

Matthew 23

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 |

Text

Greek

	Τότε ὁ greek The definite article Ἰησοῦς ἐλάλησεν τοῖς greek The definite article ὄχλοις καὶ greek Meaning * And * Also * Both * Even * Too * So 1 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τοῖς greek The definite article μαθηταῖς αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
	λέγων, ἐπὶ τῇς greek The definite article Μωϋσέως καθέδρας ἐκάθισαν οἱ greek The definite article γραμματεῖς καὶ 2 greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἱ greek The definite article Φαρισαῖοι.

	πάντα plugin-autotooltip__default plugin-autotooltip_big πᾶς
	greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 οὐκ ἔστιν εἰπῶσιν ὑμῖν ποιήσατε plugin-autotooltip__default plugin-autotooltip_big ποιεῖω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form καί plugin-autotooltip__default plugin-autotooltip_big καί
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3	greek The definite article ἔργα αὐτῶν plugin-autotooltip__default plugin-autotooltip_big αὐτός
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	δεσμεύουσιν δεplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. φορτία βαρέα καιplugin-autotooltip__default plugin-autotooltip_bigκαι greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπιτιθέασιν ἐπὶ τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὧμους τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀνθρώπων, αὐτοὶplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. <td>4</td> <td> Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) δεplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δακτύλῳ αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐ θέλουσιν κινήσαι αὐτά.plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) </td>	4	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) δεplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δακτύλῳ αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐ θέλουσιν κινήσαι αὐτά.plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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	πάντα plugin-autotooltip__default plugin-autotooltip_bigπᾶς
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5	Present tense Person Greek Form πρός plugin-autotooltip__default plugin-autotooltip_bigπρός
	greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article θεοὶ τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article ἄνθρωποι· πλάτουνουσιν γὰρ τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ
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	ὅμως δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. μή κληθήτε, ῥαββεί, εἰςplugin-autotooltip__default plugin-autotooltip_bigεἰς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἷς is the cardinal number (“one”). Sometimes it functions as a indefinitely pronoun (“someone” or “a certain one”). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 γάρ ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὕμῶν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek 8The definite article διδάσκαλος, πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 δὲplugin-autotooltip__default plugin-autotooltip_bigὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὅμως ἀδελφοί ἐστε.plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γῆςplugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 εἰςplugin-autotooltip__default plugin-autotooltip_bigεἰς 9 gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἷς is the cardinal number (“one”). Sometimes it functions as a indefinitely pronoun (“someone” or “a certain one”). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 γάρ ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὕμῶν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πατὴρ ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὐράνιος.
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	μηδὲ κληθήτε καθηγῆταί, ὅτι καθηγῆτῆς ὑμῶν ἐστίνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. εἶςplugin-autotooltip__default plugin-autotooltip_bigεἷς gree Meaning: 10 * One * First * One thing * Alone * Individual * One ma * Someone εἷς is the cardinal number (“one”). Sometimes it functions as a indefinitely pronoun (“someone” or “a certain one”). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Χριστός.plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.
	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek 11 δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. μεῖζων ὑμῶν ἐστὶplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὑμῶν διάκονος.
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13	Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 ἐμπροσθεν τῶν plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ plugin-autotooltip__default plugin-autotooltip_bigοὐδέ greek Meaning * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 τοὺς plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article εἰσερχομένους ἀφίετε εἰσελθεῖν.
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15	οὐαὶ ὑμῖν, γραμματεῖς καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν autotooltip_big0 greek The definite article θάλασσαν καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὴν autotooltip_big0 greek The definite article ξηρὰν ποιῆσαι autotooltip_bignoιέω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ἔνα bigεῖς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἷς is the cardinal number (“one”). Sometimes it functions as a indefinitely pronoun (“someone” or “a certain one”). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 προσῆλτον, καὶ autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὅταν γένηται, autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ποιεῖτε autotooltip_bignoιέω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form αὐτὸν bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) υἱὸν γεέννης διπλότερον ὑμῶν.
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	οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἵ greek The definite article λέγοντες· ὃς ἂν ὁμώσῃ ἐν greek Preposition meaning “in”. τῷ greek The definite article ναῶ, οὐδέν ἐστιν· greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). 16 It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὃς ὅ autotooltip__default plugin-autotooltip_bigδε greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἂν ὁμώσῃ ἐν greek Preposition meaning “in”. τῷ greek The definite article χρυσῷ τοῦ greek The definite article ναοῦ ὀφείλει. μωροὶ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τυφλοί, τίς γὰρ μειζῶν ἐστίν, autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). 17 It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁ plugin-autotooltip__default plugin-autotooltip_bigό greek The definite article χρυσός ἢ ὁ greek The definite article ναός ὁ greek The definite article ἀγιάσας τὸν greek The definite article χρυσόν;
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	τυφλοί, τί γὰρ μεῖζον, τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δῶρον ἢ τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek
19	The definite article θυσιαστήριον τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀγιάζον τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δῶρον;

ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article	ὁὖν ὁμόςας ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν
greek	
Preposition meaning “in”.	τῷplugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
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* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
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greek	
The definite article	ἐπάνω αὐτοῦ·plugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)	

	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁμόςας ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ναὶ ὁμνύει ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning
21	* He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κατοικοῦντι αὐτόν · plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὅ plugin-autotooltip__default plugin-autotooltip_bigὅ
	greek
	The definite article ὁμόςας ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν
	greek
	Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigτῷ
	greek
	The definite article οὐρανῷ plugin-autotooltip__default plugin-autotooltip_bigοὐρανός
	Meaning:
	* The sky * Air * Heaven or heavens
	278 occurrences in the New Testament.
	Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 ὁμνύει ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν
	greek
	Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigτῷ
	greek
22	The definite article θρόνῳ τοῦ plugin-autotooltip__default plugin-autotooltip_bigτοῦ
	greek
	The definite article θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεός
	greek
	Masculine noun meaning:
	* A god or goddess * God καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν
	greek
	Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigτῷ
	greek
	The definite article καθήμενῳ ἐπάνω αὐτοῦ. plugin-autotooltip__default plugin-autotooltip_bigαὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

οὐαὶ ὑμῖν, γραμματεῖς καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ

greek

The definite article ἡδύοσμον καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸ

greek

The definite article ᾄνηθον καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸ

greek

The definite article κύμινον, καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀφήκατε τὰ

greek

The definite article βαρύτερα τοῦ

23

greek

The definite article νόμου, τὴν

greek

The definite article κρίσιν καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸ

greek

The definite article ἔλεος καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὴν

greek

The definite article πίστιν· ταῦτα οὗτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἔδει ποιῆσαι

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form κάκεινα μὴ ἀφεῖναι.

	ὁδηγοὶ τυφλοί, οἱ greek The definite article δὴ ὠλίζοντες τὸν greek The definite article κὼν ωπα τὴν greek The definite article δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κάμηλον καταπίνοντες.
24	οὐαὶ ὑμῖν, γραμματεῖς καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ greek The definite article ἐξ ωθεν τοῦ greek The definite article ποτηρίου καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τῆς greek The definite article παροψίδος, ἔσωθεν δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. γέμουσιν ἐξ ἀρπαγῆς καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀκρασίας.
26	Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ greek The definite article ἐντὸς τοῦ greek The definite article ποτηρίου, ἵνα γένηται greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸ greek The definite article ἐκτὸς αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καθαρόν.

	οὐαὶ ὑμῖν, γραμματεῖς καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. γέμουσιν ὁστέων νεκρῶν καὶ greek
27	Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πάσης greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἀκαθαρσίας, οὕτως καὶ
	οὕτως καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς greek The definite article ἀνθρώποις δίκαιοι, ἔσωθεν δὲ greek
28	δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἔστε greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. μεστοὶ ὑποκρίσεως καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀνομίας.

	οὐαὶ ὑμῖν, γραμματεῖς καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς greek The definite article τάφους τῶν greek 29The definite article προφητῶν καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κοσμεῖτε τὰ greek The definite article μνημεῖα τῶν greek The definite article δικαίων,
	καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” λέγετε· εἰ ἡμεθα greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐν greek Preposition meaning “in”. ταῖς greek The definite article ἡμέραις τῶν greek 30The definite article πατέρων ἡμῶν, οὐκ ἂν ἡμεθα greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. κοινωνοὶ αὐτῶν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐν greek Preposition meaning “in”. τῷ greek The definite article αἵματι τῶν greek The definite article προφητῶν.

31	ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἔστε greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τῶν greek The definite article φονευσάντων τοὺς greek The definite article προφήτας.
32	καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” greek The definite article μέτρον τῶν greek The definite article πατέρων ὑμῶν.
33	ὁφείετε, γεννήματα ἔχιδνών, πῶς φύγητε ἀπὸ τῆς greek The definite article κρίσεως τῆς greek The definite article γέννησης;

διὰ	plugin-autotooltip__default plugin-autotooltip_bigδιὰ
greek	
Meaning:	
* Through * Because * On account of	
Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.	
When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17	
τοῦτο	plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19	
ἰδοὺ ἐγὼ ἀποστέλλω	πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ὑμᾶς προφήτας καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” σοφούς καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γραμματεῖς· ἐξ αὐτῶν	plugin-autotooltip__default plugin-autotooltip_bigαὐτός
34	
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀποκτενεῖτε καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” σταυρώσετε, καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐξ αὐτῶν	plugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) μαστιγώσετε ἐν	plugin-autotooltip__default plugin-autotooltip_bigἐν
greek	
Preposition meaning “in”. ταῖς	plugin-autotooltip__default plugin-autotooltip_bigὀ
greek	
The definite article συναγωγαῖς ὑμῶν καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” διώξετε ἀπὸ πόλεως εἰς πόλιν·	

	ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article γῆς plugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words "ground", "geometry" and "geology". It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 ἀπὸ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article αἵματος Ἀβελ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article δίκαιου ἕως τοῦ plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μετὰξὺ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article ναοῦ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τοῦ plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article θυσαστηρίου.
35	ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 πάντα plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἐπὶ τὴν plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article γενεὰν ταύτην. plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19
36	

	Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ greek The definite article ἀποκτείνουσα τοὺς greek The definite article προφήτας καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” λιθοβολοῦσα τοὺς greek The definite article ἀπεσταλμένους πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτήν, greek 37 Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ greek The definite article τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ greek The definite article νοσσία αὐτῆς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὑπὸ τὰς greek The definite article πτέρυγας, καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐκ ἠθελήσατε.
	ἰδοὺ ἀφίεται ὑμῖν ὁ 38 greek The definite article οἶκος ὑμῶν ἔρημος.
	λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ’ ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ greek 39 The definite article ἐρχόμενος ἐν greek Preposition meaning “in”. ὀνόματι κυρίου.

ESV

1	Then Jesus said to the crowds and to his disciples,
2	“The scribes and the Pharisees sit on Moses' seat,
3	so practice and observe whatever they tell you- but not what they do. For they preach, but do not practice.

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.
5	They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long,
6	and they love the place of honor at feasts and the best seats in the synagogues
7	and greetings in the marketplaces and being called rabbi by others.
8	But you are not to be called rabbi, for you have one teacher, and you are all brothers.
9	And call no man your father on earth, for you have one Father, who is in heaven.
10	Neither be called instructors, for you have one instructor, the Christ.
11	The greatest among you shall be your servant.
12	Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.
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.
14	
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.
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.'
17	You blind fools! For which is greater, the gold or the temple that has made the gold sacred?
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.'
19	You blind men! For which is greater, the gift or the altar that makes the gift sacred?
20	So whoever swears by the altar swears by it and by everything on it.
21	And whoever swears by the temple swears by it and by him who dwells in it.
22	And whoever swears by heaven swears by the throne of God and by him who sits upon it.
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.
24	You blind guides, straining out a gnat and swallowing a camel!
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.
26	You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.
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.
28	So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.
29	"Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous,
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.'
31	Thus you witness against yourselves that you are sons of those who murdered the prophets.
32	Fill up, then, the measure of your fathers.
33	You serpents, you brood of vipers, how are you to escape being sentenced to hell?
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,

35	so that on you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.
36	Truly, I say to you, all these things will come upon this generation.
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 would not!
38	See, your house is left to you desolate.
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

1	Then Jesus said to the crowds and to his disciples:
2	"The teachers of the law and the Pharisees sit in Moses' seat.
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.
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.
5	"Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long;
6	they love the place of honor at banquets and the most important seats in the synagogues;
7	they love to be greeted in the marketplaces and to have men call them 'Rabbi.'
8	"But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers.
9	And do not call anyone on earth 'father,' for you have one Father, and he is in heaven.
10	Nor are you to be called 'teacher,' for you have one Teacher, the Christ.
11	The greatest among you will be your servant.
12	For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.
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.
14	See Footnote
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.
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.'
17	You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?
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.'
19	You blind men! Which is greater: the gift, or the altar that makes the gift sacred?
20	Therefore, he who swears by the altar swears by it and by everything on it.
21	And he who swears by the temple swears by it and by the one who dwells in it.
22	And he who swears by heaven swears by God's throne and by the one who sits on it.
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.
24	You blind guides! You strain out a gnat but swallow a camel.
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.

26	Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.
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.
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.
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.
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.'
31	So you testify against yourselves that you are the descendants of those who murdered the prophets.
32	Fill up, then, the measure of the sin of your forefathers!
33	"You snakes! You brood of vipers! How will you escape being condemned to hell?
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.
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 Berekiah, whom you murdered between the temple and the altar.
36	I tell you the truth, all this will come upon this generation.
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.
38	Look, your house is left to you desolate.
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

1	Then Jesus said to the crowds and to his disciples,
2	"The teachers of religious law and the Pharisees are the official interpreters of the law of Moses.
3	So practice and obey whatever they tell you, but don't follow their example. For they don't practice what they teach.
4	They crush people with impossible religious demands and never lift a finger to ease the burden.
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.
6	And they love to sit at the head table at banquets and in the seats of honor in the synagogues.
7	They love to receive respectful greetings as they walk in the marketplaces, and to be called 'Rabbi.'
8	"Don't let anyone call you 'Rabbi,' for you have only one teacher, and all of you are equal as brothers and sisters.
9	And don't address anyone here on earth as 'Father,' for only God in heaven is your spiritual Father.
10	And don't let anyone call you 'Teacher,' for you have only one teacher, the Messiah.
11	The greatest among you must be a servant.
12	But those who exalt themselves will be humbled, and those who humble themselves will be exalted.
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	
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!
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.'
17	Blind fools! Which is more important- the gold or the Temple that makes the gold sacred?
18	And you say that to swear 'by the altar' is not binding, but to swear 'by the gifts on the altar' is binding.
19	How blind! For which is more important- the gift on the altar or the altar that makes the gift sacred?
20	When you swear 'by the altar,' you are swearing by it and by everything on it.
21	And when you swear 'by the Temple,' you are swearing by it and by God, who lives in it.
22	And when you swear 'by heaven,' you are swearing by the throne of God and by God, who sits on the throne.
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.
24	Blind guides! You strain your water so you won't accidentally swallow a gnat, but you swallow a camel!
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!
26	You blind Pharisee! First wash the inside of the cup and the dish, and then the outside will become clean, too.
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.
28	Outwardly you look like righteous people, but inwardly your hearts are filled with hypocrisy and lawlessness.
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.
30	Then you say, 'If we had lived in the days of our ancestors, we would never have joined them in killing the prophets.'
31	"But in saying that, you testify against yourselves that you are indeed the descendants of those who murdered the prophets.
32	Go ahead and finish what your ancestors started.
33	Snakes! Sons of vipers! How will you escape the judgment of hell?
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.
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.
36	I tell you the truth, this judgment will fall on this very generation.
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.
38	And now, look, your house is abandoned and desolate.

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!' "
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KJV

1	Then spake Jesus to the multitude, and to his disciples,
2	Saying, The scribes and the Pharisees sit in Moses' seat:
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.
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.
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,
6	And love the uppermost rooms at feasts, and the chief seats in the synagogues,
7	And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8	But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
9	And call no man your father upon the earth: for one is your Father, which is in heaven.
10	Neither be ye called masters: for one is your Master, even Christ.
11	But he that is greatest among you shall be your servant.
12	And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
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.
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.
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.
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!
17	Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
18	And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
19	Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
20	Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
21	And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
22	And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
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.
24	Ye blind guides, which strain at a gnat, and swallow a camel.
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.
26	Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
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.
28	Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29	Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
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.
31	Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
32	Fill ye up then the measure of your fathers.
33	Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
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:
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.
36	Verily I say unto you, All these things shall come upon this generation.
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!
38	Behold, your house is left unto you desolate.
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.

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