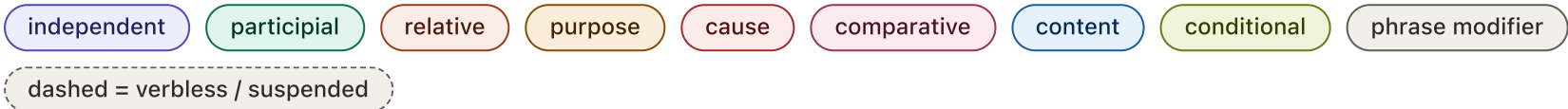


Hebrews 3 — clausal layout

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Γ΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.



Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Consider Jesus, the faithful apostle and high priest 3:1–2

1

Ὁθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

independent — the first hortatory Ὁθεν of the letter — the double title, sent from God and representing to God, and the human name last

- 2 | πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν | participial — the quality to contemplate — ποιέω as 'appoint' (Septuagintal idiom), not 'create'
- | | ὥς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. | comparative — Num 12:7 — the shared ground of faithfulness; ἦν πιστός elided

Greater glory than Moses — Son over the house, servant in it 3:3–6

VV. 3–4 — THE PROPORTION: THE BUILDER OUTRANKS THE HOUSE

- 3 | πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἡξίωται, | independent — the thesis — intensive perfect: an abiding worthiness; παρὰ of comparison
- | | καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. | comparative — καθ' ὅσον — the measure of the greater glory
- 4 | | πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, | cause — the maxim beneath the proportion — every house presupposes a builder
- | | ὁ δὲ πάντα κατασκευάσας θεός. | cause — the theological turn — the builder-of-all is God (cf. 1:2, 10); verbless

VV. 5–6 — THE ANTITHESIS: ΘΕΡΑΠΩΝ IN THE HOUSE, Υἱὸς OVER IT

- 5 | καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων | independent — μὲν — the first limb, verbless; θεράπων is Num 12:7's own word for Moses
- | | εἰς μαρτύριον τῶν λαληθησομένων, | purpose — his service forward-pointing — witness to the word God would yet speak (1:1–2)
- 6 | Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. | independent — the answering δέ — ἐπὶ against Moses' ἐν: heir and lord, not attendant; verbless
- | | οὗ οἶκος ἐσμεν ἡμεῖς, | relative — οὗ read of Christ (some take God) — the metaphor turns personal: we are that house
- | | ἐάν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν. | conditional — backward conditional — belonging contingent on perseverance; the pivot to the warning

The Holy Spirit's warning — Psalm 95 and the wilderness rebellion 3:7–11

VV. 7–8 — THE SUMMONS: TODAY, DO NOT HARDEN

- 7 | Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον. | comparative — citation formula as suspended head — Διό strictly anticipates Βλέπετε (v. 12); the Spirit the present speaker of the psalm

- Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, conditional — Ps 95:7 — protasis, leans on the command below; Σήμερον fronted, the urgent now
- 8 μὴ σκληρύνετε τὰς καρδίας ὑμῶν content — Ps 95:8 — the command at the quotation's heart, the psalm's one imperative
- ὡς ἐν τῷ παραπικρασμῷ, comparative — παραπικρασμός — LXX for Meribah, the place of provocation (Exod 17:7)
- κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, phrase modifier — πειρασμός — Massah paired with Meribah; the setting of the whole warning

VV. 9–11 — THE HISTORY: TESTED, GRIEVED, SWORN AGAINST

- 9 οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ relative — relative adverb of place — God's first person begins; ἐν δοκιμασίᾳ, the better-attested text
- καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη relative — the aggravation — they tested while seeing; Hebrews joins the forty years to the seeing (contrast v. 17)
- 10 διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον content — Ps 95:10 — the verdict; the διὸ inside the quote links offense to sentence
- Ἄεὶ πλανῶνται τῇ καρδίᾳ content — the diagnosis — hearts chronically adrift, speech within the speech
- αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου content — the diagnosis doubled — αὐτοὶ emphatic: they, for their part, never knew
- 11 ὡς ὥμοσα ἐν τῇ ὀργῇ μου comparative — the anger issuing in oath — ὡς perhaps asseverative, 'so I swore'
- Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. content — Ps 95:11 — Hebraic oath formula: εἰ = emphatic negative; κατάπαυσις, the keyword ch. 4 expounds

Take care — exhort one another while it is called Today 3:12–15

VV. 12–13 — THE DOUBLE IMPERATIVE: WATCH, AND KEEP EXHORTING

- 12 Βλέπετε, ἀδελφοί, independent — the psalm applied — the imperative Διό (v. 7) was waiting for
- μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας content — μήποτε + future indicative — the feared prospect treated as real; the psalm's 'heart' turned on the readers

ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

phrase modifier — articular infinitive — apostasy as the evil heart's issue; ἀφίστημι, the ἀπιστία acted out

13

ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν,

independent — the antidote — mutual daily exhortation; ἑαυτοὺς for ἀλλήλους

ἄχρις οὗ τὸ Σήμερον καλεῖται,

relative — ἀχρις οὗ — the psalm's Σήμερον as a closing window of opportunity

ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας·

purpose — negative purpose — the passive: sin's deceit does the hardening the psalm

forbade

VV. 14–15 — PARTAKERS OF CHRIST, IF WE HOLD FAST WHILE 'TODAY' IS SAID

14

μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν,

independent — the ground — μέτοχοι echoing v. 1; the perfect: a standing already entered

ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν·

conditional — ἐάνπερ backward conditional — v. 6's condition

restated: perseverance proves the share

15

ἐν τῷ λέγεσθαι·

phrase modifier — ἐν τῷ + infinitive, read with κατάσχωμεν (some attach to v. 13 or forward to v. 16) — hold fast while the word

still sounds

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

conditional — Ps 95:7 re-cited — protasis, leans on the command below

μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

content — Ps 95:8 — the command re-sounded, framing the questions that

follow

Who fell? — unbelief barred them from the rest 3:16–19

VV. 16–18 — THREE QUESTIONS, THREE ANSWERS: THE PSALM CROSS-EXAMINED

16

τίνες γὰρ ἀκούσαντες παρεπίκραναν;

independent — first question — τίνες read as interrogative, not the old indefinite 'some rebelled'

ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

independent — the answer as counter-question — the whole redeemed generation, not a

fringe; verbless

17

τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη;

independent — second question — the psalm's προσώχθισα taken up; the forty years now joined to the

anger

οὐχὶ τοῖς ἀμαρτήσασιν,

independent — the answer — elliptical; οὐχὶ expects 'yes'

ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; relative — Num 14:29, 32 — κῶλα, the bodies strewn in the desert: sin's end made visible

18 τίσιν δὲ ὥμοσεν independent — third question — reaching the oath of v. 11

μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ content — the oath's content — indirect discourse infinitive

εἰ μὴ τοῖς ἀπειθήσασιν; phrase modifier — εἰ μή exceptive — the answer folded into the question; unbelief named as disobedience (ἀπειθέω)

V. 19 — THE VERDICT

19 καὶ βλέπομεν independent — βλέπομεν answering Βλέπετε (v. 12) — the inspection concluded

ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. content — the verdict — ἀπιστία the decisive cause, handing the argument to ch. 4's remaining rest

Analysis. Hebrews 3 opens with the letter's first hortatory Ὅθεν — a single flush-left imperative, κατανοήσατε ... Ἰησοῦν, from which the whole Moses comparison hangs: a participial line (πιστὸν ὄντα) names the shared virtue, and the μέν/δέ antithesis of vv. 5–6 sets two verbless main lines against each other — Moses faithful ἐν the house as θεράπων, Christ ὡς υἱός ἐπὶ it — with the builder/house maxim of v. 4 tucked beneath the proportion of v. 3. The pivot is v. 6b: οὗ οἶκος ἔσμεν ἡμεῖς, its trailing ἐάν protasis anchored backward on ἔσμεν — belonging is real but conditional, and that condition detonates the warning. Verses 7–11 are the chapter's quotation column: Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον stands as a suspended head (the layout leaves the anacoluthon honest — Διό strictly anticipates the Βλέπετε of v. 12 across the section break, but on the page the citation formula governs what follows), and the whole of Ps 95:7–11 (LXX 94) hangs as content under the one word λέγει, with its own internal grammar: the Σήμερον protasis leaning forward on μὴ σκληρύνετε, the wilderness setting stacked beneath the command, God's first-person verdict (διὸ προσώχθισα ... καὶ εἶπον) carrying the diagnosis, and the oath ὡς ὥμοσα with its Hebraic Εἰ εἰσελεύσονται — an oath-formula negation, 'they shall never enter.' Verses 12–15 apply the psalm: Βλέπετε and παρακαλεῖτε flush left, the μήποτε clause naming the feared apostasy, ἐάνπερ (v. 14) again a backward conditional anchored on γεγόναμεν; v. 15's ἐν τῷ λέγεσθαι is here read with κατάσχωμεν — hold fast while 'Today' is still being said — a disputed attachment (others tie it to v. 13's exhorting, or forward to v. 16). The close (vv. 16–19) is diatribe in the Romans manner: three question-and-answer pairs at depth 0, τίνες

taken as interrogative ('who rebelled?' — all who left Egypt), against the old indefinite reading 'some rebelled'; the volley climaxes in βλέπομεν answering βλέπετε — they could not enter δι' ἀπιστίαν. Other sides taken: οὗ in v. 6 is read of Christ (whose house we are), 'forty years' in v. 9 goes with 'saw my works' (Hebrews' own re-division of the psalm, reversed again in v. 17 where the forty years belong to God's anger), and ἐν δοκιμασίᾳ ('tested me by proving me') follows the better-attested text.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.