἔ ἡσο ς λ ἡσεν το ς χ λοις κα το ς μαθητα ς α το

NET Matthew 23:1 Then Jesus said to the crowds and to his disciples,
 CSB Matthew 23:1 Then Jesus spoke to the crowds and to His disciples:
 ESV Matthew 23:1 Then Jesus said to the crowds and to his disciples,
 NIV Matthew 23:1 Then Jesus said to the crowds and to his disciples:
 NLT Matthew 23:1 Then Jesus said to the crowds and to his disciples,
 YLT Matthew 23:1 Then Jesus spake to the multitudes, and to his disciples,
 MIT Matthew 23:1 Then Jesus said to the crowds and to his disciples:
 NJB Matthew 23:1 Then addressing the crowds and his disciples Jesus said,
 NRS Matthew 23:1 Then Jesus said to the crowds and to his disciples,

- Mt 15:10-20 Mk 7:14 Lu 12:1,57 20:45
- Parallel - Mark 12:38-40 Luke 20:45-47

Related Passages:

Mark 12:38-40+ In His teaching He was saying: "**Beware** of the scribes who like to walk around in long robes, and like respectful greetings in the market places, 39 and chief seats in the synagogues and places of honor at banquets, 40 who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."

Luke 20:45-47+ And while all the people were listening, He said to the disciples, 46 **Beware** of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets, 47 who devour widows' houses, and for appearance's sake offer long prayers. These will receive greater condemnation."

JESUS' TEACHING FOCUSES ON DISCIPLES

Then ([tote](#)) - Time phrase. Marks progression in the narrative. This seems to follow on the heels of his teaching on Psalm 110:1 in Mt 22:41-46+.

Jesus spoke to the crowds and to His disciples Mark tells us that Jesus was still "**teaching**." (Mark 12:38+) This is amazing to me. He must have been exhausted, but He knew He would have only a few hours left with His disciples before He was crucified. The crowd was still present and was listening. But this passage marks a transition, for from now on Jesus focuses on His true disciples.

MacArthur adds that "He said all there is to say, nothing more can be said. He's answered every question that could be raised. He will turn and give instruction to those who are still following, still showing interest, still wanting to learn from Him, still following Him. The attackers are gone and the crowd fades away. But there's one final message for everybody to hear, disciples and people."

Matthew Henry Concise - Mt 23:1-12. The scribes and Pharisees explained the law of Moses, and enforced obedience to it. They are charged with hypocrisy in religion. We can only judge according to outward appearance; but God searches the heart. They made phylacteries. These were scrolls of paper or parchment, wherein were written four paragraphs of the law, to be worn on their foreheads and left arms, Exodus 13:2-10, 11-16; Deuteronomy 6:4-9, 13-21. They made these phylacteries broad, that they might be thought more zealous for the law than others. God appointed the Jews to make fringes upon their garments, Numbers 15:38, to remind them of their being a peculiar people; but the Pharisees made them larger than common, as if they were thereby more religious than others. Pride was the darling, reigning sin of the Pharisees, the sin that most easily beset them, and which our Lord Jesus takes all occasions to speak against. For him that is taught in the word to give respect to him that teaches, is commendable; but for him that teaches, to demand it, to be puffed up with it, is sinful. How much is all this against the spirit of Christianity! The consistent disciple of Christ is pained by being put into chief places. But who that looks around on the visible church, would think this was the spirit required? It is plain that some measure of this antichristian spirit prevails in every religious society, and in every one of our hearts.

Disciples ([3101](#))([mathetes](#) from [manthano](#) = to learn which Vine says is "from a root *math*, indicating thought accompanied by endeavor". Gives us our English = "*mathematics*" - see [matheteuo](#))) describes one who learns from another by instruction

and includes the idea of intentionally learning by inquiry and observation (cf [inductive Bible study](#)). "As **followers** of Jesus we are to be, first of all, **learners**. We are to learn from Him by listening to Him, learn the truth that will set us free (John 8:32) and keep us from error. But we are also to learn from Him by looking at Him- learn how to live a life of beauty and blessing." (Ralph Earle)

A **mathetes** describes an adherent of a teacher. As discussed below **mathetes** itself has no spiritual connotation, and it is used of superficial followers of Jesus as well as of genuine believers. The Lord calls everyone to grow as a disciple (a learner of Christ; cf. also Mt 11:29,30+), one who lives in faith, who lives in and by His Word in the power of the Holy Spirit.

Note in the Great Commission that the implication is that the disciple is not just a hearer and a learner from another, but is a doer of what he learns for Mt 28:20+ says "teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Matthew 23:2 saying: "The scribes and the Pharisees have seated themselves in the chair of Moses;

KJV Matthew 23:2 Saying, The scribes and the Pharisees sit in Moses' seat:

BGT Matthew 23:2 λ γων· π τ ς Μωϋσ ως καθ ὅρας κ θισαν ο γραμματε ς κα ο Φαρισα οι.

NET Matthew 23:2 "The experts in the law and the Pharisees sit on Moses' seat.

CSB Matthew 23:2 "The scribes and the Pharisees are seated in the chair of Moses.

ESV Matthew 23:2 "The scribes and the Pharisees sit on Moses' seat,

NIV Matthew 23:2 "The teachers of the law and the Pharisees sit in Moses' seat.

NLT Matthew 23:2 "The teachers of religious law and the Pharisees are the official interpreters of the law of Moses.

YLT Matthew 23:2 saying, 'On the seat of Moses sat down the scribes and the Pharisees;

MIT Matthew 23:2 The scholars and Pharisees sit on Moses' bench.

NJB Matthew 23:2 'The scribes and the Pharisees occupy the chair of Moses.

- Ne 8:4-8 Mal 2:7 Mk 12:38 Lu 20:46

SELF-APPOINTED AUTHORITIES

saying: "The scribes ([grammateus](#)) and the Pharisees ([pharisaios](#)) have seated ([kathizo](#)) themselves in the chair ([kathedra](#)) of Moses - Note that sitting was the posture of official teaching, so that rabbis, like Jesus, "sat to teach." The **Chair of Moses** refers to the symbolic seat of authority as a teacher and interpreter of the Law — like Moses, who received and taught the commandments. Figuratively the word **chair** ([kathedra](#)) pictured the scribes as occupying Moses' place as an expounder of the Law. In many synagogues, there was an actual "seat of Moses" where the teacher of the Law would sit while delivering instruction. The phrase implies that the scribes and Pharisees claimed Mosaic authority, positioning themselves as successors to Moses in their role as interpreters of God's Law. They they claim Moses' mantle, but do not reflect Moses' heart or humility. In short they claim Moses' seat, but not Moses' spirit.

*Kathedra is more than furniture for it represented
the weight of spiritual leadership, for better or worse.*

Jesus will go on to say that while they teach, they do not practice what they preach (Mt 23:3) and thus their leadership appears outwardly authoritative, but inwardly is corrupt. Thus Jesus warns the people to discern between the message and the messenger, affirming the Law but rebuking the hypocritical teachers.

MacArthur notes that "Not all Pharisees were **scribes**, but the scribes were primarily Pharisees, who were interpreters and teachers of the law of Moses and the traditional rabbinic writings. Their teaching provided the theological framework for the Pharisees' legalistic system of works-righteousness. The **scribes** were the dominant force in Judaism, not only theologically, but socially. Their views affected every aspect of life, and they also handled all legal matters, including property, estates, and contracts. They were revered, and given the respectful title of Rabbi (Mt. 23:7). That title was sometimes given to Jesus because He was a teacher (cf. John 1:38, 49; 3:2, 26; 6:25). It was commonly believed that Moses received the law, then gave it to Joshua, who gave it to the

elders, who gave it to the prophets, who gave it to the **scribes**. (See [Luke Commentary](#))

NET NOTE - Scribes - The traditional rendering of γραμματεὺς (grammateus) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader. **Pharisees** were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

Scribes (1122) [grammateus](#) from [grapho](#) = to write) was one skilled in Jewish law and theology scribe, expert, scholar ([Mt 2.4](#)). **Grammateus** also referred to a chief executive officer of a governmental entity such as a town official secretary, town clerk (Acts 19.35). Jesus gives a long rebuke including **8 WOES** primarily to the Scribes and Pharisees which should be read to help understand how this group of Jewish religious men functioned (See Mt 23:1-39, 13, 14, 15, 16, etc). Most sources consider the **lawyers** (nomikos - meaning one skilled in the Mosaic law) to be scribes specialized in the jurisprudence of the Law of Moses. Finally the scribes in Lk 5:17 (nomdidaskalos) were teachers of the Jewish law who were equal to the lawyers and scribes. In the Septuagint [grammateus](#) frequently used for a political officer who assisted kings or magistrates by keeping written accounts of public acts and occurrences or royal revenues (2 Ki 12:10) (See [Brown-Driver-Briggs definition of saphar](#)).

Pharisees (5330) [pharisaios](#) is transliterated from the Hebrew **parash** (06567 - to separate) from Aramaic word **peras** (06537) ("Peres" in Da 5:28-note), signifying to separate, owing to a different manner of life from that of the general public. After the resettling of the Jewish people in Judea on their return from the Babylonian captivity, there were two religious groups among them. One party contented themselves with following only what was written in the Law of Moses. These were called **Zadikim**, the righteous. The other group added the constitutions and traditions of the elders, as well as other rigorous observances, to the Law and voluntarily complied with them. They were called **Chasidim** or the pious. From the Zadikim the sects of the Sadducees and Karaites were derived. From the Chasidim were derived the Pharisees and the Essenes. In I Mac2:42, among the persons who joined Mattathias against Antiochus IV (Epiphanes), about 167 b.c., are named the Asideans (Asidaioi), who are described as voluntarily devoted to the law. The Asideans are mentioned also in I Mac 7:13; II Mac14:6. In the time of our Lord, the Pharisees were the separatists of their day, as well as the principal sect among the Jews. The Pharisees considered themselves much holier than the common people (Lu 18:11, 12). They wore special garments to distinguish themselves from others. **PRINCIPLE TENETS OF PHARISEES:** In opposition to those of the Sadducees, and the former group maintained the existence of angels and spirits and the doctrine of the resurrection (Acts 23:8), which the latter party denied (Mt 22:23; Mk 12:18; Lu 20:27). The Pharisees made everything dependent upon God and fate (Josephus, The Jewish Wars, ii.8.14). However, they did not deny the role of the human will in affecting events (Josephus, Antiquities, xviii.1.3). **ZEAL FOR TRADITION:** The Pharisees distinguished themselves with their zeal for the traditions of the elders, which they taught was derived from the same fountain as the written Word itself, claiming both to have been delivered to Moses on Mount Sinai (Mt 15:1-6; Mk 7:3-5). See also [parádosis](#) (3862), tradition, and [éntalma](#) (1778), a religious precept versus [entole](#) (1785), commandment. ([See more detailed notes from William Barclay](#))

Chair (2515)(**kathedra** from **kata**, "down," and **hedra**, "a seat," root of Eng cathedral) literally means a sitting down place, a seat and figuratively the seat of teaching authority or official teaching position. It was likely associated with an actual stone seat in synagogues where the Torah teacher would sit. **Thayer** = "of the exalted seat occupied by men of eminent rank or influence, as teachers and judges....sit on the seat which Moses formerly occupied, i. e. bear themselves as Moses' successors in explaining and defending his law." Only found 3x - Matt. 21:12; Matt. 23:2; Mk. 11:15.

Kathedra later influenced Christian terminology, so that **Cathedra** in Latin becomes the term for a bishop's seat, leading to the term **Cathedral** which was the church where a bishop's official seat resides.

Complete Biblical Library - Kathedra, constructed from **hedra** ("chair") and the intensive prepositional prefix **kata** (2567), is a concept which emphasized a formal seat or position of business or influence. The diminutive form **kathedrarion** means "stool" (Moulton-Milligan). The term is used 15 times in the Septuagint and 3 times in the New Testament (Matthew 21:12; 23:2; Mark 11:15). Matthew 21:12 and Mark 11:15 refer to chairs occupied by those selling in the temple. Matthew 23:2 refers to the position during the time of Christ which represented Moses' authority. In particular, there was an actual stone seat used during that time in front of the synagogue where a teacher carrying great authority would sit. (Notice that after Jesus had read from the scroll of Isaiah in the synagogue located in Nazareth, Luke 4:20 says, "He closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.")

KATHEDRA - 17X/16V - 1 Sam. 20:18; 1 Sam. 20:25; 1 Ki. 10:5; 1 Ki. 10:19; 2 Ki. 16:18; 2 Ki. 17:25; 2 Ki.

Matthew 23:3 therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them.

KJV Matthew 23:3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

BGT Matthew 23:3 π ντα ο ν σα ν ε πωσιν μ ν ποι σατε κα τηρε τε, κατ δ τ ργα α τ ν μ ποιε τε· λ γουσιν γ ρ κα ο ποιο σιν.

NET Matthew 23:3 Therefore pay attention to what they tell you and do it. But do not do what they do, for they do not practice what they teach.

CSB Matthew 23:3 Therefore do whatever they tell you, and observe it. But don't do what they do, because they don't practice what they teach.

ESV Matthew 23:3 so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.

NIV Matthew 23:3 So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.

NLT Matthew 23:3 So practice and obey whatever they tell you, but don't follow their example. For they don't practice what they teach.

YLT Matthew 23:3 all, then, as much as they may say to you to observe, observe and do, but according to their works do not, for they say, and do not;

MIT Matthew 23:3 Do all they tell you to do and to keep, but do not do as they do. For they make pronouncements, but do not implement them.

NJB Matthew 23:3 You must therefore do and observe what they tell you; but do not be guided by what they do, since they do not practise what they preach.

NRS Matthew 23:3 therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach.

- **All that they tell you:** Mt 15:2-9 Ex 18:19,20,23 De 4:5 5:27 17:9-12 2Ch 30:12 Ac 5:29, Ro 13:1
- **for:** Mt 21:30 Ps 50:16-20 Ro 2:19-24 2Ti 3:5 Titus 1:16

LISTEN TO THEIR TALK BUT DON'T IMITATE THEIR WALK

Therefore (3767) [oun](#)) Term of conclusion.

All that they tell you, do ([poieo](#)) **and observe** ([tereo](#)) - Both verbs are [present imperative](#) which necessitates [depending on the Holy Spirit to obey](#). Jesus is calling for their obedience to be their lifestyle. He is not advocating perfection (He knows that is impossible for fallen flesh) but is advocating a general direction of their lives toward godliness and holiness.

But (VITAL term of contrast) **do not do** ([poieo](#)) **according to their deeds** - This third command **do** ([poieo](#) -- [present imperative with a negative](#)) means to stop imitating the deeds of the scribes or alternatively do not begin doing them.

For (term of explanation) **they say things and do not do** ([poieo](#)) **them** - In short, the scribes lips (what they say) and lives (how they live) do not line up. This is an excellent description of a hypocrites, who says one thing and does another. These men's lives are in effect "lies!"

Matthew 23:4 "They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger.

KJV Matthew 23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

BGT Matthew 23:4 δεσμεουσιν ὁ φορτὰ βαρὰ [καὶ δυσβστακτὰ] καὶ πιπιθασιν πτορς μους τ ν νθρπων, ατο ὁ τ δακτλ ατ ν ο θ λουσιν κινσαι ατ.

NET Matthew 23:4 They tie up heavy loads, hard to carry, and put them on men's shoulders, but they themselves are not willing even to lift a finger to move them.

CSB Matthew 23:4 They tie up heavy loads that are hard to carry and put them on people's shoulders, but they themselves aren't willing to lift a finger to move them.

ESV Matthew 23:4 They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger.

NIV Matthew 23:4 They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them.

NLT Matthew 23:4 They crush people with impossible religious demands and never lift a finger to ease the burden.

YLT Matthew 23:4 for they bind together burdens heavy and grievous to be borne, and lay upon the shoulders of men, but with their finger they will not move them.

MIT Matthew 23:4 For instance, they impose heavy, unwieldy burdens upon people's shoulders, but they opt not to move so much as their finger to bear those loads.

NJB Matthew 23:4 They tie up heavy burdens and lay them on people's shoulders, but will they lift a finger to move them? Not they!

NRS Matthew 23:4 They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them.

- Mt 23:23 11:28-30 Lu 11:46 Ac 15:10,28 Ga 6:13 Rev 2:24

LEGALISTIC BURDENS ON MEN

They tie up ([desmeuo](#)) heavy ([barus](#)) burdens ([phortion](#)) and lay them on ([epitithemi](#)) men's shoulders **Burdens** is a figurative description of the oppressive religious rules, legalistic demands, and oral traditions that the Scribes and Pharisees added to God's Law. The verb **tie up** evokes the image of binding up a heavy load on a pack animal to carry. These burdens were not from God, but man-made regulations meant to control people under the guise of piety. The Scribes and Pharisees imposed these burdens on others with no mercy or sensitivity, showing how they were as oppressors of the people, not their shepherds. These hypocrites weighed people down rather than lifting them up, seeking to control them rather than shepherd them (see Ezek 34).

Jesus rebukes they religious leaders for elevating rules over relationship and burdens over mercy.

But - Term of contrast. What is being contrasted?

They themselves are unwilling ([ou](#) - absolutely not + [thelo](#) - present tense) to move ([kineo](#)) them with so much as a finger ([daktulos](#)) - Note the present tense indicating that they are continually as their habitual practice unwilling to life a little finger! Here we have another excellent "descriptive definition" of hypocrisy. As we saw in Mt 23:3 the preach but do not practice what they preach! They place the burdens that they themselves refused to obey. They demand obedience from others, but offer no example, no help, and no humility.

Tie up (1195) [desmeuo](#) from **desmos** = bond, chain; **deo** = to bind) to tie or bind as with cords, to shackle, to enchain, put in fetters. There are only 3 uses - Mt 23:4, Lk 8:29, Acts 22:4. Jesus used it to describe men (the Pharisees) who "tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger." (Mt 23:4) In Luke 8:29+ [desmeuo](#) describes the demon possessed man who was "bound with chains and shackles" (which he would break = superhuman strength!). In classical times [desmeuō](#) spoke of a ship loaded down with heavy contents.

Desmeuo is used figuratively of God's Spirit applying His supernatural balm to our souls and spirits in Psalm 147:3 "He heals the brokenhearted and **binds** ([desmeuo](#) in present tense) up their wounds."

Spurgeon on Ps 147:3 - This the Holy Spirit mentions as a part of the glory of God, and a reason for our declaring His praise: the Lord is not only a Builder, but a Healer; He restores broken hearts as well as broken walls. The kings of the earth think to be great through their loftiness; but Jehovah becomes really so by His condescension. Behold, the Most High has to do with the sick and the sorry, with the wretched and the wounded! He walks the hospitals as the good Physician! His deep sympathy with mourners is a special mark of his goodness. Few will associate with the despondent, but Jehovah chooses their company, and abides with them till He has healed them by His comforts. He deigns to handle and heal broken hearts: **He Himself lays on the ointment of grace, and the soft bandages of love, and thus binds up the bleeding wounds of those convinced of sin.** This is compassion like a God. Well may those praise Him to whom He has acted so gracious a part. The Lord is always healing and binding: this is no new work to Him, He has done it of old; and it is not a thing of the past of which He is now weary, for He is still healing and still binding, as the original hath it.

Come, broken hearts, come to the Physician who never fails to heal:
Uncover your wounds to Him Who so tenderly binds them up!

DESMEUO IN SEPTUAGINT - Ge 37:7 ("we were **binding** sheaves in the field") ; Gen. 49:11 ("**ties** his foal"); Jdg. 16:11 (of Samson - "'If they **bind** me tightly with new ropes"); 1 Sa 24:11; Job 26:8 ("He **wraps** up the waters in His cloud"); Ps. 147:3 ("binds up their wounds. "); Amos 2:8;

Matthew 23:5 "But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments."

KJV Matthew 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

BGT Matthew 23:5 π ν τ α δ τ ρ γ α α τ ν ποιο σιν π ρ ς τ θεαθ ναι το ς ν θ ρ ποις· π λ α τ ν ο υ σ ι ν γ ρ τ φυλακτ ρ ι α α τ ν κ α μ ε γ α λ ν ο υ σ ι ν τ κ ρ σ π ε δ α ,

NET Matthew 23:5 They do all their deeds to be seen by people, for they make their phylacteries wide and their tassels long.

CSB Matthew 23:5 They do everything to be observed by others: They enlarge their phylacteries and lengthen their tassels.

ESV Matthew 23:5 They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long,

NIV Matthew 23:5 "Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long;

NLT Matthew 23:5 "Everything they do is for show. On their arms they wear extra wide prayer boxes with Scripture verses inside, and they wear robes with extra long tassels.

YLT Matthew 23:5 'And all their works they do to be seen by men, and they make broad their phylacteries, and enlarge the fringes of their garments,

MIT Matthew 23:5 All their activities are performed to polish their image in the public perception. They increase the width of the pendant scroll cases they wear and lengthen the tassels on their clothing.

NJB Matthew 23:5 Everything they do is done to attract attention, like wearing broader headbands and longer tassels,

NRS Matthew 23:5 They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long.

- **all**: Mt 6:1-16 2Ki 10:16 Lu 16:15 20:47 21:1 Jn 5:44 7:18 12:43 Php 1:15 2:3 2Th 2:4
- they make: De 6:8 Pr 3:3 6:21-23
- the borders: Mt 9:20 Nu 15:38,39 De 22:12

Related Passages:

Deuteronomy 6:6-8+ These words, which I am commanding you today, shall be **on your heart**. 7 "You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. 8 "You shall bind them as a sign on your hand and they shall be as frontals on your forehead.

Proverbs 3:3+ Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart.

Numbers 15:38-39+ "Speak to the sons of Israel, and tell them that they shall **make for themselves tassels on the corners of their garments** throughout their generations, and that they shall **put on the tassel of each corner a cord of blue**. 39 "It shall be a **tassel** for you to look at and remember all the commandments of the LORD, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot,

Deuteronomy 22:12+ "You shall make yourself **tassels on the four corners of your garment** with which you cover yourself.

LOOK AT HOW RELIGIOUS I AM!

But - Term of contrast. What is Jesus contrasting? First, note that this particular "but" sets the tone for the rest of Jesus' sharp rebuke of the religious leaders. There are actually several contrasts brought out by this "but" - They teach the Law from the seat of Moses **BUT** they use their teaching to gain attention, not honor. They say the right things (law-based teaching), **BUT** they do everything for human praise. They bind burdens on others without helping **BUT** even their outward religious symbols serve pride. They put on an appearance of orthodox authority **BUT** the reality is they manifest hypocrisy and relish self-glory.

They do ([poieo](#) - present tense) **all their deeds** ([ergon](#)) **to be noticed** ([theaomai](#)) **by men; for they broaden** ([platuno](#)) **their phylacteries** ([phulakterion](#)) **and lengthen** ([megaluno](#)) **the tassels** ([kraspedon](#)) **of their garments** - Jesus exposes their motive for of their grandiose religious acting. These men had jettisoned true devotion replacing it with pretentious ostentation. We have an idiom in English when someone becomes proud, saying they have a "[big head](#)." Look at the picture above of the big phylacteries on their foreheads, literally depicting men with a big heads! They liked to appear authoritative to men, but in effect they were acting for love of men (men's applause), and not for the love for God or love toward other men, thus breaking the two commandments Jesus had just described as great and foremost in Matthew 22:37-40+! Yes, these great pretenders sat in Moses' seat and preached God's Law, **BUT** Jesus says don't be fooled, for their deeds are driven by pride, not piety!

The **phylacteries** ([phulakterion](#)) are also known as tefillin in Hebrew and were small (NOT LARGE) leather boxes containing Scriptures (e.g., Dt 6:4-9; 11:13-21; Ex 13:1-16) and were worn by devout Jews on the forehead and left arm during morning prayers as a literal interpretation of Deuteronomy 6:8+. The Pharisees made extra-large phylacteries to appear especially pious and devout, in effect a visual display of their supposed spiritual superiority. These men twisted the Scriptures and in effect disobeyed Moses' command that these words (the Scriptures they put in the phylacteries) were first to be **on your heart** (Dt 6:6+), not just on your head!

Their **tassels** ([kraspedon](#), Hebrew = tzitzit - צִיִּצִית) were commanded in Numbers 15:38-39 and Deuteronomy 22:12. The purpose of the tassels was clearly stated by Moses writing "It shall be a **tassel** for you to look at and **remember** all the commandments of the LORD, so as to **do** them and **not follow after your own heart and your own eyes** after which you played the harlot." In short, the tassels were to motivate obedience to God, the irony being that the tassels of these men motivated disobedience to God as it fostered their pride! What does "lengthen" mean? They exaggerated the length of their tassels to visibly demonstrate their religious dedication. In other words the longer your tassels, the more "holy" you were in the eyes of the common folk! In short, their garments became billboards of self-righteousness!

Note the marked contrast Jesus had given one of His great commands in His Sermon on the Mount...

"Beware ([prosecho](#) in the [present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. (Matthew 6:1+)

NET NOTE - **Phylacteries** were small leather cases containing OT scripture verses, worn on the arm and forehead by Jews,

especially when praying. The custom was derived from such OT passages as Exod 13:9; 16; Deut 6:8; 11:18. The term κράσπεδον (kraspedon) in some contexts could refer to the outer fringe of the garment (possibly in Mark 6:56). This edge could have been plain or decorated. L&N 6.180 states, “In Mt 23:5 κράσπεδον denotes the **tassels** worn at the four corners of the outer garment (see 6.194).” Tassels refer to the tassels that a male Israelite was obligated to wear on the four corners of his outer garment according to the Mosaic law (Nu 15:38; Deut 22:12).

External Act	Original Purpose	Misused for
Phylacteries	Reminder of God's law (Deut 6)	Religious pride and attention
Tassels	Call to obedience and holiness	Spiritual showmanship

Tassels(fringes)(2899)(**kraspedon**) is the outer limit of something and thus means the edge, border, hem of a garment (Mt 9:20; 14:36; Mk 6:56; Lk 8:44, cf Lxx of Zech 8:23). **Kraspedon** also means tassel (Hebrew tsitsit) or fringe on the four corners of the outer garment ([see picture, another picture](#)), worn as a reminder to observe the commandments (Mt 23:5, cf. Nu 15.38, 39; Dt 22.12).

Gilbrant - By the time of Jesus the original purpose of the **kraspedon** had been lost. Jesus wore the kraspedon on His garment, so one hung in the middle of His back (Matthew 9:20; 14:36; Mark 6:56; Luke 8:44), but He condemned the Pharisees for their departure from the original meaning (Matthew 23:5). Instead of allowing the tassels to remind them of God and His Word, they made them larger than necessary to remind God of their goodness! The woman with the issue of blood touched the hem or tassel of Jesus' garment (Mt 9:20; Lk 8:44). Why she touched the **kraspedon** rather than His shoulder, feet, or hair cannot be determined. But she was not concerned about the superstition of the Pharisees concerning the tassel. She was putting her faith in Jesus. The **tzitzit** refers to the fringes on the borders of the robes. They were meant to hang from the corners of the upper garment (Dt 22:12), which was worn on top of the clothing. The tassel was probably made by twisting the overhanging threads of the garment into a knot that would hang down. This was a reminder of the covenant. The tassels were retained down through history, and today more elaborate prayer shawls with tassels are worn during prayer. [Complete Biblical Library](#)

Phylacteries (5440)(phylakterion from [phulasso](#) - keep, preserve) pouches or boxes containing scrolls of parchment on which the Jews wrote certain portions of the Law and bound them on their foreheads and their wrists.). They were originally called phulaktēria, places of preservation, because they reminded the Jews to keep the Law. However, the Jews in our Lord's day came to regard them as amulets or charms which would keep or preserve them from evil.

Gilbrant - phylakterion appears in the extant literature earliest in Herodotus. It is derived from phulakē “guard,” and the place suffix -tērion. In its development phulakē came to have the sense of “a safeguard” as a means of protection. It also came to denote an amulet—a protective charm of some sort. This use is attested in the papyri and appears in Plutarch’s Moralia (Second Century A.D.) in reference to an amulet of Isis worn around the neck (387b; cf. Liddell-Scott). In secular literature of Christ’s day it apparently denoted an amulet or good luck charm. The term never appears in the Septuagint. In the New Testament Matthew used it once (23:5) to refer to the tēphillin—the prayer boxes Pharisees wore on their foreheads and wrists (tēphillin is the Aramaic plural of the Hebrew word tēphillah, “prayer”). These boxes contained Scripture verses inscribed with texts from Deuteronomy 5 and 6, 10 and 11, and Exodus 12 and 13 (Gundry, Matthew, p.456). The scriptural basis for wearing them came from Exodus 13:16 and Deuteronomy 6:8, and perhaps they were expected to have some protective value. (Tobit 6:6-8 and 8:3 shows that Jewish theology contained belief in certain types of magic charms and formulas.) The Mishnah—the rabbinic oral tradition put into written form about A.D. 200— required male Israelites over 13 to “lay the tephillin” at daily morning prayer (Shebuoth 111.8; cf. Davies, “Phylactery,” Interpreter’s Dictionary of the Bible, 3:808). We call these prayer boxes phylacteries today—the Greek word phulaktērion having passed into the Vulgate and then into English Bibles via the Geneva Bible of 1557 (ibid.). Matthew did not purposely misrepresent the Jewish tephillin as “amulets,” magic good luck charms; rather it appears from Justin (Dialogue with Trypho 46:5) and from Jerome’s homily on Matthew 23:5 (PL 26:168) that these boxes really were called phulaktēria (see Tigay, “On the Term Phylacteries [Matthew 23:5],” p.46). The Aramaic equivalent for phlaktērion is qamīa’. Jesus probably originally used this word in this discourse (ibid., p.49), having substituted it for tephillin because of the superstitious veneration that some Jews were associating with them. Their prominent position on the body made them a wonderful proof of “righteousness” and “piety” along with the other outward expressions of godliness. Apparently these Pharisees were increasing the size of their phylacteries to inform everyone more clearly of their piety. Thus the phulaktēria “are a type of religious symbol which could be exploited hypocritically” (ibid., p.48); and it is this hypocrisy which Jesus denounced in this discourse against the Pharisees.

By historical accounts when the Jews returned from 70 years of exile in Babylon, at some point they began to apply the Lord's instructions in [Exodus 13:16](#), [Deuteronomy 6:8](#), [Deuteronomy 11:18](#) literally making these "memorials" into **external** trappings in the

form of leather bands on their arms with a box of Scriptures and a similar box attached to a band around their forehead.

Matthew 23:6 “They love the place of honor at banquets and the chief seats in the synagogues,

KJV Matthew 23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

BGT Matthew 23:6 φιλο σιν ὁ τ ν πρωτοκλισι αν ν το ς δε πνοις κα τ ς πρωτοκαθεδρ ας ν τα ς συναγωγα ς

NET Matthew 23:6 They love the place of honor at banquets and the best seats in the synagogues

CSB Matthew 23:6 They love the place of honor at banquets, the front seats in the synagogues,

ESV Matthew 23:6 and they love the place of honor at feasts and the best seats in the synagogues

NIV Matthew 23:6 they love the place of honor at banquets and the most important seats in the synagogues;

NLT Matthew 23:6 And they love to sit at the head table at banquets and in the seats of honor in the synagogues.

YLT Matthew 23:6 they love also the chief couches in the supper, and the chief seats in the synagogues,

MIT Matthew 23:6 They love seats at the head-table at banquets, the platform seats in the synagogues,

NJB Matthew 23:6 like wanting to take the place of honour at banquets and the front seats in the synagogues,

NRS Matthew 23:6 They love to have the place of honor at banquets and the best seats in the synagogues,

- Mt 20:21 Pr 25:6,7 Mk 12:38,39 Lu 11:43-54 14:7-11 20:46,47 Ro 12:10 Jas 2:1-4 3Jn 1:9

Related Passages:

Matthew 20:21+ And He said to her, “What do you wish?” She *said ([historical present tense](#)) to Him, “Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left.”

Luke 14:7-11+ And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them, 8 “When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, 9 and he who invited you both will come and say to you, ‘Give your place to this man,’ and then in disgrace you proceed to occupy the last place. 10 “But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, move up higher’; then you will have honor in the sight of all who are at the table with you. 11 **“For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”**

THE BEST SEAT IN THE HOUSE AND SYNAGOGUE

They love ([phileo](#) - present tense - continually) **the place of honor** ([protoklisia](#)) **at banquets and the chief seats in the synagogues** ([synagoge](#)) - They craved the prominent positions in order to be noticed and exalted by men! Their motivation was not to glorify God but to exalt themselves for their hearts were full of pride and self-promotion! They sought prominence before men over piety before God! This was the very antithesis of God's way, where humility is always the path to true exaltation (Mt 23:12+, Jas 4:10+, 1Pe 5:6+).

In first-century Jewish culture, **banquets** were social events where seating order reflected rank or prestige and the best seats in the house were near the host — often reclining closest to the head of the table (cf. Luke 14:7-11+). Their desire for these "front row" seats revealed their lust for status and public admiration, the antithesis of humble service.

*They did not want proximity to God
but visibility before men.*

The chief seats in the synagogues - In synagogues, there were special seats near the front (possibly facing the congregation) which were reserved for elders, scribes, or distinguished guests. Obviously these seats were highly visible, and thus symbolized honor and authority of those sitting there. What is so sad is that the Pharisees loved these front row seats not to be closer to God and to worship, but to be seen as spiritually superior. These fakers sought public honor over private holiness! While these men

wanted the prestige and attention of the front seats, Jesus calls us to take the last seat! (Lk 14:10+)

THOUGHT - Is it wrong to have a high position, a position of leadership in the church? Clearly not! Jesus is not condemning positions but is exposing prideful ambition. The heart that longs for recognition by others rather than approval from God is far from the kingdom. Oh my! I need to go look in the mirror as I write these words! The verse that continually resonates in my mind is 1Co 4:5+ "Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and **disclose the motives of men's hearts**; and then each man's praise will come to him from God." I am also always reminded of the Puritans who believed the human heart is deceitful (Jeremiah 17:9), and that even our best actions can be tainted by pride, self-righteousness, or a desire for man's approval! John Owen said it well writing in [The Mortification of Sin](#) that "The root of all indwelling sin is self. **Even in duties, self will be active.**" (Bolding added) The Puritans warned that even in prayer, one might be secretly admiring his or her own eloquence, similarly in preaching, seeking praise of the hearers and in fasting, desiring others to notice. The Puritans emphasized that God sees the heart, and that motive is what distinguishes true obedience from hypocrisy. It was **Thomas Watson** who wrote "It is not duty, but love to duty, God looks at." ([The Godly Man's Picture](#)) In other words, beloved, it is not just **WHAT** we do, but **WHY** we do it. Have you (I) had a "motive check" recently? **William Gurnall** quipped "We must take heed that we do not give the devil a back door into our heart, even when the front door seems to be shut fast with good intentions." Woe! You can mark it down beloved that even in holy things, sin can hide! Here is the takeaway - We need to continually search our hearts (cf Ps 139:23,24+), asking "**Am I doing this for the glory of God, or the glory of self?**"

Spiritual Act	Puritan Concern	Godly Motive Sought
Preaching	Pride, showmanship	Glory of Christ, humility
Prayer	Impressing others	Brokenness, communion with God
Giving	Recognition	Secret generosity, heavenly reward
Fasting	Religious show	Sorrow for sin, devotion to God
Church attendance	Duty or custom	Love for the Word and fellowship with the saints

Love (5368) **phileo** from **philos** = loved, dear, friend) means to be a friend to another, to be fond of (have a liking for) an individual or an object, to have or show affection for. In some contexts it means to kiss another as a mark of tenderness for that person. **Phileo** denotes personal attachment and is more a matter of sentiment or feeling. It is devotion based in the emotions distinguished from agapao which represents devotion based in the will. Stated another way **phileo** is chiefly of the heart whereas agape is chiefly of the head. **Phileo** is a love which is the response of the human spirit to what appeals to it as pleasurable. **Phileo** is a love which consists of the glow of the heart kindled by the perception of that in the object which affords us pleasure. **Phileo** love is basically emotional. [Click here for an in depth 4 PAGE discussion of PHILEO in the New International Dictionary of the New Testament](#)

Place of honor (4411) **protoklisia** from **protos** = first, chief + **klesia** = a place for reclining from **klino** = to cause to bend) was the seat or place of honor at a dinner or banquet, usually beside the host and thus the most important place, the place of honor, the best seat. The chief place at a banquet, usually the middle place on the middle triclinium where there is room for three (Mt. 23:6; Mk 12:39; Lk 14:7, 8; 20:46).

PROTOKLISIA - 4V - Matt. 23:6; Mk. 12:39; Lk. 14:7; Lk. 14:8; Lk. 20:46. NOT IN SEPTUAGINT

Synagogues (4864) **sunagoge** from **sunago** = lead together, assemble or bring together) refers to a group of people "going with one another" (sunago) literally describes a bringing together or congregating in one place. Eventually, sunagoge came to mean the place where they congregated together. The word was used to designate the buildings other than the central Jewish temple where the Jews congregated for worship. Historically, the Synagogues originated in the Babylonian captivity after the 586 BC destruction of the temple by Nebuchadnezzar and served as places of worship and instruction. Sunagoge was the name of a group "Synagogue of the Freedmen" (Acts 6:9). Synagogues should have been (and frequently were) a place of teaching and proclamation of the Gospel (Mt 4:23, 9:35, 12:9, 13:54, Mk 6:2, Lk 4:15, 16, Lk 4:44, 6:6, 13:10, Jn 6:59, 18:20, Acts 9:20 = Paul immediately "began to proclaim Jesus," Acts 13:5 = Paul proclaimed "the word of God," Acts 14:1 = place Paul, et al, spoke and where "a large number of people believed," Acts 17:17, 18:4, 18:19, 19:8 = Paul, et al reasoned with various audiences in synagogues). In James 2:3 the synagogue seems to describe an assembly-place for Judeo-Christians. Sadly many synagogues became hotbeds of hypocrisy (Mt 6:2),

assemblies for arrogant display (a form of hypocrisy) (Mt 6:5, Mk 12:39, Lk 11:43, 20:46).

Synagogue is used in the Septuagint of Ps 21:16 to describe a group of persons who banded together with hostile intent. Synagogues also were used as places where court was held and punishment inflicted = they became places of false accusation (Lk 12:11) and of scourging, flogging, etc of true disciples (Mt 10:17, Mk 13:9, Lk 21:12, Acts 22:19 = imprisoned, Acts 26:11 = Paul's punishment of believers,), and places of violent reaction to unpopular teaching (Lk 4:28).

Matthew 23:7 and respectful greetings in the market places, and being called Rabbi by men.

KJV Matthew 23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

BGT Matthew 23:7 κα το ς σπασμο ς ν τα ς γορα ς κα καλε σθαι π τ ν νθρ πων αββ .

NET Matthew 23:7 and elaborate greetings in the marketplaces, and to have people call them 'Rabbi.'

CSB Matthew 23:7 greetings in the marketplaces, and to be called ' Rabbi' by people.

ESV Matthew 23:7 and greetings in the marketplaces and being called rabbi by others.

NIV Matthew 23:7 they love to be greeted in the marketplaces and to have men call them 'Rabbi.'

NLT Matthew 23:7 They love to receive respectful greetings as they walk in the marketplaces, and to be called 'Rabbi.'

YLT Matthew 23:7 and the salutations in the market-places, and to be called by men, Rabbi, Rabbi.

MIT Matthew 23:7 the deferential greetings in the markets, and to be addressed by men as "rabbi."

NJB Matthew 23:7 being greeted respectfully in the market squares and having people call them Rabbi.

NRS Matthew 23:7 and to be greeted with respect in the marketplaces, and to have people call them rabbi.

- Rabbi: Jn 1:38,49 3:2,26 6:25 20:16

and respectful greetings ([aspasmos](#)) **in the market places, and being called Rabbi by men** - For the Jews greeting is an important ceremony. "There is later Jewish material in the Talmud that spells out such greetings in detail." ([NET NOTE](#))

Windisch on **respectful greetings** adds that "Like the seat of honour in the synagogue or at a feast, greeting in the market-place is one of the distinctions to which rabbis raise claim by reason of the dignity of their office. A greeting is given on the street when οἱ λψ ἱ'λψ is first addressed to the one who is to be honoured. In their desire for a greeting, the rabbis want to be greeted first and therefore publicly recognised as superiors (cf. Alexander and the high-priest in Jos. Ant., 11, 331, → 496, n. 4). Censuring the claim of the rabbis to σπασμός, Jesus does not wish his disciples to be honoured by greetings but rather to greet others. It is known that this basic principle was taught and practised by many rabbis, especially Jochanan ben Zakkai - " To offer rabbis the σπασμός coveted by them was the impulse of all pious Jews." (TDNT, volume 1, page 498)

Respectful greetings (salutation)([783](#)) [aspasmos](#) from [aspazomai](#) = welcome, greet, to salute) describes the use of set words or phrases to express a welcome or farewell -- salutation, greeting, either orally or by letter. Acknowledgement or expression of good will on meeting. Louw-Nida = "employ certain set phrases as a part of the process of greeting, whether communicated directly or indirectly." Liddell-Scott adds an embrace. Aspasmos the noun form is extremely rare in antiquity, both in literary documents and nonliterary papyri.

TDNT - To offer rabbis the σπασμός coveted by them was the impulse of all pious Jews. Only once (Mk. 9:15) do we read that the multitude respectfully greeted Jesus: δόντες α τ ν ξεθαμβήθησαν, κα προστρέχοντες σπάζοντο α τόν. But there is frequent mention of → προσκυνε ν before Jesus, and this is a particularly respectful form of σπασμός. The caricature of such greeting is the mocking of Jesus as the King of the Jews in Mk. 15:18 f.: κα

Matthew 23:8 "But do not be called Rabbi; for One is your Teacher, and you are all brothers.

KJV Matthew 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

BGT Matthew 23:8 με ς δ μ κληθ τε αββ · ε ς γ ρ στιν μ ν διδ σκαλος, π ντες δ με ς δελφο στε.

NET Matthew 23:8 But you are not to be called 'Rabbi,' for you have one Teacher and you are all brothers.

CSB Matthew 23:8 "But as for you, do not be called 'Rabbi,' because you have one Teacher, and you are all brothers.

ESV Matthew 23:8 But you are not to be called rabbi, for you have one teacher, and you are all brothers.

NIV Matthew 23:8 "But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers.

NLT Matthew 23:8 "Don't let anyone call you 'Rabbi,' for you have only one teacher, and all of you are equal as brothers and sisters.

YLT Matthew 23:8 'And ye -- ye may not be called Rabbi, for one is your director -- the Christ, and all ye are brethren;

MIT Matthew 23:8 As for you, do not let yourself be called rabbi, for you have one master-teacher, and all of you are brothers.

NJB Matthew 23:8 'You, however, must not allow yourselves to be called Rabbi, since you have only one Master, and you are all brothers.

NRS Matthew 23:8 But you are not to be called rabbi, for you have one teacher, and you are all students.

- be: Mt 23:10 2Co 1:24 4:5 Jas 3:1 1Pe 5:3
- one: Mt 10:25 17:5 26:49 Jn 13:13,14 Ro 14:9,10 1Co 1:12,13 3:3-5
- all: Lu 22:32 Eph 3:15 Col 1:1,2 Rev 1:9 19:10 22:9

But do not be called Rabbi; for One is your Teacher, and you are all brothers

Matthew 23:9 “Do not call anyone on earth your father; for One is your Father, He who is in heaven.

KJV Matthew 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

BGT Matthew 23:9 κα πατ ρα μ καλ σητε μ ν π τ ς γ ς, ε ς γ ρ στιν μ ν πατ ρ ο ρ νιος.

NET Matthew 23:9 And call no one your 'father' on earth, for you have one Father, who is in heaven.

CSB Matthew 23:9 Do not call anyone on earth your father, because you have one Father, who is in heaven.

ESV Matthew 23:9 And call no man your father on earth, for you have one Father, who is in heaven.

NIV Matthew 23:9 And do not call anyone on earth 'father,' for you have one Father, and he is in heaven.

NLT Matthew 23:9 And don't address anyone here on earth as 'Father,' for only God in heaven is your spiritual Father.

YLT Matthew 23:9 and ye may not call any your father on the earth, for one is your Father, who is in the heavens,

MIT Matthew 23:9 Also you are not to be called "father" on the earth, for you have one heavenly father.

NJB Matthew 23:9 You must call no one on earth your father, since you have only one Father, and he is in heaven.

- call: 2Ki 2:12 6:21 13:14 Job 32:21,22 Ac 22:1 1Co 4:15 1Ti 5:1,2 Heb 12:9
- for: Mt 6:8,9,32 Mal 1:6 Ro 8:14-17 2Co 6:18 1Jn 3:1

Do not call anyone on earth your father; for One is your Father, He who is in heaven

Matthew 23:10 “Do not be called leaders; for One is your Leader, that is, Christ.

KJV Matthew 23:10 Neither be ye called masters: for one is your Master, even Christ.

BGT Matthew 23:10 μηδ κληθ τε καθηγητα , τι καθηγητ ς μ ν σπιν ε ς Χριστ ς.

NET Matthew 23:10 Nor are you to be called 'teacher,' for you have one teacher, the Christ.

CSB Matthew 23:10 And do not be called masters either, because you have one Master, the Messiah.

ESV Matthew 23:10 Neither be called instructors, for you have one instructor, the Christ.

NIV Matthew 23:10 Nor are you to be called 'teacher,' for you have one Teacher, the Christ.

NLT Matthew 23:10 And don't let anyone call you 'Teacher,' for you have only one teacher, the Messiah.

YLT Matthew 23:10 nor may ye be called directors, for one is your director -- the Christ.

MIT Matthew 23:10 Neither are you to be called an "expert" because you have one expert, the messiah.

NJB Matthew 23:10 Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ.

NRS Matthew 23:10 Nor are you to be called instructors, for you have one instructor, the Messiah.

Do not be called leaders; for One is your Leader, that is, Christ([Christos](#) - one who has been anointed)

NET NOTE - Christ - The term [Christos](#) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus’ last name. It was a common belief in Judaism that Messiah would be the **son of David** in that he would come from the lineage of David. On this point the Pharisees agreed and were correct. But their understanding was nonetheless incomplete, for Messiah is also David’s Lord. With this statement Jesus was affirming that, as the Messiah, he is both God and man.

Matthew 23:11 “But the greatest among you shall be your servant.

KJV Matthew 23:11 But he that is greatest among you shall be your servant.

BGT Matthew 23:11 ὁ με ζων μ ν σται μ ν δι κονος.

NET Matthew 23:11 The greatest among you will be your servant.

CSB Matthew 23:11 The greatest among you will be your servant.

ESV Matthew 23:11 The greatest among you shall be your servant.

NIV Matthew 23:11 The greatest among you will be your servant.

NLT Matthew 23:11 The greatest among you must be a servant.

YLT Matthew 23:11 And the greater of you shall be your ministrant,

MIT Matthew 23:11 The greatest among you will be the one who serves you all.

NJB Matthew 23:11 The greatest among you must be your servant.

NRS Matthew 23:11 The greatest among you will be your servant.

- Mt 20:26,27 Mk 10:43,44 Lu 22:26,27 Jn 13:14,15 1Co 9:19 2Co 4:5 2Co 11:23 Ga 5:13 Php 2:5-8

But the greatest among you shall be your servant

Matthew 23:12 “Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

KJV Matthew 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

BGT Matthew 23:12 στις δὲ ψαύει αὐτὸν ταπεινωθῆσεται καὶ σὺς ταπεινῶσει αὐτὸν ψαύθῃσεται.

NET Matthew 23:12 And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

CSB Matthew 23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

ESV Matthew 23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

NIV Matthew 23:12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

NLT Matthew 23:12 But those who exalt themselves will be humbled, and those who humble themselves will be exalted.

YLT Matthew 23:12 and whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

MIT Matthew 23:12 Whoever acclaims himself will be humiliated, but whoever humbles himself will be exalted.

NJB Matthew 23:12 Anyone who raises himself up will be humbled, and anyone who humbles himself will be raised up.

NRS Matthew 23:12 All who exalt themselves will be humbled, and all who humble themselves will be exalted.

- Mt 5:3 18:4 Job 22:29 Ps 138:6 Pr 15:33 16:18,19 29:23 Isa 57:15 Da 4:37 Lu 1:51,52 14:11 18:14 Jas 4:6 1Pe 5:5

Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted

Matthew 23:13 "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

KJV Matthew 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

BGT Matthew 23:13 Ο αὐτὸς δὲ μὴ, γραμματεῖς καὶ Φαρισαῖοι ποκρίται, τί κλεῖτε τὸν βασιλεῖαν τὸν οὐρανὸν ὑμῶν καὶ οὐκ ἐσσεύεσθε οὐδὲ τοὺς ἐσσεύοντες φερεῖσθε εἰσελθεῖν.

NET Matthew 23:13 "But woe to you, experts in the law and you Pharisees, hypocrites! You keep locking people out of the kingdom of heaven! For you neither enter nor permit those trying to enter to go in.

CSB Matthew 23:13 "But woe to you, scribes and Pharisees, hypocrites! You lock up the kingdom of heaven from people. For you don't go in, and you don't allow those entering to go in.

ESV Matthew 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.

NIV Matthew 23:13 "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.

NLT Matthew 23:13 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you shut the door of the Kingdom of Heaven in people's faces. You won't go in yourselves, and you don't let others enter either.

YLT Matthew 23:13 'Woe to you, Scribes and Pharisees, hypocrites! because ye shut up the reign of the heavens before men, for ye do not go in, nor those going in do ye suffer to enter.

MIT Matthew 23:13 How horrible your destiny, scholars and Pharisees—hypocrites all—because you effect a lockout on the kingdom of heaven just as people get to the entrance. For you neither enter yourselves, nor do you permit those about to enter to get inside.

NJB Matthew 23:13 'Alas for you, scribes and Pharisees, you hypocrites! You shut up the kingdom of Heaven in people's faces, neither going in yourselves nor allowing others to go who want to.

NRS Matthew 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the

kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them.

- woe: Mt 23:14,15,27,29 Isa 9:14,15 33:14 Zec 11:17 Lu 11:43,44
- for ye shut: Mt 21:31,32 Lu 11:52 Jn 7:46-52 9:22,24,34 Ac 4:17,18 5:28,40 Ac 8:1 13:8 1Th 2:15,16 2Ti 3:8 4:15

JEWISH RELIGIOUS LEADERS THE GREAT PRETENDERS!

But woe to you, scribes ([grammateus](#)) and Pharisees ([pharisaiois](#)), hypocrites ([hupokrites](#)), because you shut off (closing) the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in

Gilbrant on **hypocrites** - Every New Testament instance of [hupokrites](#) occurs in the Synoptic Gospels and every one occurs in a saying of Jesus. Moreover, every instance but two (parallel texts) is in the plural form (cf. Matthew 7:5; Luke 6:42).

NET NOTE - TECHNICAL NOTE - The most important MSS (א B D L Z Θ f1 33 892* pc and several versional witnesses) do not have 23:14 "Woe to you experts in the law and you Pharisees, hypocrites! You devour widows' property, and as a show you pray long prayers! Therefore you will receive a more severe punishment." Part or all of the verse is contained (either after v. 12 or after v. 13) in W 0102 0107 f13 and several versions, but it is almost certainly not original. The present translation follows NA27 in omitting the verse number as well, a procedure also followed by a number of other modern translations. Note also that Mark 12:40 and Luke 20:47 are very similar in wording and are not disputed textually.

Matthew Henry Concise - Mt 23:13-33. The scribes and Pharisees were enemies to the gospel of Christ, and therefore to the salvation of the souls of men. It is bad to keep away from Christ ourselves, but worse also to keep others from him. Yet it is no new thing for the show and form of godliness to be made a cloak to the greatest enormities. But dissembled piety will be reckoned double iniquity. They were very busy to turn souls to be of their party. Not for the glory of God and the good of souls, but that they might have the credit and advantage of making converts. Gain being their godliness, by a thousand devices they made religion give way to their worldly interests. They were very strict and precise in smaller matters of the law, but careless and loose in weightier matters. It is not the scrupling a little sin that Christ here reproves; if it be a sin, though but a gnat, it must be strained out; but the doing that, and then swallowing a camel, or, committing a greater sin. While they would seem to be godly, they were neither sober nor righteous. We are really, what we are inwardly. Outward motives may keep the outside clean, while the inside is filthy; but if the heart and spirit be made new, there will be newness of life; here we must begin with ourselves. The righteousness of the scribes and Pharisees was like the ornaments of a grave, or dressing up a dead body, only for show. The deceitfulness of sinners' hearts appears in that they go down the streams of the sins of their own day, while they fancy that they should have opposed the sins of former days. We sometimes think, if we had lived when Christ was upon earth, that we should not have despised and rejected him, as men then did; yet Christ in his Spirit, in his word, in his ministers, is still no better treated. And it is just with God to give those up to their hearts' lusts, who obstinately persist in gratifying them. Christ gives men their true characters.

Hypocrites (5273) [hupokrites](#) from **hupó** = under, indicating secrecy + **krino** = to judge) describes one who acts pretentiously, a counterfeit, a man who assumes and speaks or acts under a feigned character. A hypocrite is someone who pretends to be something he or she is not. **W E Vine** adds "primarily denotes "one who answers;" then, "a stage-actor;" it was a custom for Greek and Roman actors to speak in large masks with mechanical devices for augmenting the force of the voice; hence the word became used metaphorically of "a dissembler, a hypocrite."

Hupokrites - 18x/18v - Matt. 6:2; Matt. 6:5; Matt. 6:16; Matt. 7:5; Matt. 15:7; Matt. 22:18; Matt. 23:13; Matt. 23:14; Matt. 23:15; Matt. 23:23; Matt. 23:25; Matt. 23:27; Matt. 23:29; Matt. 24:51; Mk. 7:6; Lk. 6:42; Lk. 12:56; Lk. 13:15

Gilbrant - In classical Greek this noun (a compound form related to *krinō* [2892], "judge") denotes the individual who "answers" or "replies" on stage. At the same time, it can depict the "interpreter" or "expounder" who explained the drama to the audience. In 536 B.C. Thespis introduced an individual who replied to the chorus (a group of male dancers and singers) in the festival of Dionysius held every spring in Athens. This individual wore a mask (as did the chorus) and was called the *hupokritēs*, the one who "answers" or "interprets." The *hupokritēs* came to be the actor in Greek theater. *Hupokritēs* alone never had an unfavorable ethical meaning in classical Greek (Wilckens, "hupokrinomai," *Kittel*, 8:563). **Septuagint Usage** Negative meanings of *hupokritēs* developed in the Septuagint and in Hellenistic Jewish usage, where it occurs most regularly in later writings. Found only in Job 34:30 and 36:13, *hupokritēs* (Hebrew *chānēph*, "estranged from God, godless") contains clearly negative ethical implications. According to Wilckens, in Jewish thinking "the *hupokritēs* is the ungodly man, the ungodly man is the *hupokritēs*" (*ibid.*, 8:564). The negative sense attached to this word perhaps derived from Jewish dislike of the pagan Greek theater and *hupokritēs*' association with

lying and deception (ibid., 8:566). ([Complete Biblical Library](#))

William Barclay - Originally the Greek word [hypokrites](#) meant one who answers; it then came to be specially connected with the statement and answer, the dialogue, of the stage; and it is the regular Greek word for an actor. It then came to mean an actor in the worse sense of the term, a pretender, one who acts a part, one who wears a mask to cover his true feelings, one who puts on an external show while inwardly his thoughts and feelings are very different. To Jesus the Scribes and Pharisees were men who were acting a part. What he meant was this. Their whole idea of religion consisted in outward observances, the wearing of elaborate phylacteries and tassels, the meticulous observance of the rules and regulations of the Law. But in their hearts there was bitterness and envy and pride and arrogance. To Jesus these Scribes and Pharisees were men who, under a mask of elaborate godliness, concealed hearts in which the most godless feelings and emotions held sway. And that accusation holds good in greater or lesser degree of any man who lives life on the assumption that religion consists in external observances and external acts. There is an unwritten saying of Jesus which says, "The key of the Kingdom they hid." His condemnation of these Scribes and Pharisees is that they are not only failing to enter the Kingdom themselves, they shut the door on the faces of those who seek to enter. What did he mean by this accusation? We have already seen (Matthew 6:10) that the best way to think of the Kingdom is to think of it as a society on earth where God's will is as perfectly done as it is in heaven. To be a citizen of the Kingdom, and to do God's will, are one and the same thing. The Pharisees believed that to do God's will was to observe their thousands of petty rules and regulations; and nothing could be further from that Kingdom whose basic idea is love. When people tried to find entry into the Kingdom the Pharisees presented them with these rules and regulations, which was as good as shutting the door in their faces. The Pharisees preferred their ideas of religion to God's idea of religion. They had forgotten the basic truth that, if a man would teach others, he must himself first listen to God. The gravest danger which any teacher or preacher encounters is that he should erect his own prejudices into universal principles and substitute his own ideas for the truth of God. When he does that he is not a guide, but a barrier, to the Kingdom, for, misled himself, he misleads others. ([Matthew 23 - William Barclay's Daily Study Bible](#))

Matthew 23:14 ["Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.]"

KJV Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

BGT Matthew 23:14

NET Matthew 23:13 "But woe to you, experts in the law and you Pharisees, hypocrites! You keep locking people out of the kingdom of heaven! For you neither enter nor permit those trying to enter to go in.

CSB Matthew 23:14 ["Woe to you, scribes and Pharisees, hypocrites! You devour widows' houses and make long prayers just for show. This is why you will receive a harsher punishment.]"

ESV Matthew 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.

NIV Matthew 23:13 "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.

NLT Matthew 23:13 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you shut the door of the Kingdom of Heaven in people's faces. You won't go in yourselves, and you don't let others enter either. 14

YLT Matthew 23:14 'Woe to you, Scribes and Pharisees, hypocrites! because ye eat up the houses of the widows, and for a pretence make long prayers, because of this ye shall receive more abundant judgment.

- for ye: Josephus says that this sect pretended to a more exact knowledge of the law, on which account the women were subject to them, as pretending to be dear to God. Ex 22:22-24 Job 22:9 31:16-20 Mk 12:40 Lu 20:47 2Ti 3:6 Titus 1:10,11 2Pe 2:14,15
- long: That these were long we learn from Bab. Berachoth, where we are told that the very religious prayed nine hours a day.
- therefore: Mt 23:33-36 11:24 Lu 12:48 Jas 3:1 2Pe 2:3

[“Woe to you, scribes ([grammateus](#)) and Pharisees ([pharisaios](#)), hypocrites, because you devour widows’ houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.]

Matthew 23:15 “Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

KJV Matthew 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

BGT Matthew 23:15 Ο α μ ν, γραμματε ς κα Φαρισα οι ποκριτα , τι περι γετε τ ν θ λασσαν κα τ ν ξηρ ν ποι σαι να προσ λυτον, κα ταν γ νηται ποιε τε α τ ν υ ν γε ννης διπλ τερον μ ν.

NET Matthew 23:15 "Woe to you, experts in the law and you Pharisees, hypocrites! You cross land and sea to make one convert, and when you get one, you make him twice as much a child of hell as yourselves!

CSB Matthew 23:15 "Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one proselyte, and when he becomes one, you make him twice as fit for hell as you are!

ESV Matthew 23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

NIV Matthew 23:15 "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.

NLT Matthew 23:15 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you cross land and sea to make one convert, and then you turn that person into twice the child of hell you yourselves are!

YLT Matthew 23:15 'Woe to you, Scribes and Pharisees, hypocrites! because ye go round the sea and the dry land to make one proselyte, and whenever it may happen -- ye make him a son of gehenna twofold more than yourselves.

MIT Matthew 23:15 How horrible your destiny, scholars and Pharisees—pretenders all—because you travel over sea and land to make one proselyte, and once he is yours, you make him over into a decaying, smoldering, garbage dump of a person—your double.

NJB Matthew 23:15 'Alas for you, scribes and Pharisees, you hypocrites! You travel over sea and land to make a single proselyte, and anyone who becomes one you make twice as fit for hell as you are.

NRS Matthew 23:15 Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves.

- for: Ga 4:17 6:12
- proselyte: Es 8:17 Ac 2:10 13:43
- ye make: Jn 8:44 Ac 13:10 14:2,19 17:5,6,13 Eph 2:3

Woe to you, scribes ([grammateus](#)) and Pharisees ([pharisaios](#)), hypocrites ([hupokrites](#)), because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves

NET NOTE - Grk “a son of Gehenna.” Expressions constructed with υός (huios) followed by a genitive of class or kind denote a person belonging to the class or kind specified by the following genitive (L&N 9.4). Thus the phrase here means “a person who belongs to hell.” The word translated hell is “Gehenna” (γέεννα, geenna), a Greek transliteration of the Hebrew words ge hinnom (“Valley of Hinnom”). This was the valley along the south side of Jerusalem. In OT times it was used for human sacrifices to the pagan god Molech (cf. Jer 7:31; 19:5–6; 32:35), and it came to be used as a place where human excrement and rubbish were disposed of and burned. In the intertestamental period, it came to be used symbolically as the place of divine punishment (cf. 1 En. 27:2, 90:26; 4 Ezra 7:36).

Hell (Gehenna) ([1067](#)) [geenna](#) from Hebrew **gay** = valley + **Hinnom**) is literally the **valley of Hinnom**, the ravine or valley south of Jerusalem where the refuse and filth, bodies of dead animals, and bodies of criminals were cast and burned. These fires were continually kept burning, all a fit symbol of the future home of all unrepentant, unregenerate wicked men and women. It was a foul,

forbidding place where the fire, smoke, and stench never ceased. It is thus fitting that geenna is where sin and unrepentant sinners will one day find it's "resting place". Geenna is essentially synonymous with the lake of fire, a God's "cosmic garbage dump," mentioned in the Great White Throne Judgment in Revelation 20:14-15-see note. Into this place both death and Hades are cast. It is the place that was prepared for "the devil and his angels" (Mt 25:41), but which will also become the final abode of the unrighteous. Jesus Himself declared "And these shall go away into everlasting punishment: but the righteous into life eternal." (Mt 25:46, see context Mt 25:31-46).

See on site [Study of Eternal Punishment](#)

Matthew 23:16 “Woe to you, blind guides, who say, ‘Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated.’

KJV Matthew 23:16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

BGT Matthew 23:16 Ο α μ ν, ὁ γο τυφλο ο λ γοντες· ς ν μ σ ν τ ν α, ο ὃ ν σπιν· ς ὃ ν μ σ ν τ χρυσ το ν α ο, φε λει.

NET Matthew 23:16 "Woe to you, blind guides, who say, 'Whoever swears by the temple is bound by nothing. But whoever swears by the gold of the temple is bound by the oath.'

CSB Matthew 23:16 "Woe to you, blind guides, who say, 'Whoever takes an oath by the sanctuary, it means nothing. But whoever takes an oath by the gold of the sanctuary is bound by his oath.'

ESV Matthew 23:16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.'

NIV Matthew 23:16 "Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.'

NLT Matthew 23:16 "Blind guides! What sorrow awaits you! For you say that it means nothing to swear 'by God's Temple,' but that it is binding to swear 'by the gold in the Temple.'

YLT Matthew 23:16 'Woe to you, blind guides, who are saying, Whoever may swear by the sanctuary, it is nothing, but whoever may swear by the gold of the sanctuary -- is debtor!

MIT Matthew 23:16 How horrible your destiny, you blind counselors who say, "It means nothing to swear on the basis of the temple, but it is binding if one swears on the gold of the temple."

NJB Matthew 23:16 'Alas for you, blind guides! You say, "If anyone swears by the Temple, it has no force; but anyone who swears by the gold of the Temple is bound."

NRS Matthew 23:16 "Woe to you, blind guides, who say, 'Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.'

- ye blind: Mt 23:17,19,24,26 15:14 Isa 56:10,11 Jn 9:39-41
- Whosoever shall swear by the temple: Mt 5:33,34 Jas 5:12
- it is: Mt 15:5,6 Mk 7:10-13
- he is: Ga 5:3

Woe to you, blind guides, who say, ‘Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated

Matthew 23:17 “You fools and blind men! Which is more important, the gold or the temple that sanctified the gold? 18“And, ‘Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.’

KJV Matthew 23:17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

BGT Matthew 23:17 μωρο κα τυφλο, τ ς γ ρ με ζων σπιν, χρυσ ς ν α ς γι σας τ ν χρυσ ν;

NET Matthew 23:17 Blind fools! Which is greater, the gold or the temple that makes the gold sacred?

CSB Matthew 23:17 Blind fools! For which is greater, the gold or the sanctuary that sanctified the gold?

ESV Matthew 23:17 You blind fools! For which is greater, the gold or the temple that has made the gold sacred?

NIV Matthew 23:17 You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?

NLT Matthew 23:17 Blind fools! Which is more important-- the gold or the Temple that makes the gold sacred?

YLT Matthew 23:17 Fools and blind! for which is greater, the gold, or the sanctuary that is sanctifying the gold?

MIT Matthew 23:17 Ignoramuses and unenlightened, which is greater, the gold, or the temple that consecrates the gold?"

NJB Matthew 23:17 Fools and blind! For which is of greater value, the gold or the Temple that makes the gold sacred?

NRS Matthew 23:17 You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred?

- Ye fools: Ps 94:8
- or: Mt 23:19 Ex 30:26-29 Nu 16:38,39

You fools and blind men! Which is more important, the gold or the temple that sanctified the gold? 18“And, ‘Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated

Matthew 23:18 “And, ‘Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.’

KJV Matthew 23:18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

BGT Matthew 23:18 κα · ς ν μ σ ν τ θυσιαστηρ , ο δ ν σ τ ι ν · ς δ ν μ σ ν τ δ ρ τ π ν ω α τ ο , φ ε λ ε ι .

NET Matthew 23:18 And, 'Whoever swears by the altar is bound by nothing. But if anyone swears by the gift on it he is bound by the oath.'

CSB Matthew 23:18 Also, 'Whoever takes an oath by the altar, it means nothing. But whoever takes an oath by the gift that is on it is bound by his oath.'

ESV Matthew 23:18 And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.'

NIV Matthew 23:18 You also say, 'If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.'

NLT Matthew 23:18 And you say that to swear 'by the altar' is not binding, but to swear 'by the gifts on the altar' is binding.

YLT Matthew 23:18 'And, whoever may swear by the altar, it is nothing; but whoever may swear by the gift that is upon it -- is debtor!

MIT Matthew 23:18 Also you say: "It means nothing to swear on the basis of the altar, but if one swears on the basis of the gift on the altar, it is binding."

NJB Matthew 23:18 Again, "If anyone swears by the altar it has no force; but anyone who swears by the offering on the altar, is bound."

NRS Matthew 23:18 And you say, 'Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.'

- guilty: or, debtor, Mt 23:15

“And, ‘Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.

Matthew 23:19 “You blind men, which is more important, the offering, or the altar that sanctifies the offering?

KJV Matthew 23:19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

BGT Matthew 23:19 τυφλο , τ γ ρ με ζον, τ δ ρον τ θυσιαστριον τ γι ζον τ δ ρον;

NET Matthew 23:19 You are blind! For which is greater, the gift or the altar that makes the gift sacred?

CSB Matthew 23:19 Blind people! For which is greater, the gift or the altar that sanctifies the gift?

ESV Matthew 23:19 You blind men! For which is greater, the gift or the altar that makes the gift sacred?

NIV Matthew 23:19 You blind men! Which is greater: the gift, or the altar that makes the gift sacred?

NLT Matthew 23:19 How blind! For which is more important-- the gift on the altar or the altar that makes the gift sacred?

YLT Matthew 23:19 Fools and blind! for which is greater, the gift, or the altar that is sanctifying the gift?

MIT Matthew 23:19 Irrational men, which is greater, the gift, or the altar that consecrates the gift?

NJB Matthew 23:19 You blind men! For which is of greater worth, the offering or the altar that makes the offering sacred?

NRS Matthew 23:19 How blind you are! For which is greater, the gift or the altar that makes the gift sacred?

■ or: Ex 29:37 30:29

You blind men, which is more important, the offering, or the altar that sanctifies the offering

Matthew 23:20 “Therefore, whoever swears by the altar, swears both by the altar and by everything on it.

KJV Matthew 23:20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

BGT Matthew 23:20 ο ν μ σας ν τ θυσιαστηρ μν ει ν α τ κα ν π σι το ς π νω α το .

NET Matthew 23:20 So whoever swears by the altar swears by it and by everything on it.

CSB Matthew 23:20 Therefore, the one who takes an oath by the altar takes an oath by it and by everything on it.

ESV Matthew 23:20 So whoever swears by the altar swears by it and by everything on it.

NIV Matthew 23:20 Therefore, he who swears by the altar swears by it and by everything on it.

NLT Matthew 23:20 When you swear 'by the altar,' you are swearing by it and by everything on it.

YLT Matthew 23:20 'He therefore who did swear by the altar, doth swear by it, and by all things on it;

MIT Matthew 23:20 So one who swears on the basis of the altar swears by it and by all upon it.

NJB Matthew 23:20 Therefore, someone who swears by the altar is swearing by that and by everything on it.

NRS Matthew 23:20 So whoever swears by the altar, swears by it and by everything on it;

Therefore, whoever swears by the altar, swears both by the altar and by everything on it

Matthew 23:21 “And whoever swears by the temple, swears both by the temple and by Him who dwells within it.

KJV Matthew 23:21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

BGT Matthew 23:21 κα μ σας ν τ να μν ει ν α τ κα ν τ κατοικο ν π α τ ν ,

NET Matthew 23:21 And whoever swears by the temple swears by it and the one who dwells in it.

CSB Matthew 23:21 The one who takes an oath by the sanctuary takes an oath by it and by Him who dwells in it.

ESV Matthew 23:21 And whoever swears by the temple swears by it and by him who dwells in it.

NIV Matthew 23:21 And he who swears by the temple swears by it and by the one who dwells in it.

NLT Matthew 23:21 And when you swear 'by the Temple,' you are swearing by it and by God, who lives in it.

YLT Matthew 23:21 and he who did swear by the sanctuary, doth swear by it, and by Him who is dwelling in it;

MIT Matthew 23:21 One who swears by the temple swears by it and the one who dwells in it.

NJB Matthew 23:21 And someone who swears by the Temple is swearing by that and by the One who dwells in it.

NRS Matthew 23:21 and whoever swears by the sanctuary, swears by it and by the one who dwells in it;

- and by: 1Ki 8:13,27 2Ch 6:2 7:2 Ps 26:8 132:13,14 Eph 2:22 Col 2:9

And whoever swears by the temple, swears both by the temple and by Him who dwells within it

Matthew 23:22 “And whoever swears by heaven, swears both by the throne of God and by Him who sits upon it.

KJV Matthew 23:22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

BGT Matthew 23:22 καὶ ὁ μὲν ὁ οὐρανὸν μὲν καὶ τὸ θεοῦ καὶ τὸ καθήμενον ἐπ' αὐτοῦ.

NET Matthew 23:22 And whoever swears by heaven swears by the throne of God and the one who sits on it.

CSB Matthew 23:22 And the one who takes an oath by heaven takes an oath by God's throne and by Him who sits on it.

ESV Matthew 23:22 And whoever swears by heaven swears by the throne of God and by him who sits upon it.

NIV Matthew 23:22 And he who swears by heaven swears by God's throne and by the one who sits on it.

NLT Matthew 23:22 And when you swear 'by heaven,' you are swearing by the throne of God and by God, who sits on the throne.

YLT Matthew 23:22 and he who did swear by the heaven, doth swear by the throne of God, and by Him who is sitting upon it.

MIT Matthew 23:22 One who swears by heaven swears by God's throne and the one who sits upon it.

NJB Matthew 23:22 And someone who swears by heaven is swearing by the throne of God and by the One who is seated there.

NRS Matthew 23:22 and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it.

- by the: Mt 5:34 Ps 11:4 Isa 66:1 Ac 7:49 Rev 4:2,3

And whoever swears by heaven, swears both by the throne of God and by Him who sits upon it

Matthew 23:23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.

KJV Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

BGT Matthew 23:23 Ο α μ ν, γραμματε ς κα Φαρισα οι ποκριτα , τι ποδεκατο τε τ δ οσμον κα τ νηθον κα τ κ μινον κα φ κατε τ βαρ τερα το ν μου, τ ν κρ σιν κα τ λεος κα τ ν π σιν· τα τα [δ] δει ποι σαι κ κε να μ φι ναι.

NET Matthew 23:23 "Woe to you, experts in the law and you Pharisees, hypocrites! You give a tenth of mint, dill, and cumin, yet you neglect what is more important in the law— justice, mercy, and faithfulness! You should have done these things without neglecting the others.

CSB Matthew 23:23 "Woe to you, scribes and Pharisees, hypocrites! You pay a tenth of mint, dill, and cumin, yet you have neglected the more important matters of the law-- justice, mercy, and faith. These things should have been done without neglecting the others.

ESV Matthew 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.

NIV Matthew 23:23 "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices--mint, dill and cummin. But you have neglected the more important matters of the law--justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.

NLT Matthew 23:23 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are careful to tithe even the tiniest income from your herb gardens, but you ignore the more important aspects of the law-- justice, mercy, and faith. You should tithe, yes, but do not neglect the more important things.

YLT Matthew 23:23 'Woe to you, Scribes and Pharisees, hypocrites! because ye give tithe of the mint, and the dill, and the cummin, and did neglect the weightier things of the Law -- the judgment, and the kindness, and the faith; these it behoved you to do, and those not to neglect.

MIT Matthew 23:23 How horrible your destiny, scholars and Pharisees—hypocrites that you are—because you tithe mint, dill, and cumin, yet you neglect the important issues of the law: justice, mercy, and faithfulness. These are the priorities of the law you should practice, while not neglecting those other elements.

NJB Matthew 23:23 'Alas for you, scribes and Pharisees, you hypocrites! You pay your tithe of mint and dill and cummin and have neglected the weightier matters of the Law-justice, mercy, good faith! These you should have practised, those not neglected.

NRS Matthew 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.

- for: Lu 11:42
- anise: Gr. [anethon <Strong's G432>.] dill. Dill is a species of plant of the pentandria digynia class, growing native in Spain and Portugal. The root is fusiform and long; stems, erect-groved, jointed, branched, and about two feet in height; leaves, doubly pinnated, sweet and odorous; flowers, flat, terminal umbels; corolla, five ovate, concave, yellow petals, with apices inflected; germen, like that of fennel; seeds, scarcely the length of a caraway seed, but broader and flatter, of a brown colour, aromatic, sweetish odour, and warmish, pungent taste.
- cummin: Gr. [kuminom <Strong's G2951>] Cummin is a plant of the same class as dill: it rises eight or ten inches on a slender round procumbent, branching stem; leaves, a dark green, narrow, linear, and pointed; flowers, purple, in numerous four rayed umbels; corolla, five unequal petals, inflected, and notched at the apex; seeds, oblong, striated, of a brown colour, strong, heavy odour, and warm, bitterish taste.
- the weightier: Mt 9:13 12:7 22:37-40 1Sa 15:22 Pr 21:3 Jer 22:15,16 Ho 6:6 Mic 6:8 Ga 5:22,23
- these: Mt 5:19,20

Woe to you, scribes ([grammateus](#)) and Pharisees ([pharisaiois](#)), hypocrites ([hupokrites](#))! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others

Matthew 23:24 “You blind guides, who strain out a gnat and swallow a camel!”

KJV Matthew 23:24 Ye blind guides, which strain at a gnat, and swallow a camel.

BGT Matthew 23:24 δηγο τυφλο , ο διϋλ ζοντες τ ν κ νωπα , τ ν δ κ μηλον καταπ νοντες.

NET Matthew 23:24 Blind guides! You strain out a gnat yet swallow a camel!

CSB Matthew 23:24 Blind guides! You strain out a gnat, yet gulp down a camel!

ESV Matthew 23:24 You blind guides, straining out a gnat and swallowing a camel!

NIV Matthew 23:24 You blind guides! You strain out a gnat but swallow a camel.

NLT Matthew 23:24 Blind guides! You strain your water so you won't accidentally swallow a gnat, but you swallow a camel!

YLT Matthew 23:24 'Blind guides! who are straining out the gnat, and the camel are swallowing.

MIT Matthew 23:24 Blind counselors that you are, you strain out the gnat (that gets in the milk) but drink down the camel.

NJB Matthew 23:24 You blind guides, straining out gnats and swallowing camels!

NRS Matthew 23:24 You blind guides! You strain out a gnat but swallow a camel!

- Mt 7:4 15:2-6 19:24 27:6-8 Lu 6:7-10 Jn 18:28,40

You blind guides, who strain out a gnat and swallow a camel

Matthew 23:25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.”

KJV Matthew 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

BGT Matthew 23:25 Ο α μ ν , γραμματε ς κα Φαρισα οι ποκριτα , τι καθα ρ ζετε τ ξωθεν το ποτη ρ ου κα τ ς παροψ δο ς , σωθεν δ γ μουςιν ξ ρπα γ ς κα κρασ α ς .

NET Matthew 23:25 "Woe to you, experts in the law and you Pharisees, hypocrites! You clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence.

CSB Matthew 23:25 "Woe to you, scribes and Pharisees, hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence!

ESV Matthew 23:25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence.

NIV Matthew 23:25 "Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence.

NLT Matthew 23:25 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are so careful to clean the outside of the cup and the dish, but inside you are filthy-- full of greed and self-indulgence!

YLT Matthew 23:25 'Woe to you, Scribes and Pharisees, hypocrites! because ye make clean the outside of the cup and the plate, and within they are full of rapine and incontinence.

MIT Matthew 23:25 How horrible your destiny, scholars and Pharisees, charlatans all, because you wash the outside of your cup and dish, but the interior remains untouched—full of plunder and greed.

NJB Matthew 23:25 'Alas for you, scribes and Pharisees, you hypocrites! You clean the outside of cup and dish and leave the inside full of extortion and intemperance.

NRS Matthew 23:25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and

of the plate, but inside they are full of greed and self-indulgence.

- for: Mt 15:19,20 Mk 7:4-13 Lu 11:39,40
- full: Isa 28:7,8

Woe to you, scribes ([grammateus](#)) and Pharisees ([pharisaioi](#)), hypocrites ([hupokrites](#))! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence

Matthew 23:26 “You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.

KJV Matthew 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

BGT Matthew 23:26 Φαρισαε τυφλ , καθ ρισον πρ τον τ ντ ς το ποτηρ ου, να γ νηται κα τ κτ ς α το καθαρ ν.

NET Matthew 23:26 Blind Pharisee! First clean the inside of the cup, so that the outside may become clean too!

CSB Matthew 23:26 Blind Pharisee! First clean the inside of the cup, so the outside of it may also become clean.

ESV Matthew 23:26 You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

NIV Matthew 23:26 Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

NLT Matthew 23:26 You blind Pharisee! First wash the inside of the cup and the dish, and then the outside will become clean, too.

YLT Matthew 23:26 'Blind Pharisee! cleanse first the inside of the cup and the plate, that the outside of them also may become clean.

MIT Matthew 23:26 Blind Pharisee, first clean the inside of your cup, so its interior may be clean as well as the outside.

NJB Matthew 23:26 Blind Pharisee! Clean the inside of cup and dish first so that it and the outside are both clean.

NRS Matthew 23:26 You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean.

- cleanse: Mt 12:33 Isa 55:7 Jer 4:14 13:27 Eze 18:31 Lu 6:45 2Co 7:1 Heb 10:22 Jas 4:8

You blind Pharisee ([pharisaioi](#)), first clean the inside of the cup and of the dish, so that the outside of it may become clean also

Matthew 23:27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness.

KJV Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

BGT Matthew 23:27 Ο α μ ν, γραμματε ς κα Φαρισα οι ποκριτα , τι παρομοι ζετε τ φοις κεκονιαμ νοις, ο τινες ξωθεν μ ν φα νονται ρα οι, σωθεν δ γ μουσιν στ ων νεκρ ν κα π σης καθαρο ας.

NET Matthew 23:27 "Woe to you, experts in the law and you Pharisees, hypocrites! You are like whitewashed tombs that look beautiful on the outside but inside are full of the bones of the dead and of everything unclean.

CSB Matthew 23:27 "Woe to you, scribes and Pharisees, hypocrites! You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of dead men's bones and every impurity.

ESV Matthew 23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness.

NIV Matthew 23:27 "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean.

NLT Matthew 23:27 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are like whitewashed tombs-- beautiful on the outside but filled on the inside with dead people's bones and all sorts of impurity.

YLT Matthew 23:27 'Woe to you, Scribes and Pharisees, hypocrites! because ye are like to whitewashed sepulchres, which outwardly indeed do appear beautiful, and within are full of bones of dead men, and of all uncleanness;

MIT Matthew 23:27 How horrible your destiny, scholars and Pharisees, imposters all. You are comparable to whitewashed tomb vaults, which externally appear to be attractive, but inside they are full of the bones of dead people and all kinds of uncleanness.

NJB Matthew 23:27 'Alas for you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs that look handsome on the outside, but inside are full of the bones of the dead and every kind of corruption.

NRS Matthew 23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth.

- like: Isa 58:1,2 Lu 11:44 Ac 23:3
- sepulchres: Nu 19:16

Woe to you, scribes ([grammateus](#)) and Pharisees ([pharisaioi](#)), hypocrites ([hupokrites](#))! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness

NET NOTE - **whitewashed tombs** - This was an idiom for hypocrisy—just as the wall was painted on the outside but something different on the inside, so this person was not what he appeared or pretended to be (for discussion of a similar metaphor, see L&N 88.234; BDAG 1010 s.v. το χος). See Deut 28:22; Ezek 13:10–16; Acts 23:3.

Matthew 23:28 "So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

KJV Matthew 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

BGT Matthew 23:28 οτως κα μες ξωθεν μ ν φα νεσθε το ς νθρ ποις δ καιοι, σωθεν δ στε μεστο ποκρ σεως κα νομ ας.

NET Matthew 23:28 In the same way, on the outside you look righteous to people, but inside you are full of hypocrisy and lawlessness.

CSB Matthew 23:28 In the same way, on the outside you seem righteous to people, but inside you are full of hypocrisy and lawlessness.

ESV Matthew 23:28 So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

NIV Matthew 23:28 In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

NLT Matthew 23:28 Outwardly you look like righteous people, but inwardly your hearts are filled with hypocrisy and lawlessness.

YLT Matthew 23:28 so also ye outwardly indeed do appear to men righteous, and within ye are full of hypocrisy and lawlessness.

MIT Matthew 23:28 In the same manner you put on a sanctimonious façade to the public, but internally you are full of hypocrisy and noncompliance to the law.

NJB Matthew 23:28 In just the same way, from the outside you look upright, but inside you are full of hypocrisy and lawlessness.

NRS Matthew 23:28 So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

- ye also: Mt 23:5 1Sa 16:7 Ps 51:6 Jer 17:9,10 Lu 16:15 Heb 4:12,13
- but: Mt 12:34,35 15:19,20 Mk 7:21-23

So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness

Matthew 23:29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,

KJV Matthew 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

BGT Matthew 23:29 Ο α μ ν, γραμματε ς κα Φαρισα οι ποκριτα , τι ο κοδομε τε το ς τ φους τ ν προφητ ν κα κοσμε τε τ μνημε α τ ν δικα ων,

NET Matthew 23:29 "Woe to you, experts in the law and you Pharisees, hypocrites! You build tombs for the prophets and decorate the graves of the righteous.

CSB Matthew 23:29 "Woe to you, scribes and Pharisees, hypocrites! You build the tombs of the prophets and decorate the monuments of the righteous,

ESV Matthew 23:29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous,

NIV Matthew 23:29 "Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous.

NLT Matthew 23:29 "What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you build tombs for the prophets your ancestors killed, and you decorate the monuments of the godly people your ancestors destroyed.

YLT Matthew 23:29 'Woe to you, Scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous,

MIT Matthew 23:29 How horrible your destiny, scholars and Pharisees—phonies all—because you construct the tombs of the prophets and beautify the monuments of the righteous.

NJB Matthew 23:29 'Alas for you, scribes and Pharisees, you hypocrites! You build the sepulchres of the prophets and decorate the tombs of the upright,

NRS Matthew 23:29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous,

- ye build: Lu 11:47,48 Ac 2:29

Woe to you, scribes ([grammateus](#)) and Pharisees ([pharisaiois](#)), hypocrites ([hupokrites](#))! For you build the tombs of the prophets and adorn the monuments of the righteous

Matthew 23:30 and say, ‘If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.’

KJV Matthew 23:30 And say, If we had been in the days of our fathers, we would not have been partakers

with them in the blood of the prophets.

BGT Matthew 23:30 καὶ λέγετε· ἐμεθὰ νταῖς μῦραις τῶν πατέρων μὴ, ὅτι νμεθὰ αὐτῶν κοινωνοὶ τῶν μαρτυρῶν προφητῶν.

NET Matthew 23:30 And you say, 'If we had lived in the days of our ancestors, we would not have participated with them in shedding the blood of the prophets.'

CSB Matthew 23:30 and you say, 'If we had lived in the days of our fathers, we wouldn't have taken part with them in shedding the prophets' blood.'

ESV Matthew 23:30 saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.'

NIV Matthew 23:30 And you say, 'If we had lived in the days of our forefathers, we would not have taken part with them in shedding the blood of the prophets.'

NLT Matthew 23:30 Then you say, 'If we had lived in the days of our ancestors, we would never have joined them in killing the prophets.'

YLT Matthew 23:30 and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

MIT Matthew 23:30 You also say: "Had we lived in the times of our ancestors, we would not have participated with them in causing the prophets to bleed.

NJB Matthew 23:30 saying, "We would never have joined in shedding the blood of the prophets, had we lived in our ancestors' day."

NRS Matthew 23:30 and you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.'

- the blood: Mt 23:34,35 21:35,36 2Ch 36:15 Jer 2:30

and say, 'If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.'

Matthew 23:31 "So you testify against yourselves, that you are sons of those who murdered the prophets.

BGT Matthew 23:31 σὺ μαρτυρεῖτε αὐτοῖς τὸ ὅτι υἱοὶ σὺν φονευστῶν τῶν προφητῶν.

NET Matthew 23:31 By saying this you testify against yourselves that you are descendants of those who murdered the prophets.

CSB Matthew 23:31 You, therefore, testify against yourselves that you are sons of those who murdered the prophets.

ESV Matthew 23:31 Thus you witness against yourselves that you are sons of those who murdered the prophets.

NIV Matthew 23:31 So you testify against yourselves that you are the descendants of those who murdered the prophets.

NLT Matthew 23:31 "But in saying that, you testify against yourselves that you are indeed the descendants of those who murdered the prophets.

YLT Matthew 23:31 So that ye testify to yourselves, that ye are sons of them who did murder the prophets;

MIT Matthew 23:31 Right there you testify against yourselves. For you have conceded you are the offspring of those who murdered the prophets,

NJB Matthew 23:31 So! Your own evidence tells against you! You are the children of those who murdered the prophets!

NRS Matthew 23:31 Thus you testify against yourselves that you are descendants of those who murdered the

prophets.

- witnesses: Jos 24:22 Job 15:5,6 Ps 64:8 Lu 19:22
- that: Ac 7:51,52 1Th 2:15,16

So you testify against yourselves, that you are sons of those who murdered the prophets

Matthew 23:32 “Fill up, then, the measure of the guilt of your fathers.

KJV Matthew 23:32 Fill ye up then the measure of your fathers.

BGT Matthew 23:32 κα με ς πληρ σατε τ μτρον τ ν πατ ρων μ ν.

NET Matthew 23:32 Fill up then the measure of your ancestors!

CSB Matthew 23:32 Fill up, then, the measure of your fathers' sins!

ESV Matthew 23:32 Fill up, then, the measure of your fathers.

NIV Matthew 23:32 Fill up, then, the measure of the sin of your forefathers!

NLT Matthew 23:32 Go ahead and finish what your ancestors started.

YLT Matthew 23:32 and ye -- ye fill up the measure of your fathers.

MIT Matthew 23:32 and you fit the profile of your fathers.

NJB Matthew 23:32 Very well then, finish off the work that your ancestors began.

NRS Matthew 23:32 Fill up, then, the measure of your ancestors.

- the measure: Ge 15:16 Nu 32:14 Zec 5:6-11

Fill up, then, the measure of the guilt of your fathers

Matthew 23:33 “You serpents, you brood of vipers, how will you escape the sentence of hell?

KJV Matthew 23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

BGT Matthew 23:33 φεις, γενν ματα χιδν ν, π ς φ γητε π τ ς κρ σεως τ ς γε ννης;

NET Matthew 23:33 You snakes, you offspring of vipers! How will you escape being condemned to hell?

CSB Matthew 23:33 "Snakes! Brood of vipers! How can you escape being condemned to hell?

ESV Matthew 23:33 You serpents, you brood of vipers, how are you to escape being sentenced to hell?

NIV Matthew 23:33 "You snakes! You brood of vipers! How will you escape being condemned to hell?

NLT Matthew 23:33 Snakes! Sons of vipers! How will you escape the judgment of hell?

YLT Matthew 23:33 'Serpents! brood of vipers! how may ye escape from the judgment of the gehenna?

MIT Matthew 23:33 Snakes! Brood of poisonous vipers! How will you escape getting what you deserve in hell?

NJB Matthew 23:33 'You serpents, brood of vipers, how can you escape being condemned to hell?

NRS Matthew 23:33 You snakes, you brood of vipers! How can you escape being sentenced to hell?

- serpents: Mt 3:7 12:34 21:34,35 Ge 3:15 Ps 58:3-5 Isa 57:3,4 Lu 3:7 Jn 8:44 2Co 11:3 Rev 12:9
- how: Mt 23:14 Heb 2:3 10:29 12:25

You serpents, you brood of vipers, how will you escape the sentence of hell

Matthew 23:34 “Therefore, **behold**, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,

KJV Matthew 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

BGT Matthew 23:34 Δι το το δο γ ποστ λλω πρ ς μ ς προφ τας κα σοφο ς κα γραμματε ς· ξ α τ ν ποκτενε τε κα σταυρ σετε κα ξ α τ ν μαστιγ σετε ν τα ς συναγωγα ς μ ν κα δι ξετε π π λεω ς ε ς π λι ν·

NET Matthew 23:34 "For this reason I am sending you prophets and wise men and experts in the law, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town,

CSB Matthew 23:34 This is why I am sending you prophets, sages, and scribes. Some of them you will kill and crucify, and some of them you will flog in your synagogues and hound from town to town.

ESV Matthew 23:34 Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town,

NIV Matthew 23:34 Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town.

NLT Matthew 23:34 "Therefore, I am sending you prophets and wise men and teachers of religious law. But you will kill some by crucifixion, and you will flog others with whips in your synagogues, chasing them from city to city.

YLT Matthew 23:34 'Because of this, lo, I send to you prophets, and wise men, and scribes, and of them ye will kill and crucify, and of them ye will scourge in your synagogues, and will pursue from city to city;

MIT Matthew 23:34 For this reason—scan the history—I am sending to you prophets, wise men, and scholars. Some of them you will murder, even crucify; some you will whip in your synagogues and chase out of town on to the next town.

NJB Matthew 23:34 This is why -- look -- I am sending you prophets and wise men and scribes; some you will slaughter and crucify, some you will scourge in your synagogues and hunt from town to town;

NRS Matthew 23:34 Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town,

- I send: Mt 10:16 28:19,20 Lu 11:49 24:47 Jn 20:21 Ac 1:8 1Co 12:3-11 Eph 4:8-12
- prophets: Ac 11:27 13:1 15:32 Rev 11:10
- and wise: Pr 11:30 1Co 2:6 3:10 Col 1:28
- scribes: Mt 13:52
- ye: Mt 10:16,17 Jn 16:2 Ac 5:40 7:51,52,58,59 9:1,2 12:2 14:19 Ac 22:19,20 2Co 11:24,25 1Th 2:16 Heb 11:37

Therefore, **behold ([idou](#)), I am sending you prophets and wise men and scribes([grammateus](#)); some of them you will kill and crucify, and some of them you will scourge in your synagogues ([synagoge](#)), and persecute from city to city**

NET NOTE - mastigoo - "of flogging as a punishment decreed by the synagogue (Dt 25:2f; s. the Mishna Tractate Sanhedrin-Makkoth, edited w. notes by SKrauss '33) w. acc. of pers. Mt 10:17; 23:34."

Matthew Henry Concise - Mt 23:34-39. Our Lord declares the miseries the inhabitants of Jerusalem were about to bring upon themselves, but he does not notice the sufferings he was to undergo. A hen gathering her chickens under her wings, is an apt emblem of the Saviour's tender love to those who trust in him, and his faithful care of them. He calls sinners to take refuge under his tender protection, keeps them safe, and nourishes them to eternal life. The present dispersion and unbelief of the Jews, and their future conversion to Christ, were here foretold. Jerusalem and her children had a large share of guilt, and their punishment has been signal. But ere long, deserved vengeance will fall on every church which is Christian in name only. In the mean time the Saviour stands ready to receive all who come to him. There is nothing between sinners and eternal happiness, but their proud and unbelieving unwillingness.

Behold ([2400](#)) **idou** is the second person singular aorist middle imperative of eidon which means to see, perceive, look at. In the NT **idou** is used as a demonstrative particle that draws attention to what follows. **Idou** in the [middle voice](#) means "you yourself

look, see, perceive!" The [aorist imperative](#) is a command emphasizing "Do it now! Don't delay!" In 2Cor 5:17 Paul uses **idou**, to get his reader's attention as he introduces the truth that the one who is now **in Christ** is a qualitatively new person. (see also notes above on "behold")

Spurgeon reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

Matthew 23:35 so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.

KJV Matthew 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

BGT Matthew 23:35 πως λθ φ μ ς π ν α μα δ καιον κχυνν μενον π τ ς γ ς π το α ματος βελ το δικα ου ως το α ματος Ζαχαρ ου υ ο Βαραχ ου, ν φονε σατε μεταξ το ναο κα το θυσιαστηρ ου.

NET Matthew 23:35 so that on you will come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar.

CSB Matthew 23:35 So all the righteous blood shed on the earth will be charged to you, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the sanctuary and the altar.

ESV Matthew 23:35 so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.

NIV Matthew 23:35 And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar.

NLT Matthew 23:35 As a result, you will be held responsible for the murder of all godly people of all time--from the murder of righteous Abel to the murder of Zechariah son of Barachiah, whom you killed in the Temple between the sanctuary and the altar.

YLT Matthew 23:35 that on you may come all the righteous blood being poured out on the earth from the blood of Abel the righteous, unto the blood of Zacharias son of Barachias, whom ye slew between the sanctuary and the altar:

MIT Matthew 23:35 Consequently, you are liable for all the blood of the righteous soaking the ground from the blood of that righteous man, Abel, to the blood of Zechariah, son of Barachiah, whom you murdered between the sanctuary and the sacrificial altar.

NJB Matthew 23:35 and so you will draw down on yourselves the blood of every upright person that has been shed on earth, from the blood of Abel the holy to the blood of Zechariah son of Barachiah whom you murdered between the sanctuary and the altar.

NRS Matthew 23:35 so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar.

- upon: Ge 9:5,6 Nu 35:33 De 21:7,8 2Ki 21:16 24:4 Isa 26:21 Jer 2:30,34 26:15,23 La 4:13,14 Rev 18:24
- the blood of righteous: Ge 4:8 Heb 11:4 12:24 1Jn 3:11,12
- unto: 2Ch 24:20-22 Zec 1:1 Lu 11:51

so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood

of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.

Matthew 23:36 “Truly I say to you, all these things will come upon this generation.

KJV Matthew 23:36 Verily I say unto you, All these things shall come upon this generation.

BGT Matthew 23:36 μ ν λ γω μ ν, ξει τα τα π ντα π τ ν γενε ν τα την.

NET Matthew 23:36 I tell you the truth, this generation will be held responsible for all these things!

CSB Matthew 23:36 I assure you: All these things will come on this generation!

ESV Matthew 23:36 Truly, I say to you, all these things will come upon this generation.

NIV Matthew 23:36 I tell you the truth, all this will come upon this generation.

NLT Matthew 23:36 I tell you the truth, this judgment will fall on this very generation.

YLT Matthew 23:36 verily I say to you, all these things shall come upon this generation.

MIT Matthew 23:36 I assure you that responsibility for all these actions will devolve to this generation.

NJB Matthew 23:36 In truth I tell you, it will all recoil on this generation.

NRS Matthew 23:36 Truly I tell you, all this will come upon this generation.

- Mt 24:34 Eze 12:21-28 Mk 13:30,31 Lu 21:32,33

Truly I say to you, all these things will come upon this generation

Matthew 23:37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.

KJV Matthew 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

BGT Matthew 23:37 ερουσαλ μ ερουσαλ μ, ποκτε νουσα το ς προφ τας κα λιθοβολο σα το ς πεσταλμ νους πρ ς α τ ν, ποσ κικ θ λησα πισυναγαγε ν τ τ κνα σου, ν τρ πον ρνικ πισυν γει τ νοσσ α α τ ς π τ ς πτ ρυγας, κα ο κ θελ σατε.

NET Matthew 23:37 "O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often I have longed to gather your children together as a hen gathers her chicks under her wings, but you would have none of it!

CSB Matthew 23:37 "Jerusalem, Jerusalem! She who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, yet you were not willing!

ESV Matthew 23:37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!

NIV Matthew 23:37 "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.

NLT Matthew 23:37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones God's messengers! How often I have wanted to gather your children together as a hen protects her chicks beneath her wings, but you wouldn't let me.

YLT Matthew 23:37 'Jerusalem, Jerusalem, that art killing the prophets, and stoning those sent unto thee, how often did I will to gather thy children together, as a hen doth gather her own chickens under the wings, and ye

did not will.

MIT Matthew 23:37 Jerusalem, Jerusalem, assassinator of the prophets and pelter of those sent there! How often I wanted to gather your children as a hen does her chicks under her wings, but you did not want that.

NJB Matthew 23:37 'Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children together, as a hen gathers her chicks under her wings, and you refused!

NRS Matthew 23:37 "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!

- Jerusalem: Jer 4:14 6:8 Lu 13:34 Rev 11:8
- thou: Mt 23:30 5:12 21:35,36 22:6 2Ch 24:21,22 Ne 9:26 Jer 2:30 26:23 Mk 12:3-6 Lu 20:11-14 Ac 7:51,52 1Th 2:15 Rev 11:7 17:6
- how: 2Ch 36:15,16 Ps 81:8-11 Jer 6:16,17 11:7,8 25:3-7 35:15 Jer 42:9-13 44:4 Zec 1:4
- even: De 32:11,12 Ru 2:12 Ps 17:8 36:7 57:1 63:7 91:4
- and ye: Mt 22:3 Pr 1:24-31 Isa 50:2 Ho 11:2,7 Lu 14:17-20 15:28 19:14-44

Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling

NET NOTE - The double use of the city's name betrays intense emotion. Although the opening address ("Jerusalem, Jerusalem") is direct (second person), the remainder of this sentence in the Greek text is third person ("who kills the prophets and stones those sent to her"). The following sentences then revert to second person ("your ... you"), so to keep all this consistent in English, the third person pronouns in the present verse were translated as second person ("you who kill ... sent to you"). **How often I have longed to gather your children.** Jesus, like a lamenting prophet, speaks for God here, who longed to care tenderly for Israel and protect her.

Matthew 23:38 "Behold, your house is being left to you desolate!"

KJV Matthew 23:38 Behold, your house is left unto you desolate.

BGT Matthew 23:38 ὁ φεται μ ν ο κος μ ν ρημος.

NET Matthew 23:38 Look, your house is left to you desolate!

CSB Matthew 23:38 See, your house is left to you desolate.

ESV Matthew 23:38 See, your house is left to you desolate.

NIV Matthew 23:38 Look, your house is left to you desolate.

NLT Matthew 23:38 And now, look, your house is abandoned and desolate.

YLT Matthew 23:38 Lo, left desolate to you is your house;

MIT Matthew 23:38 Pay attention! Your house is abandoned to you as an empty shell.

NJB Matthew 23:38 Look! Your house will be deserted,

NRS Matthew 23:38 See, your house is left to you, desolate.

- Mt 24:2 2Ch 7:20,21 Ps 69:24 Isa 64:10-12 Jer 7:9-14 Da 9:26 Zec 11:1,2,6 14:1,2 Mk 13:14 Lu 13:35 19:43,44 21:6,20,24 Ac 6:13,14

Behold (idou) your house is being left to you desolate!

Matthew 23:39 "For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

KJV Matthew 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

BGT Matthew 23:39 λ γω γ ρ μ ν, ο μ με δ ητε π ρ τι ω ς ν ε π ητε· ε λογημ νο ς ρ χ μενο ς ν ν μα τι κυ ρ ου.

NET Matthew 23:39 For I tell you, you will not see me from now until you say, 'Blessed is the one who comes in the name of the Lord!'"

CSB Matthew 23:39 For I tell you, you will never see Me again until you say, 'He who comes in the name of the Lord is the blessed One!'"

ESV Matthew 23:39 For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"

NIV Matthew 23:39 For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.' "

NLT Matthew 23:39 For I tell you this, you will never see me again until you say, 'Blessings on the one who comes in the name of the Lord!' "

YLT Matthew 23:39 for I say to you, ye may not see me henceforth, till ye may say, Blessed is he who is coming in the name of the Lord.'

MIT Matthew 23:39 For I declare to you: You will never again see me until the time you say: Blessed is he who comes in Yahveh's name.

NJB Matthew 23:39 for, I promise, you shall not see me any more until you are saying: Blessed is he who is coming in the name of the Lord!"

NRS Matthew 23:39 For I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.'"

- Ye shall not: Ho 3:4 Lu 2:26-30 10:22,23 17:22 Jn 8:21,24,56 14:9,19
- Blessed: Mt 21:9 Ps 118:26 Isa 40:9-11 Zec 12:10 Ro 11:25 2Co 3:14-18

For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD
(Ps 118:26.)