

SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

Hebrews 4 — clausal layout

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Δ΄

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.

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

μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ participial — genitive absolute; μήποτε opens the feared clause and leans on δοκῇ below

δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι content — the thing feared — the perfect ὑστερηκέναι, a settled shortfall

2 καὶ γάρ ἐσμεν εὐηγγελισμένοι independent — perfect periphrastic — an abiding evangelized state

καθάπερ κάκεινοι, comparative — elliptical — the wilderness generation, the standing foil

ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, independent — same privilege, opposite outcome — ὁ λόγος τῆς ἀκοῆς, the word that reached the ear

μὴ συγκεκρασμένους τῇ πίστει τοῖς ἀκούσασιν. 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 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, independent — the positive ground — the fronted present εἰσερχόμεθα, faith the door

καθὼς εἶρηκεν comparative — the warrant — the perfect of God's still-standing speech

Ὡς ὥμοσα ἐν τῇ ὀργῇ μου content — Ps 95:11 (94:11 LXX) — the oath re-cited from 3:11

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, content — the oath's content — Hebraic Εἰ, an emphatic negation, not a condition

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. participial — καίτοι + genitive absolute, concessive — the rest has stood ready since creation

4 εἶρηκεν γάρ που περὶ τῆς ἐβδόμης οὕτως independent — the second witness introduced — που, the reverent vagueness of citation

Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ content — Gen 2:2 — God's own Sabbath, the archetype of the κατάπαυσις

5 καὶ ἐν τούτῳ πάλιν independent — elliptical — εἶρηκεν carried over from v. 4; πάλιν, the author's citation formula

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 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 ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, cause — causal protasis — leans forward on the apodosis of v. 7; the rest cannot stand empty
- καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν, cause — the protasis's second limb — the first hearers shut out by ἀπειθεία (3:18–19)
- 7 πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, independent — the apodosis — God re-dates the offer; Σήμερον in apposition names the day
- ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, participial — the means — God the speaker, David the mouthpiece; the interval clinches the argument
- καθὼς προεῖρηται· comparative — the re-citation formula — the text already adduced at 3:7, 15
- Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, content — Ps 95:7 — the quoted condition: the day of hearing is now
- μὴ σκληρύνητε τὰς καρδίας ὑμῶν. content — Ps 95:8 — the quoted prohibition, the wilderness sin renounced
- 8 εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, conditional — protasis — second-class, contrary to fact; Ἰησοῦς here is Joshua, the pointed near-miss of the name
- οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. independent — apodosis — ἂν + imperfect; the lingering 'Today' proves the conquest was not the rest

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

- 9 ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ. independent — the crowning inference — σαββατισμός, apparently coined here, ties the rest to God's Sabbath (v. 4)
- 10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ cause — the rest defined — to enter is to cease, as the enterer's own Sabbath
- ὥσπερ ἀπὸ τῶν ιδίων ὁ θεός. comparative — elliptical — the exact analogy to Gen 2:2: the believer's rest patterned on God's
- 11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, independent — the exhortation crests — diligence, the paradoxical labor of entering rest
- ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. purpose — negative purpose — the wilderness ὑπόδειγμα not to be reproduced (3:17)

The living word — nothing hidden 4:12–13

- 12 **Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ** independent — the aphorism opens — Ζῶν fronted, ἔστιν implied; the word that says 'Today' is no dead letter
- καὶ ἐνεργῆς** phrase modifier — the second predicate — ἐνεργῆς, at work and effective
- καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον** phrase modifier — comparative ὑπὲρ + accusative — keener than any blade
- καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν,** participial — the sword-figure pressed to the inmost seam — rhetorical depth, not a dualist anatomy
- καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας** phrase modifier — κριτικός — the cascade's forensic close: the word as discerner of the καρδία (v. 7)
- 13 **καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ,** independent — the shift from word to Speaker — nothing ἀφανὴς to God's sight
- πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ,** independent — the positive counterpart, ἔστιν implied — τετραχλησμένα, the neck bent back and exposed
- πρὸς ὃν ἡμῖν ὁ λόγος.** 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 **Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς,** participial — causal participle leaning forward on κρατῶμεν below — the hinge to the priestly theme
- Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ,** phrase modifier — apposition — the name answering Joshua (v. 8): the greater Ἰησοῦς, priest and Son
- κρατῶμεν τῆς ὁμολογίας.** independent — the first of the paired exhortations — the present κρατῶμεν, a sustained grip (cf. 10:23)
- 15 **οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν,** cause — the ground, by litotes — 'not unable' = abundantly able to feel with us
- πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.** participial — the positive of the pair — tested κατὰ πάντα, in our likeness, χωρὶς ἁμαρτίας the sole exception

into παρρησία

ἵνα λάβωμεν ἔλεος

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

καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.

purpose — the second, chiasmically 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.