

**The Gospel According to Matthew, Chapter 23, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery.**

Jesus Warns Against Scribes and Pharisees

Mk. 12:38-40; Lk. 11:37-52, 20:45,46

23

Τότε [ὁ] Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

Then [the] Jesus spoke to the crowd and to the disciples of him

² λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
saying, Upon of the Moses seat sat down the scribes and the Pharisees.

³ πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ
All then as much as they should tell you let you do and let you give heed, according to but the
ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.
works of them not let you do; they say for and not they do.

⁴ δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων,
They tie together and burdens heavy and put on upon the shoulders of the men,
αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.
they but the finger of them not they wish to move them.

⁵ πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ
All and the works of them they do towards the to be seen by the men; they widen for the
φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,
phylacteries¹ of them and they enlarge the borders,²

⁶ φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς
they love and the first place at table in the main meals and the first seats in the
συναγωγαῖς
synagogues

⁷ καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.
and the salutations in the market-place and to be called by the men, Rabbi.

⁸ ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς
You but not may be called, Rabbi, one for is of you the teacher, all but you
ἀδελφοὶ ἐστε.
brothers are.

⁹ καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.
And father not may call of you upon the earth, one for he is of you the Father the heavenly.

¹⁰ μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ Χριστός.
Neither should you be called guides, because guide of you is one the Christ.

¹¹ ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.
He but great of you shall be of you a servant.

¹² ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινώσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν
Whoever and shall exalt himself shall be humbled, and whoever shall humble himself
ὑψωθήσεται.
shall be exalted.

1 φυλακτήρια, ου, n.n. The Jews used this word to describe small strips of parchment on which were written certain passages of the Law of Moses, Ex. 13:1-10, 11:16; Dt. 6:4-9, 11:13-21 and which they enclosed in small cases strapped to the forehead, left arm, and over the heart when they prayed. They did this to solemnly remind themselves of the duty to keep the Commandments in the heart and the head. Only here in the NT.

2 Jews had tufts or tassels hanging from the edge of their garments to remind them of the Law.

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The Hypocrisy of the Scribes and Pharisees Denounced

13 Οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν
Woe and to you scribes and Pharisees hypocrites, for you shut up the kingdom of the heavens
ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε
before the men; you for not enter nor the entering you permit
εἰσελθεῖν.
to go in.

The majority of early MSS omit verse 14 but it is written in certain Syriac, Coptic, Old Latin, the Vulgate and was quoted by Origen (2nd - 3rd Cs), Hilary (4th C.), Chrysostom (4th - 5th Cs), and is recorded in the Diatessaron of Tatian (2nd C.). It is unlikely to be original since it breaks the pattern of 'seven', so characteristic of Matthew. The verse is paralleled in Mk. 12:40 and Lk. 20:47.

οἱ κατασθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι
λήμψονται περισσότερον κρίμα.

Mk. 12:40 *and who swallow up the property of widows and then mask their wickedness by making long prayers: these men will receive far heavier punishment."*

Lk. 20:47 *who swallow up the property of widows and mask their wickedness by making long prayers. They will be punished far more severely than others."* (Weymouth)

15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν
Woe to you, scribes and Pharisees hypocrites, for you go round the sea and the
ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν
dry places to make one proselyte, and whenever he should become you make him a son
γεέννης διπλότερον ὑμῶν.
of Gehenna two times more *than* you.

16 Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες, "Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν
Woe to you, guides blind the saying, Whoever should swear by the sanctuary, no thing
ἔστιν· ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.
it is; whoever should swear by the gold of the sanctuary, he has to pay.

17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν;
Dull and blind, which for great is, the gold or the sanctuary the sanctifying the gold?

18 καὶ ὅς ἂν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμόση ἐν τῷ
And whoever should swear by the altar, no thing it is; whoever but should swear by the
δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.
gift the upon it he is a debtor.

19 τυφλοί, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;
Blind, which for great, the gift or the altar the sanctifying the gift?

20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
He then swearing by the altar swears by it and by all the atop of it;

21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν,
and he swearing by the sanctuary swears by it and by the *One* dwelling in it.

22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ
And he swearing by the heaven swears by the throne of the God and by the *One* having sat
ἐπάνω αὐτοῦ.
upon of it.

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²³ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος anise³ and the cummin⁴ and neglected the weighty of the Law, the judgment and the mercy καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ ἀφεῖναι.
and the faith, these things but it was necessary to do and those not to neglect.

²⁴ ὁδηγοὶ τυφλοὶ, διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
Ο guides blind, straining off⁵ the gnat⁶, the but camel gulping down.

²⁵ Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.
Woe to you scribes and Pharisees hypocrites, for you cleanse the outside of the cup and of the side-dish, within but they are full from of rapacity and lack of self control.

²⁶ Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, [καὶ τῆς παροψίδος] ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.
Pharisees blind, let you cleanse first the inside of the cup, [and of the side-dish] that may become also the outside of it clean.

²⁷ Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιναμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.
Woe to you scribes and Pharisees hypocrites, for you are much like⁷ graves having been whitened over, whichever outwardly indeed appear beautiful, within but they are full of bones of dead and of all uncleanliness.

²⁸ οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.
In this way also you outwardly indeed you appear to the men righteous, within but you are you are full of hypocrisy and lawlessness.

²⁹ Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
Woe to you scribes and Pharisees hypocrites, for you build the tombs of the prophets and adorn the memorials of the righteous,

³⁰ καὶ λέγετε, Εἰ ἦμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.
and I say, If we had been in the days of the fathers of us, not would we have been of them partners in the blood of the prophets.

³¹ ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας.
So then you attest to yourselves that sons you are of the having murdered the prophets.

³² καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
And you let you fulfil the measure of the fathers of you.

3 ἄνηθον, n.n. anise, dill, - only here in the NT.

4 κύμινον, n.n., cummin, - here only in the NT.

5 διυλίζοντες, v., strain off, filter out, present, active, participle, - only here in the NT.

6 κώνωπα, n.m., gnat, mosquito, - only here in the NT.

7 παρομοιάζετε, v., resemble, be much like, present, active, indicative, - only here in the NT.

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³³ ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
Serpents progeny of vipers, how may you flee from of the judgment of the Gehenna?

³⁴ Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς
On account of this behold I I send unto you prophets and learned
καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν
and scribes, from of them you will kill and you will crucify, and from of them you will flog in
ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
the synagogues of you and you will hunt from city to city;

³⁵ ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ
thus may come upon you all blood righteous being shed forth upon the earth from of the
αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε
blood of Abel the righteous until the blood of Zacharias son of Barachias,⁸ whom you murdered
μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.
between the sanctuary and the altar.

³⁶ ἀμὴν λέγω ὑμῖν, ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.
Truly I tell you, will come all these things upon the generation this.

The Fate of Jerusalem

Lk. 13:34,35.

³⁷ Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
O Jerusalem Jerusalem, the slaying the prophets and stoning the
ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
having been sent unto her, how many times did I wish to gather together the children of you,
ὄν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία [αὐτῆς] ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
like as a hen brings together the brood⁹ [of her] under the wings, and not did you choose.

³⁸ ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.

Behold is abandoned to you the house of you.

³⁹ λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε,
I tell for you, certainly not me you may see from now until you should say,

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Blessed the coming in name of Lord.

⁸ **Abel** was the first martyr, as he was the first of our race to die. **Barachias or Berechiah**, whom Jehovah hath blessed, father of the prophet Zechariah (Zac 1:1, Zac 1:7; Mat 23:35). The first and last martyrs of the OT – 2 Chronicles 24:20-22

⁹ νοσσία, n.n. a nestling, chicken, pl. brood, - only here in the NT.