

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

	Εἶπε μὲν οὖν 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" ἢ
	greek
	Meaning:
	* The
1	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ

2	σκηνή γὰρ κατεσκευάσθη greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρώτη greek Preposition meaning "in". 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 greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τε λαχνία καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τράπεζα καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρόθεσις τῶν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἄρτων, ἥτις λέγεται ἅγια: μετὰ δὲ 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. greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δεύτερον καταπέτασμα σκηνῇ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λεγόμενη ἅγια ἁγίων.
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χρυσὸν ἔχουσα θυμιατήριον 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" τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κιβωτὸν τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ διαθήκης περικεκαλυμμένην πάντοθεν χρυσοῦ, ἐν greek Preposition meaning "in". ἐν 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 στάμνος χρυσῇ ἔχουσα τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μύνα 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" ἢ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ράβδος ἁγίων ἢ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ βλαστήσασα 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" αὶ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πλάκες τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ διαθήκης.	4
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	ὁαὐτοῦ δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτοῦςplugin-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) Χερουβείν δύοις κατασκευάζοντα τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The 5The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἰλαστήριον· περὶ ὧνplugin-autotooltip__default plugin-autotooltip_bigός, 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 δὲ as an interrogative in older Greek (meaning οὐκ ἔστινplugin-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. ὡν λέγειν κατὰ μέρος. <tr><td></td><td> τοῦτωνplugin-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. 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 δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οὕτως κατασκευασμένων, εἰς μὲν τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms 6Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρῶτην σκηνὴν διαπαντός εἰσάσιν οἱplugin-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 ἱερεῖς τὰςplugin-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 λατρείας ἐπιτελοῦντες. </td></tr>		τοῦτωνplugin-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. 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 δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οὕτως κατασκευασμένων, εἰς μὲν τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms 6Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρῶτην σκηνὴν διαπαντός εἰσάσιν οἱplugin-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 ἱερεῖς τὰςplugin-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 λατρείας ἐπιτελοῦντες.
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κίς δέ plugin-autotooltip__default plugin-autotooltip_bigδέ
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greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της τοῦ Dative τῷ τῇ δεύτεραν ἄμας του plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό

	τοῦτο plugin-autotooltip__default plugin-autotooltip_bigούτος / αὐτή / 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 3:17)John 7:26Luke 22:19 δηλούντως τοῦplugin-autotooltip__default plugin-autotooltip_bigό, 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 πνεύματος τοῦplugin-autotooltip__default plugin-autotooltip_bigό, 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 ἀγίου, μήνω πεφανερώσθαι τῇplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό 8 greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τῶνplugin-autotooltip__default plugin-autotooltip_bigό, 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 ἀγίων ὁδὸν ἐτιplugin-autotooltip__default plugin-autotooltip_bigό, 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 πρώτης σκηνῆς ἐχούσης στόαιν. ἦτις παρὰβόλῃ εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigό, 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 καίρὸν τὸνplugin-autotooltip__default plugin-autotooltip_bigό, 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 ἐνεστηκότα, καθ' ἣνplugin-autotooltip__default plugin-autotooltip_bigός, ἡ, ὁ 9 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 ὧρά τε 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" θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸνplugin-autotooltip__default plugin-autotooltip_bigό, 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 λατρεύοντα. μόνον ἐν ἡ βρώμασιν καίplugin-autotooltip__default plugin-autotooltip_bigκαί 10 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" νόμασιν 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" διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.
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	Χριστός plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. 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. παράγονόμενος ἀρχιερέως τῶν plugin-autotooltip__default plugin-autotooltip_bigδὲ, 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 μελλόντων ἀγαθῶν διὰ plugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happensJohn 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῆς plugin-autotooltip__default plugin-autotooltip_bigδὲ, 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 μελίζονος καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ
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	εί γάρ τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἶμα τράγων και 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 και 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" σποδός θαλάσσης ῥαντίζουσα τοῦς greek Meaning: * The The definite article.
13	Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κεκοινωνηένους ἀνίσχει πρὸς 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... τῇ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ σαρκός καθαρότητα.

	νόσω μάλλον τὸplugin-autotooltip__default plugin-autotooltip_bigό, 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 αἶμα τοῦplugin-autotooltip__default plugin-autotooltip_bigό, 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 Χριστοῦ,plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ὅς plugin-autotooltip__default plugin-autotooltip_bigός, 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 διὰplugin-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. 14When 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 πνεύματος αἰωνίου αὐτὸν προσήνεγεν ἁμῶν τῷplugin-autotooltip__default plugin-autotooltip_bigό, 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 θεῷ,plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God καθαρῶς τῇplugin-autotooltip__default plugin-autotooltip_bigό, 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 συνέλθον ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigό, 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 λατρεύειν θεῷplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ζῶντι.
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	Kα 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" δια plugin-autotooltip__default plugin-autotooltip_bigδιά
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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

τούτο

plugin-autotooltip__default plugin-autotooltip_bigούτος / αυτή / 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 3:17)John 7:26Luke 22:19

διαθήκης καινῆς μεσότης ἐστίν

plugin-autotooltip__default plugin-autotooltip_bigεἰμί

greek

εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.

ὅπως θανάτου γενομένου

plugin-autotooltip__default plugin-autotooltip_bigγίνωμαι

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); γίνωμαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10

εἰς ἀπολύτρωσιν τῶν

plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό

greek

Meaning:

* The

15The definite article.

Forms

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

ἐν

plugin-autotooltip__default plugin-autotooltip_bigὸ, 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

πρώτη διαθήκη παραβάσεων τῇ

plugin-autotooltip__default plugin-autotooltip_bigὸ, 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

ἐπαγγελίαν λάβωσιν οἱ

plugin-autotooltip__default plugin-autotooltip_bigὸ, 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

κεκλημένοι τῆς

plugin-autotooltip__default plugin-autotooltip_bigὸ, 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

αἰωνίου κληρονομίας

plugin-autotooltip__default plugin-autotooltip_bigὸν γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ

plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό

98cv οὐδὲ

plugin-autotooltip__default plugin-autotooltip_bigo0δὲ

greek

Meaning

* Not * Nor * Neither * Not even

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

plugin-autotooltip__default plugin-autotooltip_big0, ἡ, τὸ

greek

Meaning:

18 * The

The definite article.

Forms

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

πρώτη χωρίζ

plugin-autotooltip__default plugin-autotooltip_bigχωρίζ

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 αἵματος ἐνκεκαίμωται

λαληθεῖς γὰρ πάντας	plugin-autotooltip__default plugin-autotooltip_bigμάς
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 ἐντολὴς κατὰ νόμον ὑπὸ Μωϋσέως παντί	
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 τῷ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαῶ, λαβῶν τῶ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἵμα τῶν	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μόσχων καί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τῶν	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πράγαν μετὰ ὕδατος καί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐρίου κοκκίνου καί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὕσσωπου αὐτό	
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) τε τῷ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ βιβλίον	
Means book, scroll or document.	
Noun, neuter.	
Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίῳ βιβλίοις καί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" μὲν	
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 τῶ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαὸν ἐρᾶντιον.	

	λέγων. τοῦτο plugin-autotooltip__default plugin-autotooltip_bigὁ τοῦς / αὐτῆ / 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 3:17)John 7:26Luke 22:19 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 αἷμα 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 διαθήκης ἥς plugin-autotooltip__default plugin-autotooltip_bigὁς, ἥ, ὅ 20 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 ἐνετεῖλατο πρός plugin-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... ὅμως 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 θεός 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” τήν 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 αἰνῶν 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. 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” πάντα plugin-autotooltip__default plugin-autotooltip_bigπάντα greek Meaning * All * Every * The whole Adjective. 21 Usage in the New Testament The sense of πάνς 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 τὰ 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 αἰών 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 λειτουργίας τῶ 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 αἵματι ὁμοίως ἐράντισεν.
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	kaiplugin-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" οὐκὲδὲνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". αἰματι πάνταplugin-autotooltip__default plugin-autotooltip_bigἐν greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἐν 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 καθαρίζεται ἐν τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τὸ greek Meaning: * The 22The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νόμον, καιplugin-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" χωρίςplugin-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 αἵματι χωρὶς οὗ γίνεταιplugin-autotooltip__default plugin-autotooltip_bigγινοῦμαι 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 ἄφρονος.
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	ἀνδρα οὐν 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 μέν ὑποδείγματα 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 ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τοῖςplugin-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 οὐρανῶςplugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. 23 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 τοῦτοιςplugin-autotooltip__default plugin-autotooltip_bigοὐτός / αὐτῇ / 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 καθαρίζουσαι, αὐτὰplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὅτιplugin-autotooltip__default plugin-autotooltip_bigὅτι greek ὅτι is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. 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 τῇ ἐνουράνια καί(ττοις) θυοαις παρὰ ταῦταςplugin-autotooltip__default plugin-autotooltip_bigοὐτός / αὐτῇ / 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
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οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ὁγια Χριστός,plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἀντίτυπος 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 ἀληθινῶν, ἀλλ' εἰς αὐτόνplugin-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) τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms 24 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὐρανόν,plugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 νῦν ἐμφανισθῆναι 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 προσώπῳ 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_bigθεός greek Masculine noun meaning: * A god or goddess * God ὁμῆρ ἡμῶν	οὐδ' plugin-autotooltip__default plugin-autotooltip_bigοὐδέ greek Meaning * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 ἵνα πολλὰκις προσφέρῃ ἐαυτόν, ὥστερ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. 25 Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀρχιερέως εἰσέρχεται 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 τῇ ἁγία κατ' ἐνιαυτὸν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". αἵματι ἁλλοτρίῳ,
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	ἐκεῖ ἔδει αὐτὸν 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) πολλὰκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀποξ ἐπὶ συντελείᾳ τῶν 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 αἰώνων εἰς ἀθέτησιν ἀμαρτίας διὰ plugin-autotooltip__default plugin-autotooltip_bigδιὰ greek 26 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 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 θύοιας αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) πεφανέρωται. 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 ἀπόκειται τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. 27 Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀνθρώποις ἀποξ ἀποθανεῖν, μετὰ δὲ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. 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 κρίσις,
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οὕτως	kaiplugin-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	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Χριστός	
Christ means "anointed one"	
The equivalent Hebrew word is Messiah (מָשִׁיחַ)	
Noun, masculine. ὁ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πολλῶν ἀνεγκλιν ἁμαρτίας, ἐκ δευτέρου χωρὶς	
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 ἁμαρτίας ἀφθάσται τοῖς	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτὸν	
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) ἀπεκδεχομένων εἰς σωτηρίαν.	

ESV

1	Now even the first covenant had regulations for worship and an earthly place of holiness.
2	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.
3	Behind the second curtain was a second section called the Most Holy Place,
4	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.
5	Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.
6	These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties,
7	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.
8	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,
10	but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.
11	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)
12	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.
13	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,

14	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.
15	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.
19	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.
22	Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.
23	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.
24	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.
25	Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own,
26	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,
28	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.
2	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,
4	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.
5	Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.
6	When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry.
7	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.
8	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.
9	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.
10	They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.
11	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.

12	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.
13	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.
14	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!
15	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,
17	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.
19	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.”
21	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.
23	It 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.
24	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.
25	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.
26	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,
28	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

1	That first covenant between God and Israel had regulations for worship and a place of worship here on earth.
2	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.
4	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.
5	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.
6	When these things were all in place, the priests regularly entered the first room as they performed their religious duties.
7	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.

8	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.
9	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.
10	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.
11	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.
12	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.
13	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.
14	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.
15	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.
17	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.
19	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.
22	In fact, according to the law of Moses, nearly everything was purified with blood. For without the shedding of blood, there is no forgiveness.
23	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.
24	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.
25	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.
26	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,
28	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.
2	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;

4	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;
5	And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
6	Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.
7	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:
8	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:
9	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;
10	Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.
11	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;
12	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.
13	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:
14	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?
15	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.
17	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.
19	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.
22	And almost all things are by the law purged with blood; and without shedding of blood is no remission.
23	It 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.
24	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:
25	Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
26	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:
28	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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