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SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

Hebrews 4 — clausal layout

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Δ΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

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.)

Fear — the promise of entering still stands 4:1–5

VV. 1–2 — THE SAME GOOD NEWS, THE FATAL DIFFERENCE: FAITH

1

Let us fear, therefore,

independent — hortatory — the chapter's first 'let us', drawn from 3:7–19

lest — while a promise of entering his rest is left standing — participial — genitive absolute; μήποτε opens the feared clause and leans on δοκῇ below

any of you should be judged to have come short of it. content — the thing feared — the perfect ὑστερηκέναι, a settled shortfall

2 For we too have had the good news preached to us, independent — perfect periphrastic — an abiding evangelized state

just as they did; comparative — elliptical — the wilderness generation, the standing foil

but the word they heard did not profit them, independent — same privilege, opposite outcome — ὁ λόγος τῆς ἀκοῆς, the word that reached the ear

since they were not united by faith with those who heard. participial — causal — acc. pl. συγκεκρασμένους read with the text (variant nom. sg. συγκεκρασμένος)

VV. 3–5 — THE OATH AND THE SEVENTH DAY: THE REST IS REAL, AND BARRED ONLY TO UNBELIEF

3 For we who have believed are entering that rest, independent — the positive ground — the fronted present εἰσερχόμεθα, faith the door

just as he has said: comparative — the warrant — the perfect of God's still-standing speech

'As I swore in my wrath, content — Ps 95:11 (94:11 LXX) — the oath re-cited from 3:11

They shall surely not enter my rest,' content — the oath's content — Hebraic Εἰ, an emphatic negation, not a condition

although his works were finished from the foundation of the world. participial — καίτοι + genitive absolute, concessive — the rest has stood ready since creation

4 For somewhere he has spoken of the seventh day in this way: independent — the second witness introduced — που, the reverent vagueness of citation

'And God rested on the seventh day from all his works'; content — Gen 2:2 — God's own Sabbath, the archetype of the κατάπαυσις

5 and again in this passage: independent — elliptical — εἶρηκεν carried over from v. 4; πάλιν, the author's citation formula

'They shall surely not enter my rest.' content — Ps 95:11 once more — under the elided verb of saying; rest real, entry forfeited

'Today' renewed — a sabbath-rest remains 4:6–11

VV. 6–8 — SINCE SOME MUST ENTER, GOD FIXES ANOTHER DAY: JOSHUA'S REST WAS NOT THE REST

- 6 | Since, then, it remains for some to enter it, cause — causal protasis — leans forward on the apodosis of v. 7; the rest cannot stand empty
and those who formerly had the good news preached did not enter because of disobedience, cause — the protasis's second limb — the first hearers shut out by ἀπειθεία (3:18–19)
- 7 | he again fixes a certain day — 'Today' — independent — the apodosis — God re-dates the offer; Σήμερον in apposition names the day
speaking in David so long afterward, participial — the means — God the speaker, David the mouthpiece; the interval clinches the argument
as has been said before: comparative — the re-citation formula — the text already adduced at 3:7, 15
'Today, if you hear his voice, content — Ps 95:7 — the quoted condition: the day of hearing is now
do not harden your hearts!' content — Ps 95:8 — the quoted prohibition, the wilderness sin renounced
- 8 | For if Joshua had given them rest, conditional — protasis — second-class, contrary to fact; Ἰησοῦς here is Joshua, the pointed near-miss of the name
he would not have spoken afterward of another day. independent — apodosis — ἄν + imperfect; the lingering 'Today' proves the conquest was not the rest

VV. 9–11 — THE ΣΑΒΒΑΤΙΣΜΟΣ CONCLUSION, AND THE CHARGE: STRIVE TO ENTER

- 9 | So then, a sabbath-rest remains for the people of God. independent — the crowning inference — σαββατισμός, apparently coined here, ties the rest to God's Sabbath (v. 4)
- 10 | for the one who has entered his rest has himself also rested from his works, cause — the rest defined — to enter is to cease, as the enterer's own Sabbath
just as God did from his own. comparative — elliptical — the exact analogy to Gen 2:2: the believer's rest patterned on God's
- 11 | Let us therefore be diligent to enter that rest, independent — the exhortation crests — diligence, the paradoxical labor of entering rest
so that no one may fall by the same pattern of disobedience. purpose — negative purpose — the wilderness υπόδειγμα not to be reproduced (3:17)

The living word — nothing hidden 4:12–13

- 12 For the word of God is living independent — the aphorism opens — Ζῶν fronted, ἐστὶν implied; the word that says 'Today' is no dead letter
- and active, phrase modifier — the second predicate — ἐνεργής, at work and effective
- and sharper than any two-edged sword, phrase modifier — comparative ὑπὲρ + accusative — keener than any blade
- and piercing as far as the division of soul and spirit, of joints and marrow, participial — the sword-figure pressed to the inmost seam — rhetorical depth, not a dualist anatomy
- and able to judge the thoughts and intentions of the heart; phrase modifier — κριτικός — the cascade's forensic close: the word as discerner of the καρδία (v. 7)
- 13 And no creature is hidden before him, independent — the shift from word to Speaker — nothing ἀφανής to God's sight
- but all things are naked and laid bare to his eyes — independent — the positive counterpart, ἐστὶν implied — τετραχλησμένα, the neck bent back and exposed
- him to whom we must give our account. relative — the elliptical close — λόγος now 'account, reckoning', the deliberate echo of v. 12

The great high priest — the throne of grace 4:14–16

- 14 Since, then, we have a great high priest who has passed through the heavens, participial — causal participle leaning forward on κρατῶμεν below — the hinge to the priestly theme
- Jesus the Son of God, phrase modifier — apposition — the name answering Joshua (v. 8): the greater Ἰησοῦς, priest and Son
- let us hold fast the confession. independent — the first of the paired exhortations — the present κρατῶμεν, a sustained grip (cf. 10:23)
- 15 For we do not have a high priest unable to sympathize with our weaknesses, cause — the ground, by litotes — 'not unable' = abundantly able to feel with us
- but one who has been tested in every way, in our likeness — yet without sin. participial — the positive of the pair — tested κατὰ πάντα, in our likeness, χωρὶς ἁμαρτίας the sole exception

Let us therefore approach the throne of grace with boldness,

independent — the second exhortation — the cultic προσερχώμεθα; fear (v. 1)

resolves into παρησία

so that we may receive mercy

purpose — the first benefit — mercy for the failure behind us

and find grace for well-timed help.

purpose — the second, chiastically ordered (λάβωμεν ελεος / χάριν εὐρωμεν) — aid at the critical hour

Analysis. Hebrews 4 falls into two unequal halves, and the layout shows the seam. Verses 1–11 are one sustained argument out of Ps 95, carried by flush-left hortatory and inferential main lines — Φοβηθῶμεν (v. 1), the ἄρα verdict (v. 9), Σπουδάσωμεν (v. 11) — while the Psalm's oath is re-quoted three times as content lines hanging under their verbs of saying (εἶρηκεν in v. 3, the elided εἶρηκεν behind v. 5's πάλιν, προείρηται in v. 7), with Gen 2:2 set beside them (v. 4) so that the Psalm's κατάπαυσις is identified with God's own seventh-day rest — hence the coined σαββατισμός of v. 9. Twice the sentence leans forward, protasis-fashion and so without anchors: the double ἐπεὶ οὖν premise of v. 6 hangs above its apodosis (v. 7, πάλιν τινὰ ὀρίζει ἡμέραν), and Ἔχοντες οὖν (v. 14) hangs above κρατῶμεν. Verses 12–13 are the living-word aphorism: one verbless main line (Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ, ἔστιν implied) with its four predicates cascading beneath the single word λόγος, closing on the personal turn πρὸς ὃν ἡμῖν ὁ λόγος. Choices the layout takes a side on: at v. 2 the accusative plural συγκεκρασμένους is followed (with the chapter text) — 'they were not united by faith with those who heard' — against the well-attested nominative singular συγκεκρασμένος (which would make the word itself unblended with its hearers); the Εἰ of the oath (vv. 3, 5) is rendered as the Hebraic emphatic negative, not a true conditional; the καίτοι genitive absolute (v. 3) is read concessively with the main assertion — the rest has stood ready since creation; Ἰησοῦς in v. 8 is Joshua, the pointed near-miss of the name answered by Ἰησοῦν in v. 14; v. 12's μερισμοῦ ψυχῆς καὶ πνεύματος is taken rhetorically — the word cuts to the inmost seam of a person — rather than as a dualist anatomy, and κριτικός is given its full forensic reach, the word as judge of the heart's thoughts, anticipating the ledger-sense of λόγος ('account') in v. 13; at v. 15 κατὰ πάντα καθ'

ὁμοιότητα is rendered 'in every way, in our likeness,' with χωρὶς ἁμαρτίας the sole exception.

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.