

Hebrews 7

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Text

[Greek](#)

	Οὗτοςplugin-autotooltip__default plugin-autotooltip_bigούτος / 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 γὰρ ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Μελαχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀψίστου, ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κοπῆς τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ βασιλέων καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εὐλογήσας αὐτόν,plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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⚙ plugin-autotooltip__default plugin-autotooltip_bigὅς, ἥ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning 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” δεκάτην ἀπὸ πάντωνplugin-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.	2 With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα 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. 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” βασιλεὺς Σαλήμ, ὃplugin-autotooltip__default plugin-autotooltip_bigὅς, ἥ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐστίνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. βασιλεὺς εἰρήνης,
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	ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχήνplugin-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 ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμωμμένος 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. τῷplugin-autotooltip__default plugin-autotooltip_bigτό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὑπὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
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4	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” δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀκροθιγῶν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πατριάρχης.

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	δ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ 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. μή γεναλογούμενος ἐξ αὐτῶν plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) δεδεκάτωκεν Ἀβραάμ, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
6	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_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἔχοντα τὰς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐπαγγελίας εὐλόγηκεν. 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 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. πάσης plugin-autotooltip__default plugin-autotooltip_bigπάντα greek Meaning * All * Every * The whole Adjective. Usage in the New Testament
7	The sense of πάντα 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 ἀντιλογίας τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἔλαττον ὑπὸ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κρείττονος εὐλογεῖται.

8	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” ὥδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ 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. μαρτυρούμενος ὅτι ζη.	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” ὡς ἔπος εἰπεῖν, διὰplugin-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 Ἀβραὰμ 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” Λευεῖς ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δεκάτας λαμβάνων δεδεκάτῳται· ἔτι γὰρ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν
	greek Preposition meaning “in”. τῇplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὁσφυῖ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πατρὸς 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. ὅτε συνήντησεν 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, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Μελλισεδέξ.		
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	Εἰ μὲν οὖν τελεῖωσις διὰ 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 τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Λευιτικῆς ἱερωσύνης ἦν, 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. ὁ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαὸς γὰρ ἐπ’ αὐτῆς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) νενομοθέτηται, τίς ἐτι χρεῖα κατὰ τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τάξιιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα 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” οὐ κατὰ τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τάξιιν λαρῶν λέγεσθαι; μετατιθεμένης γὰρ τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἱερωσύνης ἐξ ἀνάγκης 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” νόμου μετᾴθεις γίνεται. 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
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	ἐφ' ὧνplugin-autotooltip__default plugin-autotooltip_bigὅς, ἥ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning γὰρ λέγεται ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὔτος / 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 φυλῆς ἐτέρας μετέσχηκεν, ἀφ’ ἧςplugin-autotooltip__default plugin-autotooltip_bigὅς, ἥ, ὅ 13 greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning οὐδεὶς προσέσχηκεν τῷplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θυσιαστηρίῳ·
	πρόδηλον γὰρ ὅτι ἐξ ἰουδα ἀνατέταλκεν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms 14 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κύριος ἡμῶν, εἰς ἣνplugin-autotooltip__default plugin-autotooltip_bigὅς, ἥ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.
	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” περισσώτερον ἔτι κατὰδηλὸν ἔστιν,plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). 15 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. εἰ κατὰ τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὁμοιότητα Μελχισέδεκ ἀνάσταται ἱερεὺς ἕτερος,
	ὅςplugin-autotooltip__default plugin-autotooltip_bigὅς, ἥ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). 16 It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning οὐ κατὰ νόμον ἐντολῆς σαρκίνης 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 ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου,

	μαρτυρείται γὰρ ὅτι αὐτὸς ἐρεῖς εἰς τὸν greek Meaning: * The The definite article. Forms 17 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰῶνα κατὰ τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τάξιν Μεληχισέδεκ.
	Ἀθέτησις μὲν γὰρ γίνεται greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means "to be" - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 προαγοῦσης ἐντολῆς διὰ 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 τὸ greek 18 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτῆς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀσθενὲς 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" ἀνωφελές,

	οὐδὲν γὰρ ἐτελείωσεν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νόμος, ἐπείσαγωγή 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. κρείττονος ἐλπίδος, 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 ἥς plugin-autotooltip__default plugin-autotooltip_bigὅς, ἡ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐγγίζομεν τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεῶ. plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God
	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” καὶ’ ὅσον οὐ χωρίζ 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 ὀρκωμοσίας, οἱ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μὲν γὰρ 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 ὀρκωμοσίας εἰσὶν plugin-autotooltip__default plugin-autotooltip_bigεἶμι 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. ἰερεῖς γεγονότες, plugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ 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. μετὰ ὀρκωμοσίας δὲplugin-autotooltip__default plugin-autotooltip_bigδὲ 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 τοῦplugin-autotooltip__default plugin-autotooltip_bigτοῦ ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λέγοντος πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς 21 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... αὐτόν,plugin-autotooltip__default plugin-autotooltip_bigαὐτό 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) ὥμοσεν κύριος, καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐ μεταμεληθήσεται, οὐ ἱερεὺς εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰῶνα· κατὰ τοσοῦτο καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ <tr><td></td><td> greek Meaning * And * Also * Both * Even * Too * So 22 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κρείττονος διαθήκης γέγονενplugin-autotooltip__default plugin-autotooltip_bigγίνωμαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνωμαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ἔγγυος Ἰησοῦς. </td></tr>		greek Meaning * And * Also * Both * Even * Too * So 22 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κρείττονος διαθήκης γέγονενplugin-autotooltip__default plugin-autotooltip_bigγίνωμαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνωμαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ἔγγυος Ἰησοῦς.
	greek Meaning * And * Also * Both * Even * Too * So 22 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κρείττονος διαθήκης γέγονενplugin-autotooltip__default plugin-autotooltip_bigγίνωμαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνωμαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ἔγγυος Ἰησοῦς.		

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” οἱ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	μὲν πλεονέξ
greek	plugin-autotooltip__default plugin-autotooltip_bigεἶμι
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. γεγονότες	plugin-autotooltip__default plugin-autotooltip_bigγίνομαι
greek	
23 Meaning	
* To Become * To Come into being * Generate * To Happen * Brought to pass	
Verb.	
Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event. John 1:14 John 1:3 Matthew 6:10	ἵερεις δὲ
greek	plugin-autotooltip__default plugin-autotooltip_bigδιὰ
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	τὸ
greek	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	θανάτῳ κωλύεσθαι παραμένειν·

ὁ

plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ

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.

διά

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

τὸ

plugin-autotooltip__default plugin-autotooltip_bigτὸ

greek

Meaning:

* The

The definite article.

αὐτός

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)

εἰς τὸν

plugin-autotooltip__default plugin-autotooltip_bigεἰς τὸν

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ

αἰῶνα ἀπαράβατον ἔχει τὴν

plugin-autotooltip__default plugin-autotooltip_bigαἰῶνα ἀπαράβατον ἔχει τὴν

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ

ἐρωσούνην

plugin-autotooltip__default plugin-autotooltip_bigἐρωσούνην

ὅθεν 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” σύνειν εἰς τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παντελὲς δύναται τοὺς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ προσερχομένους 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 αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτό	
greek	
25	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) τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεῶ, plugin-autotooltip__default plugin-autotooltip_bigθεὸς	
greek	
Masculine noun meaning:	
* A god or goddess * God πάντοτε ζῶν εἰς τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐντυγχάνειν ὑπὲρ αὐτῶν. plugin-autotooltip__default plugin-autotooltip_bigαὐτό	
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)	

	Τοιοῦτος γὰρ ὁμῖν 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” ἔπρεπεν ἀρχιερέως, ὁσιος, ἀκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν		plugin-autotooltip__default plugin-autotooltip_big
	greek		
	Meaning:		
	* The		
	The definite article.		
	Forms		
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἁμαρτωλῶν, καὶ	plugin-autotooltip__default plugin-autotooltip_big	
	greek		
	Meaning		
	* And * Also * Both * Even * Too * So		
26	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὕψιλότερος τῶν		plugin-autotooltip__default plugin-autotooltip_big
	greek		
	Meaning:		
	* The		
	The definite article.		
	Forms		
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὐρανῶν	plugin-autotooltip__default plugin-autotooltip_big	
	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 γενόμενος,		plugin-autotooltip__default plugin-autotooltip_big
	greek		
	Meaning		
	* To Become * To Come into being * Generate * To Happen * Brought to pass		
	Verb.		
	Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10		

ὅς	plugin-autotooltip__default plugin-autotooltip_bigὅς, ἥ, ὅ
greek	
Meaning:	
* Who * Which * What	
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).	
It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ	plugin-autotooltip__default plugin-autotooltip_bigὅ, ἥ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	ἀρχιερεῖς, πρότερον ὑπὲρ τῶν
plugin-autotooltip__default plugin-autotooltip_bigὅ, ἥ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν
plugin-autotooltip__default plugin-autotooltip_bigὅ, ἥ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	τοῦ
plugin-autotooltip__default plugin-autotooltip_bigὅ, ἥ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	λαοῦ· τοῦτο
plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο	
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 γὰρ ἐποίησεν	plugin-autotooltip__default plugin-autotooltip_bigγνωιέω
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	ἐφάπαξ ἑαυτὸν προσενέγκας.

ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λόγος	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....	δὲ
greek	
δὲ 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.	τῆς
greek	
28	Meaning:
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀκωμοσίας τῆς	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μετὰ τὸν	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νόμον υἱὸν εἰς τὸν	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰῶνα τετελειωμένον.	

ESV

1	For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him,
2	and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace.
3	He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.
4	See how great this man was to whom Abraham the patriarch gave a tenth of the spoils!
5	And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham.

6	But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises.
7	It is beyond dispute that the inferior is blessed by the superior.
8	In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives.
9	One might even say that Levi himself, who receives tithes, paid tithes through Abraham,
10	for he was still in the loins of his ancestor when Melchizedek met him.
11	Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?
12	For when there is a change in the priesthood, there is necessarily a change in the law as well.
13	For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar.
14	For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.
15	This becomes even more evident when another priest arises in the likeness of Melchizedek,
16	who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.
17	For it is witnessed of him, "You are a priest forever, after the order of Melchizedek."
18	On the one hand, a former commandment is set aside because of its weakness and uselessness
19	(for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.
20	And it was not without an oath. For those who formerly became priests were made such without an oath,
21	but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest forever.'"
22	This makes Jesus the guarantor of a better covenant.
23	The former priests were many in number, because they were prevented by death from continuing in office,
24	but he holds his priesthood permanently, because he continues forever.
25	Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.
26	For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.
27	He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.
28	For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

NIV

1	This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,
2	and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace."
3	Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.
4	Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder!
5	Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, their brothers—even though their brothers are descended from Abraham.

6	This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises.
7	And without doubt the lesser person is blessed by the greater.
8	In the one case, the tenth is collected by men who die; but in the other case, by him who is declared to be living.
9	One might even say that Levi, who collects the tenth, paid the tenth through Abraham,
10	because when Melchizedek met Abraham, Levi was still in the body of his ancestor.
11	If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come—one in the order of Melchizedek, not in the order of Aaron?
12	For when there is a change of the priesthood, there must also be a change of the law.
13	He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar.
14	For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.
15	And what we have said is even more clear if another priest like Melchizedek appears,
16	one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.
17	For it is declared: “You are a priest forever, in the order of Melchizedek.”
18	The former regulation is set aside because it was weak and useless
19	(for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.
20	And it was not without an oath! Others became priests without any oath,
21	but he became a priest with an oath when God said to him: “The Lord has sworn and will not change his mind: ‘You are a priest forever.’”
22	Because of this oath, Jesus has become the guarantee of a better covenant.
23	Now there have been many of those priests, since death prevented them from continuing in office;
24	but because Jesus lives forever, he has a permanent priesthood.
25	Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.
26	Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.
27	Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.
28	For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

NLT

1	This Melchizedek was king of the city of Salem and also a priest of God Most High. When Abraham was returning home after winning a great battle against the kings, Melchizedek met him and blessed him.
2	Then Abraham took a tenth of all he had captured in battle and gave it to Melchizedek. The name Melchizedek means “king of justice,” and king of Salem means “king of peace.”
3	There is no record of his father or mother or any of his ancestors—no beginning or end to his life. He remains a priest forever, resembling the Son of God.
4	Consider then how great this Melchizedek was. Even Abraham, the great patriarch of Israel, recognized this by giving him a tenth of what he had taken in battle.

5	Now the law of Moses required that the priests, who are descendants of Levi, must collect a tithe from the rest of the people of Israel, who are also descendants of Abraham.
6	But Melchizedek, who was not a descendant of Levi, collected a tenth from Abraham. And Melchizedek placed a blessing upon Abraham, the one who had already received the promises of God.
7	And without question, the person who has the power to give a blessing is greater than the one who is blessed.
8	The priests who collect tithes are men who die, so Melchizedek is greater than they are, because we are told that he lives on.
9	In addition, we might even say that these Levites- the ones who collect the tithe- paid a tithe to Melchizedek when their ancestor Abraham paid a tithe to him.
10	For although Levi wasn't born yet, the seed from which he came was in Abraham's body when Melchizedek collected the tithe from him.
11	So if the priesthood of Levi, on which the law was based, could have achieved the perfection God intended, why did God need to establish a different priesthood, with a priest in the order of Melchizedek instead of the order of Levi and Aaron?
12	And if the priesthood is changed, the law must also be changed to permit it.
13	For the priest we are talking about belongs to a different tribe, whose members have never served at the altar as priests.
14	What I mean is, our Lord came from the tribe of Judah, and Moses never mentioned priests coming from that tribe.
15	This change has been made very clear since a different priest, who is like Melchizedek, has appeared.
16	Jesus became a priest, not by meeting the physical requirement of belonging to the tribe of Levi, but by the power of a life that cannot be destroyed.
17	And the psalmist pointed this out when he prophesied, "You are a priest forever in the order of Melchizedek."
18	Yes, the old requirement about the priesthood was set aside because it was weak and useless.
19	For the law never made anything perfect. But now we have confidence in a better hope, through which we draw near to God.
20	This new system was established with a solemn oath. Aaron's descendants became priests without such an oath,
21	but there was an oath regarding Jesus. For God said to him, "The LORD has taken an oath and will not break his vow: 'You are a priest forever.' "
22	Because of this oath, Jesus is the one who guarantees this better covenant with God.
23	There were many priests under the old system, for death prevented them from remaining in office.
24	But because Jesus lives forever, his priesthood lasts forever.
25	Therefore he is able, once and forever, to save those who come to God through him. He lives forever to intercede with God on their behalf.
26	He is the kind of high priest we need because he is holy and blameless, unstained by sin. He has been set apart from sinners and has been given the highest place of honor in heaven.
27	Unlike those other high priests, he does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when he offered himself as the sacrifice for the people's sins.
28	The law appointed high priests who were limited by human weakness. But after the law was given, God appointed his Son with an oath, and his Son has been made the perfect High Priest forever.

1	For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
2	To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
3	Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
4	Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
5	And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:
6	But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
7	And without all contradiction the less is blessed of the better.
8	And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.
9	And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
10	For he was yet in the loins of his father, when Melchisedec met him.
11	If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
12	For the priesthood being changed, there is made of necessity a change also of the law.
13	For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
14	For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
15	And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
16	Who is made, not after the law of a carnal commandment, but after the power of an endless life.
17	For he testifieth, Thou art a priest for ever after the order of Melchisedec.
18	For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.
19	For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.
20	And inasmuch as not without an oath he was made priest:
21	For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)
22	By so much was Jesus made a surety of a better testament.
23	And they truly were many priests, because they were not suffered to continue by reason of death:
24	But this man, because he continueth ever, hath an unchangeable priesthood.
25	Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
26	For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
27	Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
28	For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

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