

Matthew 19

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](#)

Text

[Greek](#)

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” ἐγένετοplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (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 ὅτε ἐπέλεσεν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰησοῦς τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article λόγουςplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought	1 Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... τούτους,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 μετῆρεν ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Γαλιλαίας καὶplugin-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” ἦλθεν εἰς τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὄρια τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰουδαίας πέραν τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰορδάνου.
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2	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὅχλοι πολλοί, καὶplugin-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” ἐθεράπευσεν αὐτούςplugin-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) ἐκεῖ.

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	ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δέ plugin-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. ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ποιήσας plugin-autotooltip__default plugin-autotooltip_bigποιέω 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 ἀπ’ ἀρχῆς plugin-autotooltip__default plugin-autotooltip_bigἀρχή greek Meaning: * Beginning * First * Elementary * Rulers, rule, domain 4 Noun, feminine (first declension) Occurs 56 times in the New Testament, consistently conveying the idea of primacy - whether temporal (i.e. the start, e.g. John 1:1) or causal (i.e. the source) or governmental (i.e. the ruler, e.g. Ephesians 6:12 ἄρσεν 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” θῆλυ ἐποίησεν plugin-autotooltip__default plugin-autotooltip_bigποιέω 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 αὐτούς; 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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	ὥστε οὐκέτι εἰσὶνplugin-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. δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ
6	greek The definite article θεὸςplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God συνέζησεν ἄνθρωπος μὴ χωριζέτω.
	λέγουσιν αὐτῷ·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) τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίονplugin-autotooltip__default plugin-autotooltip_bigβιβλίον
7	Means book, scroll or document. Noun, neuter. Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίῳ ἀποστασίου καὶplugin-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” ἀπολύσαι;

	λέγει αὐτοῖς·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) ὅτι Μωϋσῆς πρὸςplugin-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... τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰςplugin-autotooltip__default plugin-autotooltip_bigὸ
8	greek The definite article γυναῖκας ὑμῶν· ἀπ’ ἀρχῆςplugin-autotooltip__default plugin-autotooltip_bigἀρχή greek Meaning: * Beginning * First * Elementary * Rulers, rule, domain Noun, feminine (first declension) Occurs 56 times in the New Testament, consistently conveying the idea of primacy - whether temporal (i.e. the start, e.g. John 1:1) or causal (i.e. the source) or governmental (i.e. the ruler, e.g. Ephesians 6:12 ὅτιplugin-autotooltip__default plugin-autotooltip_bigὅ greek ὅτι 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. οὐ γέγονενplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (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 οὕτως.

	λέγω δεplugin-autotooltip__default plugin-autotooltip_bigδε greek δε 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. ὑμῖν ὅτι δες ἂν ἀπολύση τήνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γυναῖκα αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning 9 * 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) μή ἐπὶ πορνείᾳ καὶplugin-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” γαμήση ἄλλην, μοιχᾶται.
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	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek ὁέ 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. εἶπεν αὐτοῖς·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) οὐ πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament
11	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 χωροῦσιν τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article λόγονplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... τοὔτον,plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοὔτο 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 ἀλλ’ οἷς δέδοται.

	εἰς 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. γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, 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” εἰς 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. εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀνθρώπων, 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” εἰς plugin-autotooltip__default plugin-autotooltip_bigεἰμί
12	εἰς 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. εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς 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 τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βασιλείαν τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὐρανῶν. 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 ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δυνάμενος χωρεῖν χωρεῖτω.

	Τότε προσηνέχθησαν αὐτῷ 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) παιδία, ἵνα τὰς greek The definite article χεῖρας ἐπιθῇ αὐτοῖς 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
13	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” προσεύξεται· οἱ 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. μαθηταὶ ἐπετίμησαν αὐτοῖς. 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)

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek ὁέ 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. Ἰησοῦς εἶπεν αὐτοῖς·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) ἔφθετε τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article παῖδιά καὶplugin-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” μὴ κωλύετε αὐτὰplugin-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>14</td> <td> Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐλθεῖν 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... ἐμὲ· τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γὰρ τοιούτων ἐστὶνplugin-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. ἦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βασιλεία τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὐρανῶν·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 </td>	14	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐλθεῖν 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... ἐμὲ· τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γὰρ τοιούτων ἐστὶνplugin-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. ἦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βασιλεία τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὐρανῶν·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
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	καὶ plugin-autotooltip__default plugin-autotooltip_big καί 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” ἐπιθεὶς τὰςplugin-autotooltip__default plugin-autotooltip_big ο
15	greek The definite article χείρας αὐτοῖςplugin-autotooltip__default plugin-autotooltip_big αὐτός 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) ἐπορεύθη ἐκεῖθεν.
16	καὶ plugin-autotooltip__default plugin-autotooltip_big καί 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” ἰδοὺ εἷς προσελθὼν αὐτῷplugin-autotooltip__default plugin-autotooltip_big αὐτός 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) εἶπεν· διδάσκαλε, τί ἀγαθὸν ποιήσωplugin-autotooltip__default plugin-autotooltip_big ποιέω 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 ἵνα σχῶ ζωὴν αἰώνιον;

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article 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. εἶπεν αὐτῷ,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) τί με ἐρωτᾷς περὶ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek
17	The definite article ἀγαθοῦ; εἷς ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἷς greek εἶμι 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 εἶμι is the word for am and ἦν is the word for was, e.g. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀγαθός. εἰ 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. θέλεις εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ζῶν εἰσελθεῖν, τήρῃσον τὰςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐντολάς.
18	ποίας; φησὶν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article 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. Ἰησοῦς εἶπεν· τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις,

	τίμα τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πατέρα καίplugin-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” τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ
19	greek The definite article μητέρα, καί,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” ἀγαπήσεις τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πλησίον σου ὡς σεαυτόν.
	λέγει αὐτῷplugin-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) ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νεανίσκος· πάνταplugin-autotooltip__default plugin-autotooltip_bigπάντας greek Meaning
20	* All * Every * The whole Adjective. Usage in the New Testament The sense of πάντας 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 ταῦταplugin-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 ἐφύλαξα· τί ἔτι ὑστερῶ;

	ἑφ᾽ αὐτῷplugin-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) ὃplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἡσοῦς, εἰ θέλεις τέλειος εἶναι,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. ὕπαγε πώλησόν σου τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὡπάρχοντα καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 21 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὃς πτωχοῖς, καὶplugin-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” ἔξεις θησαυρὸν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. οὐρανοῖς,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 καὶplugin-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” δεῦρο ἀκολουθεῖ μοι.
22	ἀκούσας δὲplugin-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. ὃplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νεανίσκος ἀπῆλθεν λυπούμενος· ἦνplugin-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. γὰρ ἔχων κτήματα πολλά.

	ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article 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. Ἰησοῦς εἶπεν τοῖςplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article μαθηταῖς αὐτοῦ·plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same
23	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article βασιλείαν τῶνplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article οὐρανῶν·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
	πάνιν 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. λέγω ὑμῖν ὅτι εὐκοπώτερόν 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. κάμηλον διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of
24	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 τροπήματος ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article βασιλείαν τῶνplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article οὐρανῶν·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

	ἀκούσαντες δὲplugin-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. οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μαθηταὶ ἐξεπλήρουντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι;
25	ἐμβλέψας δὲplugin-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. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰησοῦς εἶπεν αὐτοῖς·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) παρὰ ἄνθρωποις τοῦτοplugin-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 ἀδύνατόν ἐστιν,plugin-autotooltip__default plugin-autotooltip_bigεἰμί
26	εἰμί 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. παρὰ δὲplugin-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. θεῶςplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God δυνατά 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

	Τότε ἀποκριθεὶς ὁ greek The definite article Πέτρος εἶπεν αὐτῷ·αὐτός 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) ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα greek Meaning * All * Every * The whole
27	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 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" ἡκολουθήσαμέν σοι· τί ἄρα ἔσται 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. ἡμῖν;

plugin-autotooltip	default	plugin-autotooltip	big
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greek

The definite article δὲ plugin-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. **Ἰησοῦς εἶπεν αὐτοῖς**-plugin-autotooltip default plugin-autotooltip bigαὐτοῖς

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)
plugin-autotooltip__default	plugin-autotooltip__big0			ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ	

greek

The definite article **ἀκολουθήσαντές μοι, ἐν**plugin-autotooltip default plugin-autotooltip bigἐν

greek

Preposition meaning “in”. `plugin-autotooltip` `default` `plugin-autotooltip` `big`

greek

The definite article **παλιγγενεσία**, όταν καθίση default plugin-autotooltip_big

greek

The definite article **ὁ** **τὸ** plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

²⁸ The definite article *ἀνθρώπου ἐπὶ θρόνου δόξης 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)
αὐτοτόλιπ	bigκαί			καθ(σεσθε καί	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” αὐτοί 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)
plugin-autotooltip default plugin-autotooltip	bigô		ἐπὶ δώδεκα θρόνους κρίνοντες τὰς	plugin-autotooltip

greek

The definite article δώδεκα φυλάς τοῦ

greek

The definite article ἡσραήλ.

	καὶplugin-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” πᾶςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. 29 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 ὅστις ἀφῆκεν ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας ἕνεκα τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐμοῦ ὀνόματος, πολλαπλασίονα λήμψεται καὶplugin-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” ζῶν αἰῶνιον κληρονομήσει.
30	πολλοὶ 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. ἔσονταιplugin-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. πρῶτοι ἔσχατοι καὶplugin-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” ἔσχατοι πρῶτοι.

ESV

1	Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan.
2	And large crowds followed him, and he healed them there.
3	And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one's wife for any cause?”
4	He answered, “Have you not read that he who created them from the beginning made them male and female,
5	and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh'?
6	So they are no longer two but one flesh. What therefore God has joined together, let not man separate.”
7	They said to him, “Why then did Moses command one to give a certificate of divorce and to send her away?”

8	He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.
9	And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery."
10	The disciples said to him, "If such is the case of a man with his wife, it is better not to marry."
11	But he said to them, "Not everyone can receive this saying, but only those to whom it is given.
12	For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it."
13	Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people,
14	but Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven."
15	And he laid his hands on them and went away.
16	And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?"
17	And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments."
18	He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,
19	Honor your father and mother, and, You shall love your neighbor as yourself."
20	The young man said to him, "All these I have kept. What do I still lack?"
21	Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."
22	When the young man heard this he went away sorrowful, for he had great possessions.
23	And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven.
24	Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."
25	When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?"
26	But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."
27	Then Peter said in reply, "See, we have left everything and followed you. What then will we have?"
28	Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.
29	And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life.
30	But many who are first will be last, and the last first.

NIV

1	When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan.
2	Large crowds followed him, and he healed them there.
3	Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?"
4	"Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,'

5	and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?
6	So they are no longer two, but one. Therefore what God has joined together, let man not separate."
7	"Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?"
8	Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.
9	I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."
10	The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry."
11	Jesus replied, "Not everyone can accept this word, but only those to whom it has been given.
12	For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it."
13	Then little children were brought to Jesus for him to place his hands on them and pray for them. But the disciples rebuked those who brought them.
14	Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these."
15	When he had placed his hands on them, he went on from there.
16	Now a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"
17	"Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the commandments."
18	"Which ones?" the man inquired.
19	Jesus replied, "'Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother,' and 'love your neighbor as yourself.'"
20	"All these I have kept," the young man said. "What do I still lack?"
21	Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."
22	When the young man heard this, he went away sad, because he had great wealth.
23	Then Jesus said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven.
24	Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."
25	When the disciples heard this, they were greatly astonished and asked, "Who then can be saved?"
26	Jesus looked at them and said, "With man this is impossible, but with God all things are possible."
27	Peter answered him, "We have left everything to follow you! What then will there be for us?"
28	Jesus said to them, "I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.
29	And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life.
30	But many who are first will be last, and many who are last will be first.

NLT

1	When Jesus had finished saying these things, he left Galilee and went down to the region of Judea east of the Jordan River.
2	Large crowds followed him there, and he healed their sick.

3	Some Pharisees came and tried to trap him with this question: "Should a man be allowed to divorce his wife for just any reason?"
4	"Haven't you read the Scriptures?" Jesus replied. "They record that from the beginning 'God made them male and female.'
5	And he said, 'This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.'
6	Since they are no longer two but one, let no one split apart what God has joined together."
7	"Then why did Moses say in the law that a man could give his wife a written notice of divorce and send her away?" they asked.
8	Jesus replied, "Moses permitted divorce only as a concession to your hard hearts, but it was not what God had originally intended.
9	And I tell you this, whoever divorces his wife and marries someone else commits adultery- unless his wife has been unfaithful. "
10	Jesus' disciples then said to him, "If this is the case, it is better not to marry!"
11	"Not everyone can accept this statement," Jesus said. "Only those whom God helps.
12	Some are born as eunuchs, some have been made eunuchs by others, and some choose not to marry for the sake of the Kingdom of Heaven. Let anyone accept this who can."
13	One day some parents brought their children to Jesus so he could lay his hands on them and pray for them. But the disciples scolded the parents for bothering him.
14	But Jesus said, "Let the children come to me. Don't stop them! For the Kingdom of Heaven belongs to those who are like these children."
15	And he placed his hands on their heads and blessed them before he left.
16	Someone came to Jesus with this question: "Teacher, what good deed must I do to have eternal life?"
17	"Why ask me about what is good?" Jesus replied. "There is only One who is good. But to answer your question- if you want to receive eternal life, keep the commandments."
18	"Which ones?" the man asked. And Jesus replied: " 'You must not murder. You must not commit adultery. You must not steal. You must not testify falsely.
19	Honor your father and mother. Love your neighbor as yourself.' "
20	"I've obeyed all these commandments," the young man replied. "What else must I do?"
21	Jesus told him, "If you want to be perfect, go and sell all your possessions and give the money to the poor, and you will have treasure in heaven. Then come, follow me."
22	But when the young man heard this, he went away very sad, for he had many possessions.
23	Then Jesus said to his disciples, "I tell you the truth, it is very hard for a rich person to enter the Kingdom of Heaven.
24	I'll say it again- it is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God!"
25	The disciples were astounded. "Then who in the world can be saved?" they asked.
26	Jesus looked at them intently and said, "Humanly speaking, it is impossible. But with God everything is possible."
27	Then Peter said to him, "We've given up everything to follow you. What will we get?"
28	"Yes," Jesus replied, "and I assure you that when the world is made new and the Son of Man sits upon his glorious throne, you who have been my followers will also sit on twelve thrones, judging the twelve tribes of Israel.
29	And everyone who has given up houses or brothers or sisters or father or mother or children or property, for my sake, will receive a hundred times as much in return and will inherit eternal life.
30	But many who are the greatest now will be least important then, and those who seem least important now will be the greatest then.

1	And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;
2	And great multitudes followed him; and he healed them there.
3	The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
4	And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,
5	And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
6	Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
7	They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
8	He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.
9	And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
10	His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.
11	But he said unto them, All men cannot receive this saying, save they to whom it is given.
12	For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.
13	Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.
14	But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
15	And he laid his hands on them, and departed thence.
16	And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?
17	And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.
18	He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
19	Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.
20	The young man saith unto him, All these things have I kept from my youth up: what lack I yet?
21	Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.
22	But when the young man heard that saying, he went away sorrowful: for he had great possessions.
23	Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
24	And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
25	When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?
26	But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.
27	Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28	And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
29	And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.
30	But many that are first shall be last; and the last shall be first.

[Matthew 18](#) ← [Matthew 19](#) → [Matthew 20](#)Return to: [Home Page](#) → [Christianity](#) → [Bible](#) → [New Testament](#) → [Matthew](#)

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