2025/11/08 06:19 1/23 Hebrews 9

Hebrews 9

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

Text

Greek

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Exp μέν οδν καὶρθυgin-autotooltip_default plugin-autotooltip_bigxαί
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" /plugin-autotooltip_default plugin-autotooltip_bigó, /η, τό
greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πρῶτη δικαιώματα λατρείας τόρlugin-autotooltip_default plugin-autotooltip_bigó, /η, τό
greek

Meaning:

* The

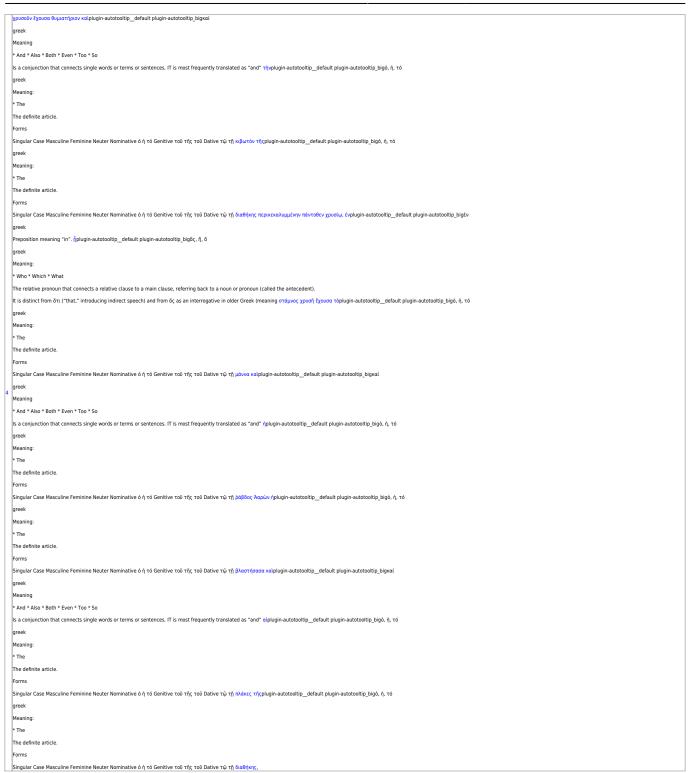
The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ τε ἄγιον κορμετόν.
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	oκηνή γάρ κατεοκευάσθη ήplugin-autotooltip_jede deluit plugin-autotooltip_bigò, ή, τό
	greek
	Meaning:
	• The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Gentitve τοῦ τῆς τοῦ Dative τῷ τῆ πρώτη ἐυρίυgin-autotooltip_default plugin-autotooltip_bigἐν
	greek
	Preposition meaning "in". ἡ plugin-autotooltip_default plugin-autotooltip_bigöς, ῆ, δ
	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).
	lt is distinct from δτι ("that," introducing indirect speech) and from δς as an interrogative in older Greek (meaning "jplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ τε λυχνία καὶ plugin-autotooltip_default plugin-autotooltip_bigκαί
	greek
	Meaning
,	* And * Also * Both * Even * Too * So
ľ	s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ήplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ή τό Gentitve τοῦ τῆς τοῦ Dative τῷ τῆ τράπεζα καιρlugin-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" /plugin-autotooltip_default plugin-autotooltip_bigó, /i, Tó
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Gentitve τοῦ τῆς τοῦ Dative τῷ τῆ πρόθεσις τῶνρlugin-autotooltip_ default plugin-autotooltip_bigó, ἡ, τό
	greek
	Meaning:
	* The
	The definite article.
	Forms
H	Singular Case Masculine Feminine Neuter Nominative ό ή τό Gentitive τοῦ τῆς τοῦ Dative τῷ τῆ ἄρτων, ῆτις Δέγεται ἄγεσ- μετὰ δέριμαjn-autotoolity default plugin-autotoolity þig6ξ
	greek
	Sis 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, 'tôplugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip.
	greek
	Meaning:
	*The
	The definite article.
3	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ δεύτερον καταπέτασμα σκηνή ἡριυgin-autotooltip_default plugin-autotooltip_bigó, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λεγομένη ἄγια ἀγίων,
_	to the second control of the second control of the second

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Meaning Wash "Wich" What The relative promount this connects a relative classe to a main classes, referring back to a noun or pronoun called the antecedent). It is distinct from 6n ("that," introducing indirect speech) and from 6c as an interregative in older Greek (making olds formuplage)-autotoolige, default plagin autotoolige, begului preek (ii) is the first person singular veib for "to be" (clima (first before) = "to be"). It as immigrate veib, and, like English, changes significantly beginness, climb and the service for example (jul is the word for an and fly is the word for mas, e.g., viv Mytov wash price. Tournuppuas-autotoolige, default plagin-autotoolige, bispolince, climb price proposed by proposed, climb price proposed by proposed price for example (jul is the word for an and fly is the word for mas, e.g., viv Mytov wash price. Tournuppuas-autotoolige, default plagin-autotoolige, bispolince, climb price proposed by proposed proposed by the word for an and fly is the word for mas, e.g., viv Mytov wash price. Tournuppuas-autotoolige, default plagin-autotoolige, bispolince, climb price, in this pri		Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰλαστήριον· περὶ Δύριμομι- autotoolitpdefault plugin-autotoolitp_ þigŏc, ñ, δ
how have the connects a relative clause to a main clause, referring back to a noun or pronoun (called the antercodent). It is defined from the "that", introducing indirect speech) and from (it as a interrogative in older Greek (meaning olds Corresplagin-autocoting, bigglig) prek It is defined from the "that", introducing indirect speech) and from (it as a interrogative in older Greek (meaning olds Corresplagin-autocoting, bigglig) prek It is interesplant with fair to be "(iblue, the infinitive form) = "to be"). It is interesplant with a "to be "(iblue, the infinitive form) = "to be"). It is interesplant with a "to be "(iblue, the infinitive form) = "to be"). It is interesplant with a "to be "(iblue, the infinitive form) = "to be"). It is interesplant with a "to be finite profit of the word for an and five is the word for ass. e.g., viv Xivov verts utback. Torrosplant-autocoting, default plugin-autocoting, bigglif individual control of the position of the position of the position of the control of the position of		greek
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of 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, οῦτως κατεσκευασμένων, εἰς μέν τήνριμgin-autotooltip_default plugin-autotooltip_bigó, ή, τό greek Meaning: "The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ Ιερείς τὰςρίμgin-autotooltip_default plugin-autotooltip_bigó, ή, τό greek Meaning: "The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ Ιερείς τὰςρίμgin-autotooltip_bigó, ή, τό greek Meaning: "The The definite article. Forms		οὖτος usually refers to something close to the speaker — "this" as opposed to ἐκεἴνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 δiplugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_bigóf
greek Meaning: * The The definite article. Forms 6 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πρώτην σκηνήν διαπαντὸς εἰσίασιν οἰρλυgin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰςplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms		greek
Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πρώτην σκηνήν διαπεντὸς είσίασιν σἰρlugin-autotooltip_default plugin-autotooltip_bigó, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ Iερεῖς τὰς plugin-autotooltip_default plugin-autotooltip_bigó, ή, τό greek Meaning: * The The definite article. Forms		Set 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. οῦτως κατεσκευσομένων, εἰς μὲν τὴν-plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_bigó, ἡ, τό
* The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πρώτην σκηνήν διαπαντὸς εἰσίασιν οἰρίυgin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰςρίυgin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms		greek
The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πρώτην σκηνήν διαπαντὸς εἰσίασιν οἰρίωgin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰςρίωgin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms		
Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἰρlugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰς plugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms		
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greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰςplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms	e	
Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰςplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms		
* The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰςplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms		
The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰςplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό greek Meaning: * The The definite article. Forms		
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greek Meaning: * The The definite article. Forms		
Meaning: * The The definite article. Forms		Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἰερεῖς τὰςplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
* The The definite article. Forms		greek
The definite article. Forms		Meaning:
Forms		* The
		The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λατρείας ἐπιτελοῦντες,		Forms
	L	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λατρείας ἐπιτελοῦντες,

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	els (& plugin-autotooltip_default plugin-autotooltip_big&
	greek
	6 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. τήψρlugin-autotoolitp_default plugin-autotoolitp_digó, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ δευτέραν ἄπαξ τοῦρlugin-autotooltip_default plugin-autotooltip_bigò, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τὸ τῆ ἐναυτοῦ μόνος ὁplugin-autotooltip_default plugin-autotooltip, bigó, ή, τό
	greek
	Wearing:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀρχερρές, οὸ χωρίς plugin-autotooltip_default plugin-autotooltip μέσχωρίς
	græk
	Meaning:
7	* 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.
	Biblicial Examples John 15:5Hebrews 9:22James 2:26Matthew 13:34 σίματος, δρίμφin-autotooltip_default plugin-autotooltip bigőc, ῆ, δ
	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 δτι ("that," introducing indirect speech) and from δς as an interrogative in older Greek (meaning προσφέρει ὑπὲρ ἐαυτοῦ καἰρlugin-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" τῶνρἰμισίρι-autotooltip default plugin-autotooltip bigò, ή, τό
	greek Magaing
	Meaning: * The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ τοῦρlugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λαοῦ ἀγνοημάτων,

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οῦτοplugin-autotooltip_default plugin-autotooltip_bigοὖτος / αῦτη /τοῦτο
greek
Meaning:
 * These or this * This one, this person, this thing * They or he or she or it
Demonstrative pronoun.
ούτος 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 δηλοῦντος τοῦρlugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
Meaning:
 The
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πνεύματος τοῦplugin-autotooltip_default plugin-autotooltip_bigὁ, ἡ, τό
greek
Meaning:
The definite article.
 orms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἀγίου, μήπω πεφανερῶσθαι τὴνplugin-autotooltip_default plugin-autotooltip_bigó, ἡ, τό
Meaning:
* The
 Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ τὧνρlugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
Meaning:
 * The
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἀγίων ὁδὸν ἔτι τῆς plugin-autotooltip_default plugin-autotooltip_default
greek
Meaning:
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative δ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πρώτης σκηνῆς ἐχούσης στάσιν
ἤτις παραβολή εἰς τὸνplugin-autotooltip_default plugin-autotooltip_bigò, ή, τό
greek
Meaning:
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ καιρὸν τὸνplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
Meaning:
 The
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἐνεστηκότα, καθ' ἢvplugin-autotooltip_default plugin-autotooltip_bigŏς, ἤ, ὄ
greek
Meaning:
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
lt is distinct from ὄτι ("that," introducing indirect speech) and from ὄς as an interrogative in older Greek (meaning δῶρά τε καἰplugin-autotooltip_default plugin-autotooltip_bigκαί
Meaning
* And * Also * Both * Even * Too * So
greek
Meaning:
 * The
The definite article.
 Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λατρεύο
μόνον ἐπὶ βρώμασιν καὶplugin-autotooltip_default plugin-autotooltip_bigκαί
greek
 * And * Also * Both * Even * Too * So
s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πόμασιν καὶρlugin-autotooltip_default plugin-autotooltip_default
Meaning
 * And * Also * Both * Even * Too * So
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s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" διαφόροις βαπτισμοΐς, δικαιώματα σαρκός μέχρι καιροῦ διορθώσεως ἐπικείμενα

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ιστὸςplugin-autotooltip_default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (משׁית Noun, masculine. δὲplugin-autotooltip_default plugin-autotooltip_bigδέ areek be 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. παραγενόμενος ἀρχιερείς τῶνρlugin-autotoblip_default plugin-autotooltip_bigό, ή, τό Meaning: The definite article. Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ μελλόντων ἀγαθῶν διὰρlugin-autotooltip_default plugin-autotooltip_bigδιά 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. /hen 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 τῆςplugin-autotooltip_default plugin-autotooltip_bigŏ, ἤ, τό Meaning: The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ μείζονος καὶρlugin-autotooltip_default plugin-autotooltip_bigκαί 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" τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ'plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_bigoὖτος / αὖτη /τοῦτο Meaning: * These or this * This one, this person, this thing * They or he or she or it ούτος 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 ἐστινρίυgin-autotooltip_default plugin-autotooltip_bigtjuf είμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. ούτος 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 τῆςplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό areek Meaning: The definite article. Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ κτίσεως οὐδὲρlugin-autotooltip_default plugin-autotooltip_bigoὐδέ Meaning Not * Nor * Neither * Not even A combination of the words où (meaning no) and 6¢ (meaning however or but). The word où6¢ adds another negative element to a sentence that already has one. où6¢ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20john 7:5Romans 3:10 6¢ plugin autotoolitp_default plugin-autotoolitp_bigód. Meaning: reposition 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 αἴματος τράγων καὶplugin-autotooltip_default plugin-autotooltip_bigκαί greek Meaning ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" μόσχων διὰρlugin-autotooltip_default plugin-autotooltip_bigδιά areek 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 δέρlugin-autotooltip_default plugin-autotooltip_default 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. τοῦρlugin-autotoolitp_default plugin-autotoolitp_default plugin-autot areek Meaning: The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἰδίου αἴματος, εἰσῆλθεν ἐφάπαξ εἰς τὰplugin-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 τῆ ἄγια, αἰωνίαν λύτρωσιν εὐράμε

	ci γὰρ τὸρlugin-autotooltip_default plugin-autotooltip, bigó, ή, τό
	greek
	Meaning:
	• The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ αίμα τράγων καὶplugin-autotooltip_default plugin-autotooltip_bigxαί
	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" ταύρων καίρlugin-autotooltip_default plugin-autotooltip_bigκαί
	grek
	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" σποδός δαμάλεως ραντίζουσα τούς plugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
	greek
	Meaning:
	*The
	The definite article.
1	³ Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τής τοῦ Dative τῷ τῆ κεκουνωμένους ἀγιάζει πρόςplugin-autotooltipdefault plugin-autotooltip_ bignpóς
	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 τήνριυgin-autotooltip_default plugin-autotooltip_bigó, ή, τό
	greek
	Meaning:
	• The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ τῆς plugin-autotooltip_default plugi
	greek
	Meaning:
	• The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῶ τῆ σαρκὸς καθαρότητα.

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	πόσω μέλλον τόρlugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ <mark>αί</mark> μα τοῦρlugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ Χριστοῦ, plugin-autotooltip_default plugin-autotooltip_bigΧριστός
	Christ means "anointed one"
	The equivalent Hebrew word is Messiah (η-ψη)
	Noun, masculine. öcplugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_blgöc, ñ, ö
	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).
	t is distinct from δτι ("that," introducing indirect speech) and from δς as an interrogative in older Greek (meaning διάρlugin-autotooltip_default plugin-autotooltip_bigδιά
	greek
	Meaning:
	* Through * Because * On account of
14	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 πυτέψατος αίωνίου ἐαυτόν προσήνεγκεν ὅμωμον τῷρlugin-autotoltip_default plugin-autotoltip_bigò, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή το Genitive τοῦ τῆς τοῦ Dative τῷ τῆ θεῷ,plugin-autotooltip_default plugin-autotooltip_bigθεὸς
	greek
	Masculine noun meaning:
	* A god or goddess * God καθαριεῖ τὴνplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ συνείδησιν ὑμῶν ἀπὸ νεκρῶν Εργων είς τὸρlugin-autotooltip_default plugin-autotooltip_bigò, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λατρεύειν θεῷρlugin-autotooltip_default plugin-autotooltip_bigθεὸς
	greek
	Masculine noun meaning:
L	* A god or goddess * God ζῶντι.

Γ	Kaiplugin-autotooltip_default plugin-autotooltip_bigkai
	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" 6½plugin-autotooltip_default plugin-autotooltip_bigőid
	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, 6x6 emphasizes the means or channel by which something happens John 1:37 Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τοῦτορίμgin-autotooltip_default plugin-autotooltip_default plugin-autotoolt
	greek
	Meaning:
	* These or this * This one, this person, this thing * They or he or she or it
	Demonstrative pronoun.
	οὖτος 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 διαθήκης καινής μεσίτης ἐστίν, plugin-autotoolity_default pl
	greek
	clµ is the first person singular verb for "to be" (clva\ (the infinitive form) = "to be").
	It an irregular verb, and, like English, changes significantly between person and tense. For example είμί is the word for am and η̄ν is the word for was, e.g. δπως θανάτου γενομένουρλυσια-autotooltip_default plugin-autotooltip_bigyίνομαι
	greek
	Meaning
	* To Become * To Come into being * Generate * To Happen * Brought to pass
	Verb.
	Different from είμι (which means "to be" - a state of existence); γύομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 είς ἀπολύτρωσυ τῶνplugin-autotooltip_default plugin-autotooltip_default plu
	greek
	Meaning:
	• The
1	5 The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἐπὶ τῆρlugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	• The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πρώτη διαθήκη παραβάσεων τὴνρlugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἐπαγγελίαν λάβωσιν ciplugin-autotooltip_default plugin-autotooltip_default
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ κεκλημένοι τῆς plugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
	greek
	Meaning: * The
	The definite article.
	Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ αἰωνίου κληρονομίας.
ŀ	Singuier Lase Mass. Limiter reminine neutre frommative to Leentove troit of Early English Autorophysis (Line Control of C
	greek
	Meaning:
1	6• The
	The definite article.
	Forms
-	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ διαθεμένου- διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῆ ὀρίυgin-autotooltip_ default plugin-autotooltip_ bigò, ἡ, τό
	greek
	Meaning:
,	recalling. 7 * The
ľ	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ διαθέμενος.
_	i - control of the co

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Seev abs/ plugin-autotootitp_default plugin-autotootitp_bigoöóé
greek

Meaning

* Not * Nor * Neither * Not even

A combination of the words où (meaning no) and δέ (meaning however or but). The word oùóé adds another negative element to a sentence that already has one. oùóé can join words, phrases, or whole clauses. It often functions like English Matthew 6:20 John 7:5Romans 3:10 ή plugin-autotooltip_default plugin-autotooltip_ligo, ή, τό
greek

Meaning:

18 * The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Gentive τοῦ τῆς τοῦ Dative τῷ τῆ πρώτη χωρίς plugin-autotooltip_ bigχωρίς
greek

Meaning:

* Separately * Apart from * Without * Independently of

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

Biblical Examples John 15:5Hebrews 9:22 James 2:26 Matthew 13:34 σίματος ἐνεκκοίνοται·

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θείσης γὰρ πάσηςplugin-autotooltip_default plugin-autotooltip_bigπᾶς
greek
Meaning
* All * Every * The whole
Adjective.
Usage in the New Testament
The sense of πας 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 ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντiplugin-autotooltip_default plugin-autotooltip_bigmāç
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 τῷplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
Meaning:
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λαῷ, λαβὼν τὸplugin-autotooltip_default plugin-autotooltip_bigó, ἡ, τό
Meaning:
 The
The definite article
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῶ τῆ αἶμα τῶνρlugin-autotooltip default plugin-autotooltip bigò, ἡ, τό
 greek
The definite article.
 Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ μόσχων κα\plugin-autotooltip_default plugin-autotooltip_bigκαί
greek
Meaning
 * And * Also * Both * Even * Too * So
ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τῶνρlugin-autotooltip_default plugin-autotooltip_bigò, ή, τό
greek
Meaning:
The definite article.
 orms
Meaning
 * And * Also * Both * Even * Too * So
Meaning
 And * Also * Both * Even * Too * So
ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὑσοώπου αὐτόρlugin-autotooltip_default plugin-autotooltip_bigαὐτός
greek
Meaning
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τε τὸρlugin-autotooltip_default plugin-autotooltip_bigὁ, ή, τό
greek
Meaning:
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ βιβλίονplugin-autotooltip_default plugin-autotooltip_bigβιβλίον
Means book, scroll or document.
Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίω καὶplugin-autotooltip_default plugin-autotooltip_bigκαί
greek
Meaning
 And * Also * Both * Even * Too * So
ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πάνταρlugin-autotooltip_default plugin-autotooltip_bigπας
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 τövplugin-autotooltip_default plugin-autotooltip_ ibjó, ή, τό
Meaning:
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λαὸν ἐράντισεν,
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έγων, τοῦτοplugin-autotooltip_default plugin-autotooltip_bigoὖτος / αὕτη /τοῦτο
greek
Meaning:
 * These or this * This one, this person, this thing * They or he or she or it
Demonstrative pronoun.
ούτος 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 τὸρlugin-autotooltip_default plugin-autotooltip_default
Meaning:
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ αζμα τῆςplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
greek
Meaning:
The definite article.
 Forms
Meaning:
 * Who * Which * What
lt is distinct from ὅτι ("that," introducing indirect speech) and from ὄς as an interrogative in older Greek (meaning ἐνετείλατο πρὸςplugin-autotooltip default plugin-autotooltip bigπρός
greek
Meaning
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
Preposition. Occurs 703 times in the New Testament.
πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ὑμᾶς ὁριυμία-autotooltip_default plugin-autotooltip_bigó, ή, τό
areek
Meaning:
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ θεός-plugin-autotooltip_default plugin-autotooltip_bigθεὸς
greek
Masculine noun meaning:
* A god or goddess * God
καὶplugin-autotooltip_default plugin-autotooltip_bigκαί
Meaning
* And * Also * Both * Even * Too * So
ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τήνρlugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
Meaning:
 * The
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ σκηνὴν δὲplugin-autotooltip_default plugin-autotooltip_bigδέ
bć 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. Kaiplugin-autotooltip_default plugin-autotooltip_bigxaí
greek
Meaning
 * And * Also * Both * Even * Too * So
ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πάνταρlugin-autotooltip_default plugin-autotooltip_bigπᾶς
greek
Meaning
* All * Every * The whole
Adjective.
With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τὰplugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
greek
Meaning:
The definite article.
 Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ σκεύη τῆςplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
Meaning:
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λειτουργίας τῷplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
Meaning:
 The
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ αἴματι ὁμοίως ἐράντισεν
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καὶplugin-autotooltip_default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" σχεδόν ένρlugin-autotooltip default plugin-autotooltip bigέν Preposition meaning "in". αἴματι πάνταρlugin-autotooltip_default plugin-autotooltip_bignᾶς Meaning * All * Every * The whole 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 καθορίζεται κατὰ τὸνρίμοjin-autotooltip_default plugin-autotooltip_default Meaning: * The The definite article. Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ νόμον, καὶρlugin-autotooltip_default plugin-autotooltip_bigκαί greek * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" χωρίζριμgin-autotooltip_default plugin-autotooltip_bigχωρίζ 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 αἰματεκχυσίας οὐ γίνεταιplugin-autotooltip_default plugin-autotooltip_bigyίνομαι Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Different from είμί (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 ἄφεσις

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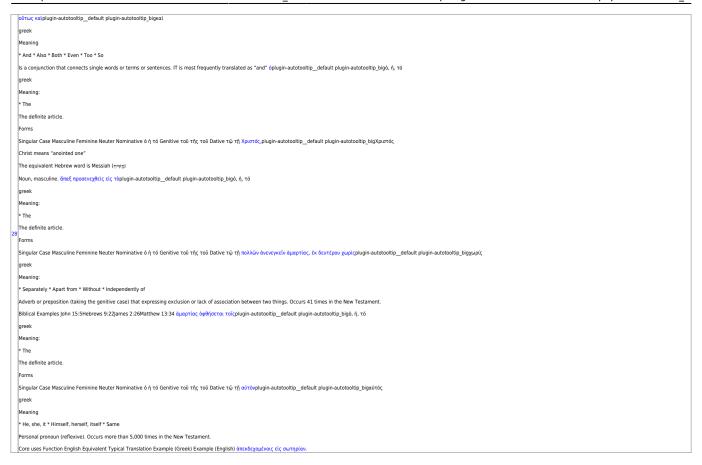
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Г	ἀνάγκη οὖν τὰplugin-autotooltip_ default plugin-autotooltip, bigò, ή, τό
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ μἐν ὑποδείγματα τῶνρlugin-autotoollip_default plugin-autotoollip_bigò, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἐνρlugin-autotooltip default plugin-autotooltip, bigἐν
	greek
	Preposition meaning "in". ToiCplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ οὐρονοῖς plugin-autotooltip_ default plugin-autotooltip_blgoύρονος
	Meaning: Loss in the Control of the
	* The sky * Air * Heaven or heavens
	The say All reserve or increases
2	2.70 Octoor level in Secretary resuments. Oúponoóc 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 6:9 τούτοις plugin-autotooltip_default plugin-autotooltip_bigoύτος /
	Option for the control of the contro
	greek
	Meaning:
	* These or this * This one, this person, this thing * They or he or she or it
	Demonstrative pronoun.
	ούτος usually refers to something close to the speaker — "this" as opposed to έκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 καθαρίζεσθαι, αὐτὰρlugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_default
	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) ölplugin-autotooltip_default plugin-autotooltip_bigóé
	greek
	6 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. \(\tap{to}\) thigh-autotooltip_default plugin-autotooltip_bigó, \(\deta\), \(\tap{to}\)
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἐπουράνια κρείττοου θυοίαις παρὰ ταύτας plugin-autotoolitip_default plugin-autotoolitip_bigoὖτος / αὕτη /τοῦτο
	greek
	Meaning:
	* These or this * This one, this person, this thing * They or he or she or it
	Demonstrative pronoun.
	ούτος 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

г	ού γὰρ εἰς χειροποίητα εἰσῆλθεν ἄγια Χριστός plugin-autotooltip_default plugin-autotooltip_bigΧριστός
	Christ means "anointed one"
	The equivalent Hebrew word is Messiah (nºvg)
	Noun, masculine. ἀντίτυπα τῶνplugin-autotooltip_default plugin-autotooltip_bigò, ή, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τής τοῦ Dative τῷ τῃ ἀληθινῶν, ἀλλ' ἐἰς αὐτόγρlugin-autotooltip_bigaὐτός
	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) Toyplugin-autotooltip_default plugin-autotooltip_bigó, ń, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
ľ	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ οὐρανόν, plugin-autotoolitip_default plugin-autot
	Meaning:
	* The sky * Air * Heaven or heavens
	278 occurrences in the New Testament.
	Ούρανός 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 τον έμφανισθήναι τώριμgin-autotooltip_default plugin-autotooltip_default
	autotooltip, bigó, ń, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὀ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ προσώπω τοῦρlugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ θεοῦρlugin-autotooltip_default plugin-autotooltip_bigθεὸς
	greek
	Masculine noun meaning:
	* A god or goddess * God brite flyulov-
T	oó/splugin-autotooltip_default plugin-autotooltip_bigoóf
	greek
	Meaning
	* Not * Nor * Neither * Not even
	A combination of the words ού (meaning no) and δε (meaning however or but). The word ούδε adds another negative element to a sentence that already has one. οὐδε can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 Του πολλάκις
	προσφέρη ἐαυτόν, ἄσπερ ὀplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
	greek
	Meaning:
	*The
,	The definite article.
ľ	5 Forms
	Singular Case Masculine Feminine Neuter Nominative ἀ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἀρχιερείχ εἰσέρχεται εἰς τὰplugin-autotooltip_default plugin-autotooltip_default plugin-au
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἄγια κατ' ἐνιαυτὸν ἐνριμοgin-autotooltip_default plugin-autotooltip_bighv
	greek
	Preposition meaning "in". αἴματι ἀλλοτρίω,

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πεὶ ἔδει αὐτὸνplugin-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) πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲρlugin-autotooltip_default plugin-autotooltip_bigδέ 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. ἄπωξ (πὶ συντελείς τῶνρlugin-autotooltip_default plugin-autotooltip_bjoß, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ αἰώνων εἰς ἀθέτησιν ἀμαρτίας διὰplugin-autotooltip_default plugin-autotooltip_bigδιά 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 τῆς plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip. greek Meaning: The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ θυσίας αὐτοῦplugin-autotooltip_default plugin-autotooltip_bigαὐτός 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) πεφανέρωται. καὶρlugin-autotooltip_default plugin-autotooltip_bigκαί areek Meaning * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" καθ' ὄσον ἀπόκειται τοῖcplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό areek Meaning: The The definite article. | Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἀνθρώποις ἄπαξ ἀποθανεῖν, μετὰ δὲρlugin-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. τοῦτορίαρὶα τοὐτορίαρὶα μείστα μείστα τοῦτορίαρὶα τοῦτορίαρὶα τοῦτορίας μείστα τοῦτ Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun.

οὕτος 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 κρίσις,



ESV

- Now even the first covenant had regulations for worship and an earthly place of holiness.

 For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place.

 Behind the second curtain was a second section called the Most Holy Place,
 having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant.

 Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

 These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties,
- but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.
- By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing
- 9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper,
- but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.
- But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)
- he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.
- For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh,

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- how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.
- Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.
- 16 For where a will is involved, the death of the one who made it must be established.
- 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive.
- 18 Therefore not even the first covenant was inaugurated without blood.
- For when every commandment of the law had been declared by Moses to all the people, he took
- the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,
- 20 saying, "This is the blood of the covenant that God commanded for you."
- 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.
- lndeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.
- Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.
- For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.
- Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own,
- for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.
- 27 And just as it is appointed for man to die once, and after that comes judgment,
- so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

NIV

- 1 Now the first covenant had regulations for worship and also an earthly sanctuary.
- A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place.
- 3 Behind the second curtain was a room called the Most Holy Place,
- which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.
- Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.
- When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry.
- But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.
- The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing.
- This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.
- They are only a matter of food and drink and various ceremonial washings-external regulations applying until the time of the new order.
- When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.

- He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.
- The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.
- How much more, then, will the blood of Christ, who through the eternal Spirit offered himself
- unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!
- For this reason Christ is the mediator of a new covenant, that those who are called may receive
- the promised eternal inheritance-now that he has died as a ransom to set them free from the sins committed under the first covenant.
- 16 In the case of a will, it is necessary to prove the death of the one who made it,
- because a will is in force only when somebody has died; it never takes effect while the one who made it is living.
- 18 This is why even the first covenant was not put into effect without blood.
- When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people.
- 20 He said, "This is the blood of the covenant, which God has commanded you to keep."
- In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies.
- 22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.
- lt was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.
- For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.
- Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.
- Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.
- 27 Just as man is destined to die once, and after that to face judgment,
- so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

NLT

- That first covenant between God and Israel had regulations for worship and a place of worship here on earth.
- There were two rooms in that Tabernacle. In the first room were a lampstand, a table, and sacred loaves of bread on the table. This room was called the Holy Place.
- 3 Then there was a curtain, and behind the curtain was the second room called the Most Holy Place.
- In that room were a gold incense altar and a wooden chest called the Ark of the Covenant, which was covered with gold on all sides. Inside the Ark were a gold jar containing manna, Aaron's staff that sprouted leaves, and the stone tablets of the covenant.
- Above the Ark were the cherubim of divine glory, whose wings stretched out over the Ark's cover, the place of atonement. But we cannot explain these things in detail now.
- When these things were all in place, the priests regularly entered the first room as they performed their religious duties.
- But only the high priest ever entered the Most Holy Place, and only once a year. And he always offered blood for his own sins and for the sins the people had committed in ignorance.

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- By these regulations the Holy Spirit revealed that the entrance to the Most Holy Place was not freely open as long as the Tabernacle and the system it represented were still in use.
- This is an illustration pointing to the present time. For the gifts and sacrifices that the priests offer are not able to cleanse the consciences of the people who bring them.
- For that old system deals only with food and drink and various cleansing ceremonies- physical regulations that were in effect only until a better system could be established.
- So Christ has now become the High Priest over all the good things that have come. He has entered that greater, more perfect Tabernacle in heaven, which was not made by human hands and is not part of this created world.
- With his own blood- not the blood of goats and calves- he entered the Most Holy Place once for all time and secured our redemption forever.
- Under the old system, the blood of goats and bulls and the ashes of a young cow could cleanse people's bodies from ceremonial impurity.
- Just think how much more the blood of Christ will purify our consciences from sinful deeds so that we can worship the living God. For by the power of the eternal Spirit, Christ offered himself to God as a perfect sacrifice for our sins.
- That is why he is the one who mediates a new covenant between God and people, so that all who are called can receive the eternal inheritance God has promised them. For Christ died to set them free from the penalty of the sins they had committed under that first covenant.
- 16 Now when someone leaves a will, it is necessary to prove that the person who made it is dead.
- The will goes into effect only after the person's death. While the person who made it is still alive, the will cannot be put into effect.
- 18 That is why even the first covenant was put into effect with the blood of an animal.
- For after Moses had read each of God's commandments to all the people, he took the blood of calves and goats, along with water, and sprinkled both the book of God's law and all the people, using hyssop branches and scarlet wool.
- 20 Then he said, "This blood confirms the covenant God has made with you."
- 21 And in the same way, he sprinkled blood on the Tabernacle and on everything used for worship.
- In fact, according to the law of Moses, nearly everything was purified with blood. For without the shedding of blood, there is no forgiveness.
- That is why the Tabernacle and everything in it, which were copies of things in heaven, had to be purified by the blood of animals. But the real things in heaven had to be purified with far better sacrifices than the blood of animals.
- For Christ did not enter into a holy place made with human hands, which was only a copy of the true one in heaven. He entered into heaven itself to appear now before God on our behalf.
- And he did not enter heaven to offer himself again and again, like the high priest here on earth who enters the Most Holy Place year after year with the blood of an animal.
- If that had been necessary, Christ would have had to die again and again, ever since the world began. But now, once for all time, he has appeared at the end of the age to remove sin by his own death as a sacrifice.
- 27 And just as each person is destined to die once and after that comes judgment,
- so also Christ died once for all time as a sacrifice to take away the sins of many people. He will come again, not to deal with our sins, but to bring salvation to all who are eagerly waiting for him.

KJV

- 1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
- For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.
- 3 And after the second veil, the tabernacle which is called the Holiest of all;

- Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
- And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
- Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.
- But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:
- The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
- Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
- Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.
- But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
- For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
- And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.
- 16 For where a testament is, there must also of necessity be the death of the testator.
- For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.
- 18 Whereupon neither the first testament was dedicated without blood.
- For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
- 20 Saying, This is the blood of the testament which God hath enjoined unto you.
- 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.
- And almost all things are by the law purged with blood; and without shedding of blood is no remission.
- lt was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
- For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
- Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
- For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
- 27 And as it is appointed unto men once to die, but after this the judgment:
- So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

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