

Hebrews 8

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13

Text

Greek

	Κεφάλαιον 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. ἐν τοῖς greek The definite article λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν greek Preposition meaning “in”. δεξιᾷ τοῦ greek The definite article θρόνου τῆς 1 greek The definite article μεγαλωσύνης ἐν greek Preposition meaning “in”. τοῖς greek The definite article οὐρανοῖς, 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
	τῶν greek The definite article ἁγίων λειτουργῶς καὶ greek Meaning * And * Also * Both * Even * Too * So 2 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τῇς greek The definite article σκηνῆς τῆς greek The definite article ἀληθινῆς, ἣν ἔπηξεν ὁ greek The definite article κύριος, οὐκ ἄνθρωπος.

	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 γὰρ ἀρχιερεὺς εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προσφέρειν δὴρά τε καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek
3	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" θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι 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" τοῦτονplugin-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 ὁ προσενέγκη.
	εἰ μὲν οὖν ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰ μὲν 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. ἐπὶ γῆς,plugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words "ground", "geometry" and "geology". It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 οὐδ' ἂν ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰ μὲν greek
4	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. ιερεὺς, ὄντωνplugin-autotooltip__default plugin-autotooltip_bigεἰ μὲν 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. τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προσφερόντων κατὰ νόμον τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δῶρα.

	οἵτινες ὑποδείγματι καὶ plugin-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” σκιᾶ λατρεύουσιν τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἑπουρανίων, καθὼς κεχηρμάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τήνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article σκηνῇ· ὅρα γὰρ φησὶν ποιήσειςplugin-autotooltip__default plugin-autotooltip_bigποιεῖω 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 πάνταplugin-autotooltip__default plugin-autotooltip_bigπᾶς
5	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 κατὰ τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τύπον τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δειχθέντα σοι ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὅρει·
6	ὡυὶ 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. διαφορετῆρας τέτυχεν λειτουργίας, ὅσω 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” κρείττονός ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίας νενομοθέτηται.
7	Εἰ γὰρ ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πρώτη ἐκεῖνη ἥνplugin-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. ἄμεμπτος, οὐκ ἂν δευτέρως ἐζητεῖτο τόπος·

	μεμφόμενος γὰρ αὐτοὺςplugin-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) λέγει, ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 8 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” συντελέσω ἐπὶ τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οἶκον Ἰσραὴλ 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” ἐπὶ τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οἶκον Ἰούδα διαθήκην καινὴν,
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	οὐ κατὰ τὴν plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article διαθήκην ἣν ἐποίησα plugin-autotooltip__default plugin-autotooltip_big νοιέω
	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 τοῖς plugin-autotooltip__default plugin-autotooltip_big
	greek
	The definite article πατράσιν αὐτῶν plugin-autotooltip__default plugin-autotooltip_big αὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐν plugin-autotooltip__default plugin-autotooltip_big εν
	greek
	Preposition meaning "in". ἡμέρα ἐπιλαβομένου μου τῆς plugin-autotooltip__default plugin-autotooltip_big
	greek
	The definite article χειρὸς αὐτῶν plugin-autotooltip__default plugin-autotooltip_big αὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
9	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐξαγαγὲν αὐτοὺς plugin-autotooltip__default plugin-autotooltip_big αὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐκ γῆς plugin-autotooltip__default plugin-autotooltip_big γη
	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 Αἰγύπτου, ὅτι αὐτοί plugin-autotooltip__default plugin-autotooltip_big αὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐκ ἐνέμειναν ἐν plugin-autotooltip__default plugin-autotooltip_big εν
	greek
	Preposition meaning "in". τῇ plugin-autotooltip__default plugin-autotooltip_big
	greek
	The definite article διαθήκη μου, καὶ γὰρ ἡμέλησα αὐτῶν plugin-autotooltip__default plugin-autotooltip_big αὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) λέγει κύριος.

	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” οὐ μὴ διδάξωσιν ἕκαστος τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πολίτην 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) 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” ἕκαστος τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀδελφὸν αὐτοῦ,plugin-autotooltip__default plugin-autotooltip_bigαὐτός
11	greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) λέγων, γινώθι τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κύριον, ὅτι πάντεςplugin-autotooltip__default plugin-autotooltip_bigπάντες greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάντες 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 εἰδῆσουσίν με ἀπὸ μικροῦ ἕως μεγάλου 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)
	ὅτι ἄλως ἔσομαιplugin-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. ταῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀδικίας 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) καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
12	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” τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἁμαρτιῶν αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐ μὴ μνησθῶ ἔτι.

ἐν	plugin-autotooltip__default plugin-autotooltip_bigἐν
greek	
Preposition meaning "in".	τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article	λέγειν καινήν πεπαλαίωκεν τήν plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article	πρώτην· τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ
13 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.	παλαιούμενον
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" γράσκον ἐγγὺς ἀφανισμοῦ.	

ESV

1	Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven,
2	a minister in the holy places, in the true tent that the Lord set up, not man.
3	For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer.
4	Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law.
5	They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain."
6	But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.
7	For if that first covenant had been faultless, there would have been no occasion to look for a second.
8	For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,
9	not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.
10	For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.
11	And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest.
12	For I will be merciful toward their iniquities, and I will remember their sins no more."
13	In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

NIV

1	The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,
2	and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.
3	Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer.

4	If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law.
5	They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."
6	But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises.
7	For if there had been nothing wrong with that first covenant, no place would have been sought for another.
8	But God found fault with the people and said: "The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.
9	It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord.
10	This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.
11	No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest.
12	For I will forgive their wickedness and will remember their sins no more."
13	By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.

NLT

1	Here is the main point: We have a High Priest who sat down in the place of honor beside the throne of the majestic God in heaven.
2	There he ministers in the heavenly Tabernacle, the true place of worship that was built by the Lord and not by human hands.
3	And since every high priest is required to offer gifts and sacrifices, our High Priest must make an offering, too.
4	If he were here on earth, he would not even be a priest, since there already are priests who offer the gifts required by the law.
5	They serve in a system of worship that is only a copy, a shadow of the real one in heaven. For when Moses was getting ready to build the Tabernacle, God gave him this warning: "Be sure that you make everything according to the pattern I have shown you here on the mountain."
6	But now Jesus, our High Priest, has been given a ministry that is far superior to the old priesthood, for he is the one who mediates for us a far better covenant with God, based on better promises.
7	If the first covenant had been faultless, there would have been no need for a second covenant to replace it.
8	But when God found fault with the people, he said: "The day is coming, says the LORD, when I will make a new covenant with the people of Israel and Judah.
9	This covenant will not be like the one I made with their ancestors when I took them by the hand and led them out of the land of Egypt. They did not remain faithful to my covenant, so I turned my back on them, says the LORD.
10	But this is the new covenant I will make with the people of Israel on that day, says the LORD: I will put my laws in their minds, and I will write them on their hearts. I will be their God, and they will be my people.
11	And they will not need to teach their neighbors, nor will they need to teach their relatives, saying, 'You should know the LORD.' For everyone, from the least to the greatest, will know me already.
12	And I will forgive their wickedness, and I will never again remember their sins."

13	When God speaks of a “new” covenant, it means he has made the first one obsolete. It is now out of date and will soon disappear.
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KJV

1	Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;
2	A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
3	For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.
4	For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:
5	Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.
6	But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
7	For if that first covenant had been faultless, then should no place have been sought for the second.
8	For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
9	Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.
10	For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
11	And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
12	For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
13	In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

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