

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Hebrews, Chapter 3

## ΠΡΟΣ ΕΒΡΑΙΟΥΣ Γ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 3:1–2

#### **Consider Jesus, the faithful apostle and high priest**

Drawing the inference from chs. 1–2, the writer summons the 'holy brothers, partakers of a heavenly calling' to fix their attention on Jesus — at once the apostle (the one sent from God) and high priest (the one who represents to God) of their confession (1) — who was faithful to the one who appointed him, just as Moses was faithful in all God's house (2). The shared term 'faithful' sets up the comparison that follows.

B · 3:3–6

#### **Greater glory than Moses: son over the house, not servant in it**

Jesus is counted worthy of more glory than Moses in the same proportion that the builder of a house has more honor than the house (3); every house is built by someone, and the one who built all things is God (4). The decisive contrast: Moses was faithful as a servant (θεράπων) in God's house, a witness pointing forward (5); but Christ is faithful as a Son over God's house (6a) — and we are that house, if we hold fast our confidence and hope (6b). The conditional pivots the argument from Christology to exhortation.

C · 3:7–11

### The Holy Spirit's warning: Psalm 95 and the wilderness rebellion

Picking up the 'if' of v.6, the writer cites Scripture as the living voice of the Holy Spirit: 'Today, if you hear his voice, do not harden your hearts as in the rebellion' (7–8) — the day of testing in the wilderness, where the fathers tested God though they saw his works for forty years (8–9). God was angered with that generation, declaring them ever astray in heart, ignorant of his ways (10), and swore in his wrath, 'They shall not enter my rest' (11). The quotation grounds the entire warning section.

D · 3:12–15

### Take care: exhort one another lest unbelief harden you

The application: watch lest there be in any of you an evil, unbelieving heart that falls away from the living God (12); rather, exhort one another daily, while it is still called 'Today,' lest anyone be hardened by sin's deceit (13). For we have become partakers of Christ — if indeed we hold our original confidence firm to the end (14). The verse-15 re-citation of Psalm 95:7–8 ('Today, if you hear his voice...') frames the closing argument.

E · 3:16–19

### Who fell? Unbelief barred them from the rest

A series of rhetorical questions diagnoses the wilderness generation: who heard yet rebelled? — all who came out of Egypt under Moses (16); with whom was God angry forty years? — those who sinned, whose bodies fell in the desert (17); to whom did he swear they would not enter his rest? — to the disobedient (18). The chapter closes with the verdict: 'So we see that they were unable to enter because of unbelief' (19), the keyword that binds the warning to faith and prepares ch. 4's 'rest' that remains.

## 1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

Therefore, holy brothers, partakers of a heavenly calling, consider the apostle and high priest of our confession, Jesus,

**INFERENCE / EXHORTATION** Ὅθεν The first hortatory 'therefore' of the letter draws its conclusion from the incarnation argument of ch. 2: because the Son became a merciful and faithful high priest (2:17), fix your mind on him.

ὅθεν

therefore / for which reason

*inferential adverb (drawing a conclusion)*

ὅθεν: 'whence, for which reason'; a favorite Hebrews connective (2:17; 7:25; 8:3) marking a logical consequence.

ἀδελφοὶ

brothers

Vocative

*vocative of direct address*

ἀδελφός: 'brother'; the family term grounded in 2:11–12, where the Son is unashamed to call them brothers.

ἅγιοι

holy

Vocative

*attributive adjective (with ἀδελφοί)*

ἅγιος: 'holy, set apart'; the readers are consecrated ones, sanctified by Christ (2:11).

κλήσεως

of a calling

Genitive

*objective/descriptive genitive (with μέτοχοι)*

κλήσις: 'calling, summons'; the divine invitation in which they share.

ἐπουρανίου

heavenly

Genitive

*attributive adjective*

ἐπουράνιος: 'heavenly, of the heavens' (ἐπί + οὐρανός); a Hebrews keyword (6:4; 8:5; 11:16; 12:22) — the calling originates and terminates above.

μέτοχοι

partakers

Vocative

*appositional vocative (to ἀδελφοί)*

μέτοχος: 'sharer, partner' (μετά + ἔχω); a Hebrews term (1:9; 3:14; 6:4; 12:8) for those who hold a thing in common.

κατανοήσατε

consider / fix your mind on

Aor Act Impv 2 Pl · κατανοέω

*main verb (imperative)*

→ *ingressive/constative aorist imperative (urgent appeal)*

κατανοέω: 'observe attentively, consider closely' (κατά-intensive of νοέω); more than a glance — a fixed, perceptive contemplation.

τόν

the

Accusative

*article*

ἀπόστολον

apostle

Accusative

*direct object (of κατανοήσατε)*

ἀπόστολος: 'one sent, envoy'; uniquely applied to Jesus here — the one sent from God to humanity (the Godward 'apostle' answering the manward 'high priest').

καί

and

*coordinating conjunction*

ἀρχιερέα

high priest

Accusative

*direct object (coordinate with ἀπόστολον)*

ἀρχιερεύς: 'high priest, chief priest'; the letter's central title for Jesus (2:17; 4:14–5:10), the one who represents the people to God.

τῆς

of the

Genitive

*article*

## ὁμολογίας

confession

Genitive

*objective genitive (whom our confession confesses)*

ὁμολογία: 'confession, profession' (lit. 'saying the same thing'); the faith jointly professed (cf. 4:14; 10:23).

## ἡμῶν

our

Genitive

*genitive of relationship/subject*

## Ἰησοῦν

Jesus

Accusative

*accusative in apposition (naming the object)*

Ἰησοῦς: 'Jesus'; the human name, placed emphatically last — the one to be contemplated is the incarnate Son.

## 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

who was faithful to the one who appointed him, as Moses also was in all his house.

**GROUND / CHARACTERIZATION** **ASYNDETON** A participial clause defining Jesus by the quality that drives the chapter — faithfulness — and introducing the comparison with Moses on the common ground of being 'faithful in God's house!'

## πιστὸν

faithful

Accusative

*predicate adjective (with ὄντα)*

πιστός: 'faithful, trustworthy'; the keyword of vv.2–6, echoing 2:17 and Num 12:7 LXX (Moses πιστός in God's house).

## ὄντα

being / who was

Pres Act Ptc · Acc Sg Masc · εἰμί

*adverbial/attributive participle (modifying Ἰησοῦν)*

→ stative present (concurrent state)

## τῷ

to the (one)

Dative

*article (substantizes the participle)*

## ποιήσαντι

who appointed / made

Aor Act Ptc · Dat Sg Masc · ποιέω

*substantival participle (dat. of reference: faithful 'to' him)*

→ constative aorist

ποιέω: here in the sense 'appoint, install' (a Septuagintal idiom; cf. 1 Sam 12:6, Mark 3:14) — God who appointed Jesus to his office, not 'created' him.

<p><b>αὐτόν</b> him Accusative <i>direct object (of ποιήσαντι)</i></p>	<p><b>ὡς</b> as <i>comparative conjunction</i> ὡς: 'as, just as'; introducing the Moses comparison.</p>	<p><b>καὶ</b> also <i>adverbial/ascensive conjunction</i></p>	<p><b>Μωϋσῆς</b> Moses Nominative <i>subject (of implied ἦν πιστός)</i> Μωϋσῆς; Moses; the supreme servant-mediator of the old covenant, the benchmark of faithfulness (Num 12:7).</p>
<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>ὅλῳ</b> all / whole Dative <i>attributive adjective</i> ὅλος: 'whole, entire'; from Num 12:7 — Moses faithful in the whole household, not merely a part.</p>	<p><b>τῷ</b> the Dative <i>article</i></p>	<p><b>οἴκῳ</b> house Dative <i>dative of sphere (the realm of service)</i> οἶκος: 'house, household'; the keyword binding vv.2-6 — both the building and the family of God (cf. v.6, 'whose house we are').</p>
<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession (God's house)</i></p>			

### 3 πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·

For this one has been counted worthy of more glory than Moses, by as much as the one who built the house has more honor than the house.

GROUND (SUPERIORITY ASSERTED) **γάρ** The point of the comparison: Jesus' faithfulness is not merely equal to Moses' but accompanied by greater glory — argued through the builder/house ratio.

## πλείονος

more / greater

Genitive

*attributive adjective (comparative, with δόξης)*

πλείων: 'more, greater'; the comparative of πολύς, fronted for emphasis — the theme of 'greater' runs through Hebrews.

## γάρ

for

*explanatory conjunction*

## οὗτος

this one

Nominative

*subject (demonstrative, = Jesus)*

## δόξης

glory

Genitive

*genitive of the thing valued (with ἡξιώται)*

δόξα: 'glory, honor'; the splendor of worth — the verb ἡξιώω regularly takes a genitive of that of which one is deemed worthy.

## παρά

than / beyond

*preposition + accusative (comparison)*

παρά: with the accusative in comparisons, 'than, more than' — a Hebrews idiom (1:4, 9; 9:23).

## Μωϋσῆν

Moses

Accusative

*object of παρά (point of comparison)*

## ἡξιώται

has been counted worthy

Perf Pass Indic 3 Sg · ἡξιώω

*main verb*

→ *intensive perfect (an abiding, settled worthiness)*

ἡξιώω: 'deem worthy, count worthy' (from ἡξιος); the perfect marks Christ's honor as an established, enduring fact.

## καθ'

according to / in proportion as

*preposition + accusative (measure/degree)*

κατά: here measuring degree — καθ' ὅσον ... 'by as much as!'

## ὅσον

as much as

Accusative

*correlative pronoun (degree)*

ὅσος: 'as much/great as!'; with κατά forms a proportional comparison.

## πλείονα

more / greater

Accusative

*attributive adjective (comparative, with τιμῆν)*

πλείων: 'more, greater' — the comparative repeated to drive the proportion.

## τιμῆν

honor

Accusative

*direct object (of ἔχει)*

τιμή: 'honor, value, price'; the esteem belonging to the builder over the building.

## ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*main verb (subordinate clause)*

→ *gnomic present (general truth)*

ἔχω: 'have, hold!'; the gnomic present states a principle valid always.

**τοῦ**

than the

Genitive

article

**οἴκου**

house

Genitive

*genitive of comparison (more honor than the house)*

οἶκος: 'house'; the building, contrasted with its maker — the lesser term of the analogy.

**ὁ**

the (one)

Nominative

article (substantizes the participle)

**κατασκευάσας**

who built / furnished

Aor Act Ptc · Nom Sg Masc · κατασκευάζω

*substantival participle (subject of ἔχει)*

→ constative aorist

κατασκευάζω: 'construct, build, furnish, equip' (more than raise walls — to fit out a household); the builder outranks his handiwork.

**αὐτόν**

it

Accusative

*direct object (of κατασκευάσας)*

#### 4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ πάντα κατασκευάσας θεός.

For every house is built by someone, but the one who built all things is God.

GROUND (THE MAXIM AND ITS THEOLOGICAL TURN) γάρ A parenthetical maxim supporting v.3: every house presupposes a builder; and behind all building stands God. The clause quietly identifies the builder-of-all with God, lifting Christ's 'builder' role toward deity (cf. 1:2, 10).

**πᾶς**

every

Nominative

*attributive adjective*

πᾶς: 'every, all'; the universalizing premise.

**γὰρ**

for

*explanatory conjunction*

**οἶκος**

house

Nominative

*subject*

οἶκος: 'house'; the maxim's subject — any house whatever.

**κατασκευάζεται**

is built

Pres Pass Indic 3 Sg · κατασκευάζω

*main verb (passive)*

→ gnomic present (timeless principle)

κατασκευάζω: 'build, furnish'; the passive points to an unnamed agent supplied by ὑπό τινος.

<p><b>ὑπό</b> by <i>preposition + genitive (agent)</i></p> <p>ὑπό: with the genitive, marking the personal agent of a passive verb.</p>	<p><b>τινος</b> someone Genitive <i>object of ὑπό (indefinite agent)</i></p> <p>τις: 'someone, a certain one'; indefinite — every house has some builder.</p>	<p><b>ὁ</b> the (one) Nominative <i>article (substantizes the participle)</i></p>	<p><b>δὲ</b> but <i>contrastive conjunction</i></p> <p>δέ: 'but, and'; here lightly adversative, turning from the general maxim to its theological apex.</p>
<p><b>πάντα</b> all things Accusative <i>direct object (of κατασκευάσας)</i></p> <p>πᾶς: 'all'; neuter plural 'all things' — the totality of creation (cf. 1:3, 'upholding all things').</p>	<p><b>κατασκευάσας</b> who built Aor Act Ptc · Nom Sg Masc · κατασκευάζω <i>substantival participle (subject)</i></p> <p>→ <i>constative aorist</i></p> <p>κατασκευάζω: 'build, fashion'; the maker of all is the climactic builder.</p>	<p><b>θεός</b> is God Nominative <i>predicate nominative (verbless clause)</i></p> <p>θεός: God; the anarthrous predicate identifies the universal builder as God himself.</p>	

5 καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεραπῶν εἰς μαρτύριον τῶν λαληθησομένων,

And Moses indeed was faithful in all his house as a servant, for a testimony of the things that would be spoken,

CONTRAST, FIRST MEMBER **μὲν** The μὲν ... δέ (vv.5–6) sets the decisive antithesis: Moses faithful as a servant within the house, his role witness-bearing and anticipatory; Christ faithful as a Son over the house.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>Μωϋσῆς</b> Moses Nominative <i>subject</i></p> <p>Μωϋσῆς: Moses — honored, yet placed in the lesser, servant role.</p>	<p><b>μὲν</b> indeed / on the one hand <i>particle (correlative with δέ in v.6)</i></p> <p>μὲν: marks the first of a balanced pair, anticipating the answering δέ ('on the one hand ... on the other').</p>	<p><b>πιστὸς</b> faithful Nominative <i>predicate adjective (verbless: 'was faithful')</i></p> <p>πιστός: 'faithful'; the shared virtue, conceded fully to Moses — the contrast lies not in faithfulness but in status.</p>
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ἐν

in

*preposition + dative (sphere)*

ὅλῳ

all / whole

Dative

*attributive adjective*

ὅλος: 'whole'; again echoing Num 12:7.

τῷ

the

Dative

*article*

οἴκῳ

house

Dative

*dative of sphere*

οἶκος: 'house'; Moses serves within it — a member, not its lord.

αὐτοῦ

his

Genitive

*genitive of possession (God's house)*

ὡς

as

*comparative conjunction (defining role)*

ὡς: 'as'; introducing Moses' capacity — namely servant.

θεράπων

servant / attendant

Nominative

*predicate nominative (role)*

θεράπων: 'attendant, ministering servant' — an honorable, personal service (the very word of Num 12:7 LXX for Moses, θεράπων κυρίου); not the menial δοῦλος, yet still a servant within the household.

εἰς

for

*preposition + accusative (purpose)*

μαρτύριον

a testimony

Accusative

*object of εἰς (purpose of his service)*

μαρτύριον: 'testimony, witness'; Moses' ministry pointed beyond itself — bearing witness to a coming revelation.

τῶν

of the (things)

Genitive

*article (substantizes the participle)*

λαληθησομένων

that would be spoken

Fut Pass Ptc · Gen Pl Neut · λαλέω

*substantival participle (objective genitive: testimony to them)*

→ predictive future (anticipating later revelation)

λαλέω: 'speak'; the rare future passive participle marks Moses' witness as forward-pointing — to the word God would yet speak in the Son (1:1–2).

6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἴκος ἐσμεν ἡμεῖς, ἐάν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν.

but Christ as a Son over his house — whose house we are, if indeed we hold fast the confidence and the boast of the hope.

CONTRAST, SECOND MEMBER / PIVOT TO EXHORTATION **δὲ** The answering δέ completes the antithesis (Son over the house vs. servant in it) and then pivots: 'we are that house' — but the conditional ἐάν makes belonging contingent on persevering confidence, launching the warning of vv.7–19.

### Χριστὸς

Christ

Nominative

subject

Χριστός: 'Anointed, Messiah'; here the superior counterpart to Moses, named by his messianic title.

### δὲ

but / on the other hand

contrastive particle (answering μέν of v.5)

δέ: completing the μέν ... δέ — the decisive contrast in status.

### ὡς

as

comparative conjunction (defining role)

ὡς: 'as'; Christ's capacity — namely Son.

### υἱὸς

a Son

Nominative

predicate nominative (role; verbless: 'was faithful')

υἱός: 'Son'; the decisive term — Christ belongs to the house as its heir and lord, not as a servant within it (cf. John 8:35).

### ἐπὶ

over

preposition + accusative (authority/position)

ἐπί: with the accusative here 'over, in authority over' — the Son's rule, contrasted with Moses' ἐν ('in').

### τὸν

the

Accusative

article

### οἶκον

house

Accusative

object of ἐπί (the realm ruled)

οἶκος: 'house'; God's household, over which the Son presides.

### αὐτοῦ

his

Genitive

genitive of possession (God's house; or the Son's own)

**οὗ**

whose

Genitive

*relative pronoun (genitive of possession)*

**οἴκος**

house

Nominative

*predicate nominative*

οἴκος: 'house, household'; the metaphor turns personal — the believing community is God's house (cf. 1 Tim 3:15; 1 Pet 2:5).

**ἐσμεν**

we are

Pres Act Indic 1 Pl · εἰμί

*main verb (copula)*

→ stative present

**ἡμεῖς**

we

Nominative

*subject (emphatic pronoun)*

**ἐάν**

if

*conjunction (3rd-class condition)*

ἐάν: 'if'; introduces the contingency — present standing in the house is bound to perseverance (cf. the same ἐάνπερ in v.14).

**τήν**

the

Accusative

*article*

**παρρησίαν**

confidence / boldness

Accusative

*direct object (of κατάσχωμεν)*

παρρησία: 'boldness, confident freedom of speech' (lit. 'all-speech'); a Hebrews keyword (4:16; 10:19, 35) — the open assurance of those who belong.

**καί**

and

*coordinating conjunction*

**τὸ**

the

Accusative

*article*

**καύχημα**

boast / object of boasting

Accusative

*direct object (coordinate)*

καύχημα: 'ground/object of boasting, exultation'; the glorying that hope inspires — to be held fast, not cast away.

**τῆς**

of the

Genitive

*article*

**ἐλπίδος**

hope

Genitive

*genitive of source/content (the boast that hope yields)*

ἐλπίς: 'hope'; the confident expectation that anchors the soul (6:18–19) — the spring of both confidence and boasting.

## κατάσχωμεν

we hold fast

Aor Act Subj 1 Pl · κατέχω

*main verb (subjunctive in ἐάν clause)*

→ constative aorist subjunctive (the act of holding firm, viewed whole)

κατέχω: 'hold down, hold fast, retain' (κατά-intensive of ἔχω); the verb of tenacious perseverance (cf. 3:14; 10:23).

## 7 Διό, καθώς λέγει τὸ πνεῦμα τὸ ἅγιον· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

Therefore, as the Holy Spirit says: "Today, if you hear his voice,

INFERENCE / SCRIPTURE CITATION **Διό** The 'therefore' draws the warning out of v.6's condition and introduces the long quotation of Psalm 95:7-11 (LXX 94) as the present speech of the Holy Spirit — Scripture as living, contemporary address ('Today').

### Διό

therefore

*inferential conjunction*

διό: 'therefore, for which reason' (δι' ὅ); the warning follows from the conditional belonging of v.6.

### καθώς

as / just as

*comparative conjunction (introducing citation)*

καθώς: 'just as, according as'; the formula introducing the scriptural quotation.

### λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (introductory formula)*

→ present (the Spirit's continuing utterance)

λέγω: 'say'; the present tense is significant — Scripture is not 'said' but 'says,' a living voice.

### τὸ

the

Nominative

*article*

## πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'spirit'; the Holy Spirit named as the speaker of the Psalm — the divine author of Scripture (cf. 10:15).

## τὸ

the

Nominative

article (attributive, repeated)

## ἅγιον

Holy

Nominative

attributive adjective (second attributive position)

ἅγιος: 'holy'; the full title 'the Holy Spirit!'

## Σήμερον

Today

adverb (time; fronted, emphatic)

σήμερον: 'today'; the keyword of the citation (repeated vv.13, 15; 4:7) — the urgent present moment of opportunity and decision.

## ἐάν

if

conjunction (3rd-class condition)

ἐάν: 'if'; the condition on which the warning turns — hearing God's voice.

## τῆς

the

Genitive

article

## φωνῆς

voice

Genitive

genitive object (of ἀκούσητε — 'hear of/listen to')

φωνή: 'voice, sound'; God's address — to 'hear his voice' is the issue of obedience.

## αὐτοῦ

his

Genitive

genitive of possession

## ἀκούσητε

you hear

Aor Act Subj 2 Pl · ἀκούω

main verb (subjunctive in ἐάν clause)

→ constative aorist subjunctive

ἀκούω: 'hear, listen'; with the genitive often 'heed' — the verb that sets up the 'do not harden' of v.8.

8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

do not harden your hearts as in the rebellion, on the day of testing in the wilderness,

CITATION (APODOSIS: THE COMMAND) ASYNDETON The main clause of the Psalm citation: the prohibition against hardening, anchored to the historical precedent of Israel's wilderness rebellion (Massah/Meribah, Exod 17; Num 14).

μή

not

*negative particle (with subjunctive prohibition)*

μή: the negative used with non-indicative moods; here forming a prohibition.

σκληρύνετε

harden

Aor Act Subj 2 Pl · σκληρύνω

*main verb (prohibitive subjunctive)*

→ ingressive aorist subjunctive (do not begin to harden)

σκληρύνω: 'make hard, harden' (from σκληρός, 'hard, stiff'); the LXX verb for the obstinate, unresponsive heart (cf. Pharaoh, Exod 7-9).

τάς

the

Accusative

*article*

καρδίας

hearts

Accusative

*direct object*

καρδία: 'heart'; the inner self — mind, will, and disposition — the seat of belief or unbelief (vv.10, 12).

ὑμῶν

your

Genitive

*genitive of possession*

ὡς

as

*comparative conjunction*

ὡς: 'as'; drawing the warning's analogy to the wilderness generation.

ἐν

in / at

*preposition + dative (time/circumstance)*

τῷ

the

Dative

*article*

παραπικρασμῷ

rebellion / provocation

Dative

*dative of time/opportunity (object of ἐν)*

παραπικρασμός: 'embittering, provocation, rebellion'; the LXX rendering of Hebrew Meribah ('strife,' Exod 17:7) — the place where Israel provoked God.

κατὰ

on / at

*preposition + accusative (time)*

κατά: with the accusative of time, 'on, during.'

τήν

the

Accusative

*article*

ἡμέραν

day

Accusative

*accusative of time (object of κατά)*

ἡμέρα: 'day'; the day of Massah ('testing'), paired with the place of Meribah.

τοῦ

of the

Genitive

*article*

πειρασμοῦ

testing / temptation

Genitive

*attributive/descriptive genitive (the day characterized by testing)*

πειρασμός: 'testing, trial' (LXX for Massah, Exod 17:7); here Israel's putting God to the test in the desert.

ἐν

in

*preposition + dative (place)*

τῇ

the

Dative

*article*

## ἐρήμῳ

wilderness

Dative

*dative of place (object of ἐν; substantival adj.)*

ἐρημος: 'desert, wilderness'; the place of Israel's forty-year testing and failure — the setting of the whole warning.

## 9 οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη·

where your fathers tested me by proving me, and saw my works for forty years.

CITATION (THE HISTORICAL INDICTMENT) **ASYNDETON** The Psalm recounts the offense: the fathers tested God even while witnessing his mighty works — testing as a settled disposition over the forty-year span. The clause begins God's first-person speech within the quotation.

### οὗ

where

*relative adverb of place*

οὗ: 'where'; the relative adverb, locating the offense in the wilderness.

### ἐπείρασαν

tested / put to the test

Aor Act Indic 3 Pl · πειράζω

*main verb*

→ constative aorist (the wilderness testing as a whole)

πειράζω: 'test, try, tempt'; here Israel's audacious testing of God — demanding proof despite his evident faithfulness.

### οἱ

the

Nominative

*article*

### πατέρες

fathers

Nominative

*subject*

πατήρ: 'father, ancestor'; 'your fathers' — the exodus generation, the readers' forebears in covenant and in danger.

## ὕμῶν

your

Genitive

*genitive of relationship*

## ἐν

by / in

*preposition + dative (means/manner)*

## δοκιμασία

proving / a putting to the proof

Dative

*dative of means (object of ἐν)*

δοκιμασία: 'testing, examination, proving';  
ἐν δοκιμασίᾳ — 'by way of proof,' i.e. they  
tested God by demanding that he prove  
himself.

## καὶ

and

*coordinating conjunction*

## εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

*main verb (coordinate)*

→ *constative aorist*

ὁράω (aor. εἶδον): 'see'; the aggravating fact  
— they tested God though they had seen  
his works with their own eyes.

## τὰ

the

Accusative

*article*

## ἔργα

works

Accusative

*direct object (of εἶδον)*

ἔργον: 'work, deed'; God's redemptive and  
providential acts in the wilderness  
(plagues, sea, manna, water) — witnessed,  
yet not believed.

## μου

my

Genitive

*genitive of possession (God speaks)*

## τεσσεράκοντα

forty

Accusative

*attributive numeral (accusative of duration)*

τεσσεράκοντα: 'forty'; the span of the  
wilderness wandering — in the Psalm  
joined to 'saw my works,' in v.17 to God's  
displeasure.

## ἔτη

years

Accusative

*accusative of extent of time*

ἔτος: 'year'; 'forty years' — long enough to  
know God, yet a generation of persistent  
unbelief.

# 10 διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον· Ἄει πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·

Therefore I was angry with this generation, and said, 'They always go astray in their heart; they have not known my ways';

**CITATION (DIVINE VERDICT)** **διὸ** God's response within the Psalm: provoked displeasure, and a diagnosis — a generation chronically astray in heart and ignorant of his ways. The 'therefore' inside the quotation links offense to sentence.

**διὸ**

therefore

*inferential conjunction (within citation)*

διό: 'therefore'; God's anger follows as the consequence of their testing.

**προσώχθισα**

I was angry / displeased

Aor Act Indic 1 Sg · προσοχθίζω

*main verb*

→ *ingressive aorist (became indignant)*

προσοχθίζω: 'be angry, be vexed/disgusted with' (a strong LXX word, lit. 'be burdened/loathe'); deep divine displeasure at the generation.

**τῇ**

with the

Dative

*article*

**γενεᾷ**

generation

Dative

*dative object (of προσώχθισα — 'angry with')*

γενεά: 'generation'; the exodus contemporaries, the object of God's displeasure.

**ταύτῃ**

this

Dative

*demonstrative adjective*

οὗτος: 'this'; the demonstrative singles out that particular, faithless generation.

**καὶ**

and

*coordinating conjunction*

**εἶπον**

I said

Aor Act Indic 1 Sg · λέγω (εἶπον)

*main verb (coordinate, introduces direct speech)*

→ *constative aorist*

λέγω (aor. εἶπον): 'say'; introducing God's verdict-speech.

**Ἄει**

always

*adverb of time (emphatic, fronted)*

ἀει: 'always, continually'; the chronic, habitual character of their wandering.

## πλανῶνται

they go astray / wander

Pres Pass/Mid Indic 3 Pl · πλανάω

*main verb (direct speech)*

→ customary present (habitual straying)

πλανάω: 'lead astray'; passive/middle 'wander, go astray' (cf. 'planet,' the 'wandering' star) — a heart perpetually off course.

## τῇ

in the

Dative

*article*

## καρδία

heart

Dative

*dative of sphere (where they stray)*

καρδία: 'heart'; the straying is inward and dispositional — a matter of the will, not mere mishap.

## αὐτοὶ

they

Nominative

*subject (emphatic pronoun)*

## δὲ

and / but

*connective particle*

## οὐκ

not

*negative particle*

οὐ: the objective negative, with the indicative ἔγνωσαν.

## ἔγνωσαν

they knew / came to know

Aor Act Indic 3 Pl · γινώσκω

*main verb*

→ constative aorist

γινώσκω: 'know (by experience), recognize'; they never grasped God's ways — his purposes and the path he set.

## τάς

the

Accusative

*article*

## ὁδούς

ways

Accusative

*direct object (of ἔγνωσαν)*

ὁδός: 'way, road'; metaphorically God's ways of dealing and the conduct he requires — unlearned by the unbelieving heart.

## μου

my

Genitive

*genitive of possession*

## 11 ὡς ὥμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

as I swore in my wrath, 'They shall not enter my rest.'

CITATION (THE SWORN SENTENCE) **ὡς** The climax of the quotation: God's oath barring the unbelieving generation from his 'rest' — the keyword (κατάπαυσις) that ch. 4 will expound as the rest still open to faith.

**ὡς**

as / so that

*conjunction (consecutive/comparative)*

ὡς: here 'as, so that' — linking the verdict to the oath that ratified it.

**ὥμοσα**

I swore

Aor Act Indic 1 Sg · ὅμνημι

*main verb*

→ constative aorist (the decisive oath)

ὅμνημι: 'swear, take an oath'; God's irrevocable oath (cf. 6:13–18) — here in judgment, sealing exclusion from the rest.

**ἐν**

in

*preposition + dative (manner/circumstance)*

**τῇ**

the

Dative

*article*

**ὀργῇ**

wrath

Dative

*dative of manner/attendant circumstance*

ὀργή: 'wrath, settled anger'; God's judicial indignation — the oath issued from it.

**μου**

my

Genitive

*genitive of possession*

**εἰ**

(surely) not

*particle (Hebraic oath-formula: emphatic negation)*

εἰ: in a Hebraic oath, εἰ introduces a self-imprecation and functions as a strong negative — 'they shall certainly not enter' (rendering the Hebrew 'im).

**εἰσελεύσονται**

they shall enter

Fut Mid Indic 3 Pl · εἰσέρχομαι

*main verb (apodosis of oath)*

→ predictive future (denied entry)

εἰσέρχομαι: 'enter, go into'; the keyword of the 'rest' theme (4:1–11) — the entry the wilderness generation forfeited.

εἰς

into

preposition + accusative (goal/entry)

τὴν

the

Accusative

article

κατάπαυσίν

rest

Accusative

object of εἰς (the goal denied)

κατάπαυσις: 'rest, place of rest' (κατά + παύω, 'cause to cease'); the promised-land rest, and beyond it God's own sabbath rest (4:1-11).

μου

my

Genitive

genitive of possession (God's rest)

## 12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

Take care, brothers, lest there be in any of you an evil, unbelieving heart, in falling away from the living God;

APPLICATION / EXHORTATION **ASYNDETON** The writer applies the Psalm directly: a vigilant warning ('take care') against the very heart-condition the citation describes — an evil heart of unbelief that apostatizes from the living God.

Βλέπετε

take care / watch out

Pres Act Impv 2 Pl · βλέπω

main verb (imperative)

→ present imperative (continuous vigilance)

βλέπω: 'see, look'; here 'beware, watch out'  
— a call to ongoing self-examination.

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; the warning is affectionate and familial, not cold.

μήποτε

lest ever

conjunction (negative purpose/apprehension)

μήποτε: 'lest, lest perhaps'; introduces the dreaded possibility to be guarded against.

ἔσται

there will be

Fut Mid Indic 3 Sg · εἶμι

main verb (after μήποτε; vivid future)

→ predictive future (the feared outcome)

εἶμι: 'be, exist'; the future indicative after μήποτε makes the danger vivid and concrete.

ἐν

in

*preposition + dative (location)*

τινι

any

Dative

*indefinite pronoun (object of ἐν)*

τις: 'anyone'; 'in any one of you' — the danger is individual and must be watched person by person.

ὑμῶν

of you

Genitive

*partitive genitive*

καρδία

a heart

Nominative

*subject (of ἔσται)*

καρδία: 'heart'; deliberately echoing the Psalm (vv.8, 10) — the same hardenable, strayable inner self.

πονηρὰ

evil

Nominative

*attributive adjective*

πονηρός: 'evil, wicked'; the moral quality of the unbelieving heart — not mere weakness but culpable evil.

ἀπιστίας

of unbelief

Genitive

*attributive/descriptive genitive (a heart characterized by unbelief)*

ἀπιστία: 'unbelief, faithlessness' (ἀ-privative + πίστις); the root sin of the section — the opposite of the πιστός Christ (v.2) and the keyword of v.19.

ἐν

in

*preposition + dative (articular infinitive: manner/result)*

τῷ

the

Dative

*article (with infinitive)*

ἀποστῆναι

falling away / to fall away

Aor Act Inf · ἀφίστημι

*articular infinitive (ἐν τῷ + inf.: attendant manner/result)*

→ constative aorist infinitive

ἀφίστημι: 'withdraw, fall away, apostatize' (ἀπό + ἵστημι); the source of our word 'apostasy' — defection from God.

ἀπὸ

from

*preposition + genitive (separation)*

θεοῦ

God

Genitive

*object of ἀπό (the one departed from)*

θεός: God; to fall away from God is the ultimate gravity of unbelief.

ζῶντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

*attributive participle (with θεοῦ)*

→ stative/durative present

ζάω: 'live'; 'the living God' — a Hebrews refrain (9:14; 10:31; 12:22) heightening the peril: to defect from him is to fall into the hands of the living God.

13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας

but exhort one another each day, as long as it is called "Today," lest any of you be hardened by the deceit of sin.

POSITIVE COUNTERPART (THE REMEDY) **ἀλλὰ** The antidote to the danger of v.12: mutual, daily exhortation, urgent while the 'Today' of opportunity lasts, lest sin's deceit work the very hardening the Psalm warned against.

**ἀλλὰ**

but

*strong adversative conjunction*

ἀλλά: 'but, rather'; the sharp contrast — instead of an apostate heart, active mutual care.

**παρακαλεῖτε**

exhort / encourage

Pres Act Impv 2 Pl · παρακαλέω

*main verb (imperative)*

→ present imperative (continuous practice)

παρακαλέω: 'call alongside, exhort, encourage, comfort' (παρά + καλέω); the pastoral verb of the whole letter (cf. 13:22, 'word of exhortation').

**ἑαυτοὺς**

one another / yourselves

Accusative

*reflexive pronoun (reciprocal sense: 'one another')*

ἑαυτοῦ: the reflexive 'yourselves,' used reciprocally here — 'one another'; perseverance is a communal task.

**καθ'**

each / every

*preposition + accusative (distributive)*

κατά: distributive with the accusative — καθ' ἐκάστην ἡμέραν, 'day by day.'

**ἐκάστην**

each

Accusative

*attributive adjective*

ἕκαστος: 'each, every'; the daily regularity required.

**ἡμέραν**

day

Accusative

*accusative (distributive time)*

ἡμέρα: 'day'; 'each day' picks up the urgency of the Psalm's 'Today!'

**ἄχρις**

as long as / until

*conjunction (temporal, with οὗ)*

ἄχρι: 'until, as long as'; ἄχρις οὗ — 'so long as,' marking the limited window.

**οὗ**

which

Genitive

*relative pronoun (with ἄχρις; temporal idiom)*

τὸ

the

Nominative

article (substantizes the quoted word)

Σήμερα

"Today"

Nominative

substantized adverb (subject of καλεῖται)

σήμερον: 'today'; the article turns the Psalm's word into a name for the present age of grace — 'the Today!'

καλεῖται

is called

Pres Pass Indic 3 Sg · καλέω

main verb (subordinate clause)

→ present (the ongoing 'today')

καλέω: 'call, name'; 'while it is still called Today' — the opportunity has not yet closed.

ἵνα

lest / that ... not

conjunction (negative purpose, with μή)

ἵνα: 'in order that!'; with μή, a negative purpose — the goal of the daily exhortation.

μή

not

negative particle

σκληρυνθῆ

be hardened

Aor Pass Subj 3 Sg · σκληρύνω

main verb (subjunctive in ἵνα clause)

→ ingressive aorist subjunctive (come to be hardened)

σκληρύνω: 'harden'; deliberately the Psalm's verb (v.8) — the passive warns that one can be hardened, by sin's agency, if unguarded.

τις

anyone

Nominative

subject (indefinite)

τις: 'anyone'; again the individual focus — no one may be left to harden unnoticed.

ἐξ

of / from among

preposition + genitive (partitive)

ὑμῶν

you

Genitive

partitive genitive

ἀπάτη

by the deceit

Dative

dative of means/agency

ἀπάτη: 'deceit, deception, seduction'; sin hardens by deceiving — promising what it cannot give and masking its own destructiveness.

τῆς

of

Genitive

article

ἁμαρτίας

sin

Genitive

subjective genitive (the deceit that sin works)

ἁμαρτία: 'sin!'; here almost personified as a deceiving power that hardens the heart.

## 14 μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἔάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν·

For we have become partakers of Christ, if indeed we hold fast the beginning of our confidence firm to the end —

GROUND (THE STAKES OF PERSEVERANCE) **γάρ** The ground for the daily exhortation: our share in Christ is real ('we have become partakers') yet proved genuine only by holding our initial confidence firm to the end — the conditional restated from v.6.

### μέτοχοι

partakers / sharers

Nominative

*predicate nominative (with γεγόναμεν)*

μέτοχος: 'partner, sharer' (cf. v.1); to share in Christ — in his life, status, and inheritance.

### γάρ

for

*explanatory conjunction*

### τοῦ

of the

Genitive

*article*

### Χριστοῦ

Christ

Genitive

*objective/partitive genitive (sharers in Christ)*

Χριστός: 'Christ'; the one in whom believers have their share — partnership with the Son himself.

### γεγόναμεν

we have become

Perf Act Indic 1 Pl · γίνομαι

*main verb*

→ extensive/resultative perfect (a settled, present standing)

γίνομαι: 'become, come to be'; the perfect underscores an accomplished, abiding share — yet v.14b shows it must be validated by endurance.

### ἔάνπερ

if indeed / provided that

*conjunction (emphatic 3rd-class condition)*

ἔάνπερ: 'if indeed, provided that' (ἔάν + intensive -περ); a strengthened 'if' — the condition is pressed home.

### τὴν

the

Accusative

*article*

### ἀρχὴν

beginning

Accusative

*direct object (of κατάσχωμεν)*

ἀρχή: 'beginning, first'; 'the beginning of our confidence' — the assurance with which we set out, to be retained unchanged.

**τῆς**

of the

Genitive

article

**ὑποστάσεως**

confidence / assurance

Genitive

attributive/objective genitive

ὑπόστασις; lit. 'that which stands under,' hence 'substance, ground of assurance, confidence' (cf. 11:1); here the firm confidence underlying faith.

**μέχρι**

until / to

preposition + genitive (temporal limit)

μέχρι: 'as far as, until'; marking the terminus — perseverance must reach 'the end.'

**τέλους**

end

Genitive

object of μέχρι (temporal goal)

τέλος: 'end, goal, completion'; the finish line of the Christian course — endurance to the last.

**βεβαίαν**

firm / secure

Accusative

predicate adjective (object complement: hold it firm)

βεβαίος: 'firm, steadfast, reliable'; the confidence is to be kept unshaken (cf. 2:2; 6:19).

**κατάσχωμεν**

we hold fast

Aor Act Subj 1 Pl · κατέχω

main verb (subjunctive in εἰάνπερ clause)

→ constative aorist subjunctive

κατέχω: 'hold fast, retain' (cf. v.6); the same verb of tenacious perseverance binds the two conditionals together.

15 ἐν τῷ λέγεσθαι· Σήμερον εἰάν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

while it is said: "Today, if you hear his voice, do not harden your hearts as in the rebellion."

RE-CITATION (ANCHORING THE APPEAL) ASYNDETON The opening lines of Psalm 95:7–8 are quoted again, framing the perseverance of v.14 and setting up the rhetorical questions of vv.16–19 — the warning is grounded afresh in the living scriptural word.

ἐν

while / in

preposition + dative (articular infinitive;  
temporal)

τῷ

the

Dative  
article (with infinitive)

λέγεσθαι

it is said

Pres Pass Inf · λέγω  
articular infinitive (ἐν τῷ + inf.:  
contemporaneous time)  
→ present infinitive (ongoing utterance)  
λέγω: 'say'; the present passive infinitive  
keeps Scripture's voice in the living present  
— 'in the being-said!'

Σήμερον

Today

adverb (time; fronted)  
σήμερον: 'today'; the keyword once more,  
pressing present urgency.

ἐάν

if

conjunction (3rd-class condition)  
ἐάν: 'if'; the condition repeated from v.7.

τῆς

the

Genitive  
article

φωνῆς

voice

Genitive  
genitive object (of ἀκούσητε)  
φωνή: 'voice'; God's address, demanding  
response.

αὐτοῦ

his

Genitive  
genitive of possession

ἀκούσητε

you hear

Aor Act Subj 2 Pl · ἀκούω  
main verb (subjunctive in ἐάν clause)  
→ constative aorist subjunctive

ἀκούω: 'hear, heed'; the same call to listen  
and obey.

μή

not

negative particle (with prohibitive subjunctive)  
μή: with the subjunctive forming the  
prohibition.

σκληρύνητε

harden

Aor Act Subj 2 Pl · σκληρύνω  
main verb (prohibitive subjunctive)  
→ ingressive aorist subjunctive

σκληρύνω: 'harden'; the central warning-  
verb repeated verbatim.

τάς

the

Accusative  
article

καρδίας

hearts

Accusative  
direct object

καρδία: 'heart'; the inner self again in view.

ὑμῶν

your

Genitive  
genitive of possession

ὡς

as

comparative conjunction  
ὡς: 'as'; the comparison to the rebellion.

ἐν

in / at

preposition + dative (time/circumstance)

τῷ

the

Dative

article

παραπικρασμῷ

rebellion / provocation

Dative

*dative of time/occasion (object of ἐν)*

παραπικρασμός: 'provocation, rebellion' (Meribah); the historical paradigm of unbelief, now the springboard for the closing questions.

## 16 τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

For who, having heard, rebelled? Was it not all those who came out of Egypt through Moses?

RHETORICAL INTERROGATION (FIRST) **γάρ** The first of three question-and-answer pairs that dissect the Psalm. Those who 'heard' yet 'rebelled' were not a fringe but the whole redeemed exodus generation — heightening the warning's force.

τίνες

who

Nominative

*interrogative pronoun (subject)*

τίς: 'who?'; the interrogative opening the rhetorical probe.

γάρ

for

*explanatory conjunction*

ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

*adverbial participle (concessive: 'though they heard')*

→ antecedent aorist

ἀκούω: 'hear!'; the concessive force is pointed — they did hear God's voice, and rebelled anyway.

παρεπίκραναν

rebelled / provoked

Aor Act Indic 3 Pl · παραπικραίνω

*main verb (question)*

→ constative aorist

παραπικραίνω: 'embitter, provoke, rebel' (cognate with παραπικρασμός, vv.8, 15); the verb of Israel's wilderness defiance.

ἀλλ'

but / rather

*adversative conjunction (introducing the answer)*

ἀλλά: 'but'; here turning to the expected answer — 'was it not...?'

οὐ

not

*negative particle (expecting 'yes')*

οὐ: the negative in a question expecting an affirmative answer — 'surely it was all...'

πάντες

all

Nominative

*predicate (subject of implied verb)*

πᾶς: 'all'; the sweep is total — virtually the whole generation (only Caleb and Joshua excepted, Num 14:30).

οἱ

the (ones)

Nominative

*article (substantizes the participle)*

ἐξελθόντες

who came out

Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι

*substantival participle*

→ antecedent aorist

ἐξέρχομαι: 'go/come out'; 'those who came out of Egypt' — the redeemed, which makes their rebellion the more startling.

ἐξ

out of

*preposition + genitive (separation/origin)*

Αἴγυπτου

Egypt

Genitive

*object of ἐξ (place of departure)*

Αἴγυπτος: Egypt; the house of bondage from which God redeemed them — their deliverance underscores the ingratitude of their unbelief.

διὰ

through / by means of

*preposition + genitive (intermediate agency)*

Μωϋσέως

Moses

Genitive

*object of διὰ (agent of the exodus)*

Μωϋσῆς: Moses; the human mediator of the exodus — even his faithful leadership did not secure the people's faith.

## 17 τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

And with whom was he angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness?

RHETORICAL INTERROGATION (SECOND) **δέ** The second question identifies the objects of God's forty-year displeasure: the sinners whose bodies littered the desert — sin's fatal end made graphically visible (Num 14:29–32).

### τίσιν

with whom

Dative

interrogative pronoun (dat. object of προσώχθισεν)

τίς: 'who?'; dative because προσοχθίζω governs the dative ('be angry with').

### δέ

and / but

connective particle (advancing the series)

δέ: 'and'; moving to the next question.

### προσώχθισεν

was he angry / displeased

Aor Act Indic 3 Sg · προσοχθίζω

main verb (question)

→ constative aorist

προσοχθίζω: 'be angry/vexed with'; echoing the Psalm's verb (v.10) — God's sustained displeasure across the forty years.

### τεσσεράκοντα

forty

Accusative

attributive numeral (accusative of duration)

τεσσεράκοντα: 'forty'; here joined to God's anger — in v.9 to his works seen; the writer redistributes the Psalm's phrase for emphasis.

### ἔτη

years

Accusative

accusative of extent of time

ἔτος: 'year'; the full generation of wandering.

### οὐχὶ

not

negative particle (emphatic; expecting 'yes')

οὐχὶ: strengthened οὐ — 'was it not indeed...?', expecting strong assent.

### τοῖς

with the (ones)

Dative

article (substantizes the participle)

### ἀμαρτήσασιν

who sinned

Aor Act Ptc · Dat Pl Masc · ἀμαρτάνω

substantival participle (dat., answering τίσιν)

→ antecedent aorist

ἀμαρτάνω: 'sin, miss the mark'; their unbelief expressed itself in sin — God's anger fell on the sinners.

**ῶν**  
whose  
Genitive  
*relative pronoun (genitive of possession)*

**τά**  
the  
Nominative  
*article*

**κῶλα**  
corpses / limbs  
Nominative  
*subject (of ἔπεσεν)*  
κῶλον: 'limb, (dead) body, carcass'; from Num 14:29 (LXX) — the grim image of fallen bodies strewn across the desert.

**ἔπεσεν**  
fell  
Aor Act Indic 3 Sg · πίπτω  
*main verb (relative clause)*  
→ constative aorist  
πίπτω: 'fall'; here of death — they 'fell' in the wilderness, never reaching the rest.

**ἐν**  
in  
*preposition + dative (place)*

**τῇ**  
the  
Dative  
*article*

**ἐρήμῳ**  
wilderness  
Dative  
*dative of place (object of ἐν; substantival adj.)*  
ἐρημος: 'wilderness'; the place of judgment — short of the promised rest.

## 18 τίσιν δὲ ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;

And to whom did he swear that they would not enter his rest, except to those who disobeyed?

**RHETORICAL INTERROGATION (THIRD)** **δέ** The third question reaches the oath of v.11: those excluded from the rest were the disobedient. Here unbelief is named as disobedience (ἀπειθέω), preparing the explicit verdict of v.19.

**τίσιν**  
to whom  
Dative  
*interrogative pronoun (dat. indirect object of ὥμοσεν)*  
τίς: 'who?'; dative as the recipients of the sworn sentence.

**δὲ**  
and  
*connective particle (advancing the series)*

**ὥμοσεν**  
did he swear  
Aor Act Indic 3 Sg · ὄμνυμι  
*main verb (question)*  
→ constative aorist  
ὄμνυμι: 'swear'; recalling the oath of v.11 (Ps 95:11) — the binding divine sentence.

**μὴ**  
not  
*negative particle (with infinitive)*  
μὴ: negating the infinitive in indirect discourse.

## εἰσελεύσεσθαι

that they would enter

Fut Mid Inf · εισέρχομαι

*infinitive in indirect discourse (content of the oath)*

→ predictive future infinitive

εισέρχομαι: 'enter'; the future infinitive expresses what the oath foreclosed — entry into the rest.

## εἰς

into

*preposition + accusative (goal)*

## τὴν

the

Accusative

*article*

## κατάπαυσιν

rest

Accusative

*object of εἰς (the goal denied)*

κατάπαυσις: 'rest'; the keyword (v.11) — forfeited by the disobedient, and the theme ch. 4 develops.

## αὐτοῦ

his

Genitive

*genitive of possession (God's rest)*

## εἰ

if

*conjunction (with μή: exceptive idiom)*

## μή

not

*negative particle (εἰ μή = 'except')*

εἰ μή: 'except, unless'; the exceptive phrase isolating the answer — none but the disobedient.

## τοῖς

to the (ones)

Dative

*article (substantizes the participle)*

## ἄπειθήσασιν

who disobeyed

Aor Act Ptc · Dat Pl Masc · ἀπειθέω

*substantival participle (dat., answering τίσιν)*

→ antecedent aorist

ἀπειθέω: 'disobey, refuse to be persuaded' (ἀ-privative + πείθω); unbelief shown as disobedience — refusing to trust God's word is rebellion against it.

## 19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

So we see that they were not able to enter because of unbelief.

**CONCLUSION / VERDICT** **καὶ** The chapter's summary verdict, naming the decisive cause: unbelief (ἀπιστία) barred them from the rest. The keyword binds the warning to faith and hands the argument to ch. 4, where the rest 'remains' for those who believe.

**καὶ**  
and / so

*coordinating conjunction (consecutive: 'and so')*

καί: 'and'; here drawing the conclusion from the three questions — 'and so we see.'

**βλέπομεν**

we see

Pres Act Indic 1 Pl · βλέπω

*main verb*

→ present (the realization now drawn)

βλέπω: 'see, perceive'; the same verb as the 'take care' of v.12 — here 'we observe, we conclude.'

**ὅτι**

that

*conjunction (introduces content clause)*

ὅτι: 'that'; introducing the substance of what 'we see.'

**οὐκ**

not

*negative particle*

οὐ: the objective negative with the indicative.

**ἠδυνήθησαν**

they were able

Aor Pass Indic 3 Pl · δύναμαι

*main verb (content clause)*

→ constative aorist

δύναμαι: 'be able, can'; 'they were not able' — their exclusion was a settled incapacity, self-incurred through unbelief.

**εἰσελθεῖν**

to enter

Aor Act Inf · εἰσερχομαι

*complementary infinitive (with ἠδυνήθησαν)*

→ constative aorist infinitive

εἰσερχομαι: 'enter'; the third occurrence of the entry-verb (vv.11, 18) — the rest they could not reach.

**δι'**

because of

*preposition + accusative (cause)*

διά: with the accusative, 'because of, on account of' — naming the cause.

**ἀπιστίαν**

unbelief

Accusative

*object of διά (the cause of exclusion)*

ἀπιστία: 'unbelief, faithlessness' (cf. v.12); the climactic keyword — the root from which rebellion, sin, and disobedience all sprang, and the one barrier to the rest.

**On the text.** Verse punctuation is editorial and conventional. The Epistle to the Hebrews is formally anonymous: it names no author and its rhetorical and stylistic profile differs markedly from the undisputed Pauline letters; its placement here within the Pauline corpus reflects only the traditional canonical association (the ancient Eastern attribution to Paul) and implies no judgment that Paul wrote it. At v.2 some witnesses omit 'all' (ὅλω) before 'his house'; the longer reading, matching v.5

and Num 12:7, is followed. At v.6 the manuscripts vary between simply 'we are his house' and the longer 'if we hold fast the confidence and the boast of the hope (firm to the end)'; the longer text is printed, the parenthetical clause being of uncertain originality. At v.9 'they tested me by proving (me)' renders the well-attested ἐν δοκιμασίᾳ; some witnesses read ἐδοκίμασάν με. The chapter quotes Psalm 95:7–11 (LXX 94:7–11).

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.