

Hebrews 12

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](#)

Text

Greek

	Τοιγαροῦν 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” ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὃγκον ἀποθέμενοι πάντα 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 καὶ
1	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 εὐπερίστατον ἀμαρτίαν, δι’ 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 ὑπομονῆς τρέχωμεν τὸν greek The definite article προκείμενον ἡμῖν ἀγῶνα,

	ἀφορῶντες εἰς τὸν greek The definite article τῆς greek The definite article πίστεως ἀρχηγὸν 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” τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς greek The definite article προκειμένης αὐτῷ greek 2 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) χαρὰς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας, ἐν greek Preposition meaning “in”. δεξιᾷ τε τοῦ greek The definite article θρόνου τοῦ greek The definite article θεοῦ greek Masculine noun meaning: * A god or goddess * God κεκάθικεν.
	ἀναλογίσασθε γὰρ τὸν greek The definite article τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν 3 greek The definite article ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς greek The definite article ψυχᾷς ὑμῶν ἐκλυόμενοι.

	Οὕτω μέχρις αἵματος ἀντικατέστητε πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About 4 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... τῇνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀμαρτίαν ἀνταγωνιζόμενοι,
	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” ἐκλέλησθε τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek
5	The definite article παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ’ αὐτοῦplugin-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) ἐλεγχόμενος·
6	ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ 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. πάνταplugin-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 υἱὸν ὃν παραδέχεται.

	εἰς παιδῖαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ greek The definite article θεός· greek Masculine noun meaning: * A god or goddess * God τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;
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εἰ 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. χωρίς plugin-autotooltip__default plugin-autotooltip_bigχωρίς

greek

Meaning:

* Separately * Apart from * Without * Independently of

Adverb or preposition (taking the genitive case) that expressing exclusion or lack of association between two things. Occurs 41 times in the New Testament.

Biblical Examples John 15:5Hebrews 9:22James 2:26Matthew 13:34 ἔστε 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. παιδίας, ἥς μέτοχοι γεγονάσιν plugin-autotooltip__default plugin-autotooltip_bigγίνομαι

greek

Meaning

* To Become * To Come into being * Generate * To Happen * Brought to pass

Verb.

8

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 πάντες, 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 ἄρα νόθοι 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” οὐχ υἱοὶ ἔστε. plugin-autotooltip__default plugin-autotooltip_bigεἰμί

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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.

	εἴτα τοὺς greek The definite article μὲν τῆς greek The definite article σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ greek Meaning * And * Also * Both * Even * Too * So
9	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ greek The definite article πατρὶ τῶν greek The definite article πνευμάτων 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” ζήσομεν;

οἱ

greek

The definite article

μὲν γὰρ πρὸς

πρός

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...

ὀλίγας ἡμέρας κατὰ τὸ

greek

The definite article

δοκοῦν αὐτοῖς

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)

ἐπαίδευον, ὁ

greek

The definite article

δέ

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.

ἐπὶ τὸ

greek

The definite article

συμφέρον εἰς τὸ

greek

The definite article

μεταλαβεῖν τῆς

greek

The definite article

ἀγιότητος αὐτοῦ.

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)

πᾶςplugin-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 μὲν παιδία πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς

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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... μὲν τὸplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article παρὸν οὐ δοκεῖ χάρις εἶναιplugin-autotooltip__default plugin-autotooltip_bigεἶμι

greek

11 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. ἀλλὰ λύπης, ὕστερον 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. καρπὸν εἰρηνικὸν τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article δι'plugin-autotooltip__default plugin-autotooltip_bigδιά

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, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 αὐτῆςplugin-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) γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

	Διὸ τὰςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article παρειμένας χεῖρας καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek 12 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” τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article παραλελυμένα γόνατα ἀνορθώσατε, 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” τροχιὰς ὀρθὰς ποιεῖτεplugin-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. 13 Verb forms Present tense Person Greek Form τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ποσὶν ὑμῶν, ἵνα μὴ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article χωλὸν ἐκτραπῇ, ἰαθῇ 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. μᾶλλον.
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	εἰρήνην δώκετε μετὰ πάντων,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 καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So
14	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀγιασμόν, οὗ χωρὶςplugin-autotooltip__default plugin-autotooltip_bigχωρίς greek Meaning: * Separately * Apart from * Without * Independently of Adverb or preposition (taking the genitive case) that expressing exclusion or lack of association between two things. Occurs 41 times in the New Testament. Biblical Examples John 15:5Hebrews 9:22James 2:26Matthew 13:34 οὐδεὶς ὄψεται τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κύριον,

	ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article χάριτος τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦ, plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ 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” διὰ plugin-autotooltip__default plugin-autotooltip_bigδιά
15	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 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 ταύτης 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 4:9 John 5:1 Matthew 3:17 John 7:26 Luke 22:19 μανθῶσιν οἱ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πολλοί,
16	μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς plugin-autotooltip__default plugin-autotooltip_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 8:19 John 10:30 ἀπέδετο τὰ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πρωτοτόκια ἑαυτοῦ.

	ἵστε γὰρ ὅτι 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” μετέπειτα θέλων κληρονομήσαι τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ greek 17 The definite article εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. 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 γὰρ προσεληλύθατε ψηλαφωμένῳ 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” κεκαυμένῳ πυρὶ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So
18	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γνώφῳ 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” ζόφῳ 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” θυέλλη

	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” σάλπιγγος ἤχῳ 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” φωνῇ ῥημάτων, ἥς οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek
19	The definite article ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖςplugin-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) λόγον·plugin-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....
20	οὐκ ἔφερον γὰρ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article διαστελλόμενον, κἂν θηρίον θίγῃ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὄρους, λιθοβοληθήσεται·

	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” οὕτω φοβερὸν 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. τὸplugin-autotooltip__default plugin-autotooltip_bigὁ
21	greek The definite article φανταζόμενον, Μωϋσῆς εἶπεν· ἔκφοβός εἰμιplugin-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_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” ἐντρομος.
22	ἀλλὰ προσεληλύθατε Σιών ὅρει 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” πόλει θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, 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” μυριάσιν ἀγγέλων

πανηγύρει, 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" ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν plugin-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 καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

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

23 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" κριτῇ θεῷ plugin-autotooltip__default plugin-autotooltip_bigθεός

greek

Masculine noun meaning:

* A god or goddess * God πάντων, 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 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" πνεύμασι δικαίων τετελειωμένων,

	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” διαθήκης νέας μεσίτη Ἰησοῦ, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
24	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” αἵματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἅβελ.
	βλέπετε μὴ παραιτήσησθε τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ 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 παραιτησάμενοι τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek
25	The definite article χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀπ’ οὐρανῶνplugin-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 ἀποστρεφόμενοι·

οὗ plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article φωνὴ τῇ plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article γῆ 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 ἐσάλευσεν τότε, νῦν 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. ἐπήγγελται λέγων, ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τῇ plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article γῆ plugin-autotooltip__default plugin-autotooltip_bigγῆ

26 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 ἀλλὰ 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” τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article οὐρανόν.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

	τὸplugin-autotooltip__default plugin-autotooltip_bigὸ 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. ἔτι ἅπαξ δηλοῖ τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ 27 greek The definite article σαλευομένων μετάθεσιν ὡς πεποιημένων,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 ἵνα μείνῃ τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μὴ σαλευόμενα.
	διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι’plugin-autotooltip__default plugin-autotooltip_bigδιά 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, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ἢς λατρεύωμεν εὐαρέστως τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek 28 The definite article θεῷplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God μετὰ εὐλαβείας 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” δέους.

	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” γὰρ ὅplugin-autotooltip__default plugin-autotooltip_bigὅ
29	greek
	The definite article θεὸςplugin-autotooltip__default plugin-autotooltip_bigθεὸς
	greek
	Masculine noun meaning:
	* A god or goddess * God ἡμῶν πῦρ καταναλίσκον.

ESV

1	Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us,
2	looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.
3	Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.
4	In your struggle against sin you have not yet resisted to the point of shedding your blood.
5	And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him.
6	For the Lord disciplines the one he loves, and chastises every son whom he receives.”
7	It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?
8	If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.
9	Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live?
10	For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness.
11	For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.
12	Therefore lift your drooping hands and strengthen your weak knees,
13	and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.
14	Strive for peace with everyone, and for the holiness without which no one will see the Lord.
15	See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled;
16	that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal.
17	For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.
18	For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest

19	and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them.
20	For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned."
21	Indeed, so terrifying was the sight that Moses said, "I tremble with fear."
22	But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,
23	and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,
24	and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
25	See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.
26	At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens."
27	This phrase, "Yet once more," indicates the removal of things that are shaken- that is, things that have been made- in order that the things that cannot be shaken may remain.
28	Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe,
29	for our God is a consuming fire.

NIV

1	Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.
2	Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.
3	Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.
4	In your struggle against sin, you have not yet resisted to the point of shedding your blood.
5	And you have forgotten that word of encouragement that addresses you as sons: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you,
6	because the Lord disciplines those he loves, and he punishes everyone he accepts as a son."
7	Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?
8	If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons.
9	Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!
10	Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness.
11	No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.
12	Therefore, strengthen your feeble arms and weak knees.
13	"Make level paths for your feet," so that the lame may not be disabled, but rather healed.
14	Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.
15	See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many.

16	See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son.
17	Afterward, as you know, when he wanted to inherit this blessing, he was rejected. He could bring about no change of mind, though he sought the blessing with tears.
18	You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm;
19	to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them,
20	because they could not bear what was commanded: "If even an animal touches the mountain, it must be stoned."
21	The sight was so terrifying that Moses said, "I am trembling with fear."
22	But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,
23	to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect,
24	to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
25	See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven?
26	At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens."
27	The words "once more" indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain.
28	Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe,
29	for our "God is a consuming fire."

NLT

1	Therefore, since we are surrounded by such a huge crowd of witnesses to the life of faith, let us strip off every weight that slows us down, especially the sin that so easily trips us up. And let us run with endurance the race God has set before us.
2	We do this by keeping our eyes on Jesus, the champion who initiates and perfects our faith. Because of the joy awaiting him, he endured the cross, disregarding its shame. Now he is seated in the place of honor beside God's throne.
3	Think of all the hostility he endured from sinful people; then you won't become weary and give up.
4	After all, you have not yet given your lives in your struggle against sin.
5	And have you forgotten the encouraging words God spoke to you as his children? He said, "My child, don't make light of the LORD's discipline, and don't give up when he corrects you.
6	For the LORD disciplines those he loves, and he punishes each one he accepts as his child."
7	As you endure this divine discipline, remember that God is treating you as his own children. Who ever heard of a child who is never disciplined by its father?
8	If God doesn't discipline you as he does all of his children, it means that you are illegitimate and are not really his children at all.
9	Since we respected our earthly fathers who disciplined us, shouldn't we submit even more to the discipline of the Father of our spirits, and live forever?
10	For our earthly fathers disciplined us for a few years, doing the best they knew how. But God's discipline is always good for us, so that we might share in his holiness.
11	No discipline is enjoyable while it is happening— it's painful! But afterward there will be a peaceful harvest of right living for those who are trained in this way.

12	So take a new grip with your tired hands and strengthen your weak knees.
13	Mark out a straight path for your feet so that those who are weak and lame will not fall but become strong.
14	Work at living in peace with everyone, and work at living a holy life, for those who are not holy will not see the Lord.
15	Look after each other so that none of you fails to receive the grace of God. Watch out that no poisonous root of bitterness grows up to trouble you, corrupting many.
16	Make sure that no one is immoral or godless like Esau, who traded his birthright as the firstborn son for a single meal.
17	You know that afterward, when he wanted his father's blessing, he was rejected. It was too late for repentance, even though he begged with bitter tears.
18	You have not come to a physical mountain, to a place of flaming fire, darkness, gloom, and whirlwind, as the Israelites did at Mount Sinai.
19	For they heard an awesome trumpet blast and a voice so terrible that they begged God to stop speaking.
20	They staggered back under God's command: "If even an animal touches the mountain, it must be stoned to death."
21	Moses himself was so frightened at the sight that he said, "I am terrified and trembling."
22	No, you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to countless thousands of angels in a joyful gathering.
23	You have come to the assembly of God's firstborn children, whose names are written in heaven. You have come to God himself, who is the judge over all things. You have come to the spirits of the righteous ones in heaven who have now been made perfect.
24	You have come to Jesus, the one who mediates the new covenant between God and people, and to the sprinkled blood, which speaks of forgiveness instead of crying out for vengeance like the blood of Abel.
25	Be careful that you do not refuse to listen to the One who is speaking. For if the people of Israel did not escape when they refused to listen to Moses, the earthly messenger, we will certainly not escape if we reject the One who speaks to us from heaven!
26	When God spoke from Mount Sinai his voice shook the earth, but now he makes another promise: "Once again I will shake not only the earth but the heavens also."
27	This means that all of creation will be shaken and removed, so that only unshakable things will remain.
28	Since we are receiving a Kingdom that is unshakable, let us be thankful and please God by worshiping him with holy fear and awe.
29	For our God is a devouring fire.

KJV

1	Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
2	Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
3	For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
4	Ye have not yet resisted unto blood, striving against sin.
5	And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
6	For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7	If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
8	But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
9	Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
10	For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.
11	Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
12	Wherefore lift up the hands which hang down, and the feeble knees;
13	And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
14	Follow peace with all men, and holiness, without which no man shall see the Lord:
15	Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
16	Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
17	For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.
18	For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
19	And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:
20	For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
21	And so terrible was the sight, that Moses said, I exceedingly fear and quake:)
22	But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
23	To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
24	And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
25	See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:
26	Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
27	And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
28	Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
29	For our God is a consuming fire.

[Hebrews 11](#) ← [Hebrews 12](#) → [Hebrews 13](#)

Return to: [Home Page](#) → [Christianity](#) → [Bible](#) → [New Testament](#) → [Hebrews](#)

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