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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to the Hebrews, Chapter 6

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Ζ΄

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 · 6:1–3

The call to press on to maturity

Drawing the inference from 5:11–14, the author urges leaving behind the elementary 'word of the beginning' — not relaying a foundation already laid (1) — a foundation itemized in six basics: repentance, faith, baptisms, laying on of hands, resurrection, eternal judgment (1b–2). And press on we will, if God permits (3).

B · 6:4–6

The severe warning: the impossibility of renewing apostates

The ground for moving on is the gravity of standing still: it is impossible to renew again to repentance those who, having once been enlightened, tasted the heavenly gift, shared the Spirit (4), tasted God's good word and the powers of the age to come (5), and then fell away — since they re-crucify the Son of God and hold him up to public shame (6).

C · 6:7–8

The agricultural parable: blessed land or burned ground

An analogy seals the warning: land that drinks the rain and yields a useful crop receives God's blessing (7); but land producing thorns and thistles is worthless, near to a curse, and its end is burning (8).

D · 6:9–12

The word of confidence and the call to diligence

The author softens his tone: he is persuaded of better things for them, things belonging to salvation (9), for God is not unjust to forget their work and love shown to his name in serving the saints (10). He longs for each to show the same diligence to the full assurance of hope to the end (11), imitating those who inherit the promises through faith and patience (12).

E · 6:13–18

God's promise confirmed by oath

Abraham is the pattern: God's promise was guaranteed by an oath sworn on himself, there being no greater (13–14), and so Abraham, having patiently endured, obtained the promise (15). People swear by one greater to end dispute (16); God interposed an oath to show the unchangeableness of his purpose to the heirs (17), so that by two unchangeable things — promise and oath, in which God cannot lie — we might have strong encouragement (18).

F · 6:19–20

The anchor of hope and the forerunner within the veil

This hope is an anchor of the soul, sure and steadfast, reaching into the inner sanctuary behind the curtain (19), where Jesus has entered as forerunner on our behalf, having become a high priest forever according to the order of Melchizedek (20) — resuming the theme of 5:10 and launching ch. 7.

1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν,

Therefore, leaving behind the elementary word about Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

INFERENCE / EXHORTATION **Διό** An inference from the rebuke of 5:11–14: precisely because they have grown dull, the remedy is not to relay the foundation but to advance. The hortatory φερώμεθα sets the chapter's first movement.

Διὸ

therefore

inferential conjunction

διό: 'wherefore, for which reason' (δι' ὅ); a strong inferential drawing the consequence from 5:11–14.

ἀφέντες

leaving behind

Aor Act Ptc · Nom Pl Masc · ἀφίημι

adverbial ptc. (attendant circumstance)

→ constative aorist

ἀφίημι: 'let go, leave, dismiss'; not 'abandon' the foundation but 'move on from' the elementary stage, as a builder leaves the laid foundation to raise the house.

τὸν

the

Accusative

article (modifies λόγον)

τῆς

of the

Genitive

article

ἀρχῆς

beginning

Genitive

attributive genitive (the elementary stage)

ἀρχή: 'beginning, first principles'; 'the word of the beginning of Christ' = the rudimentary, introductory teaching about Messiah (cf. τὰ στοιχεῖα, 5:12).

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

objective genitive (teaching about Christ)

Χριστός: 'Anointed,' Messiah; the genitive names the subject of the elementary instruction.

λόγον

word

Accusative

direct object of ἀφέντες

λόγος: 'word, account, teaching'; here the body of basic doctrine to be transcended, not discarded.

ἐπὶ

to

preposition + accusative (goal/direction)

τὴν

the

Accusative

article

τελειότητα

maturity

Accusative

object of ἐπί (the goal)

τελειότης: 'completeness, maturity, perfection'; the grown, full state contrasted with the infancy of 5:13 — the τέλειοι of 5:14.

φέρωμεθα

let us press on

Pres Pass Subj 1 Pl · φέρω

hortatory subjunctive (main verb)

→ hortatory present

φέρω (pass.): 'be borne, be carried along'; the passive hints we are carried toward maturity by a power beyond us, not by mere self-effort — 'let us be borne onward.'

μή

not

negative particle (with ptc.)

μή: the negative proper to non-indicative moods and participles.

πάλιν

again

adverb (repetition)

πάλιν: 'again, anew'; the point is the needlessness of re-laying what is already laid.

θεμέλιον

foundation

Accusative

direct object of καταβαλλόμενοι

θεμέλιος: 'foundation!'; the building metaphor — the basic doctrines are the substructure, laid once.

καταβαλλόμενοι

laying down

Pres Mid Ptc · Nom Pl Masc · καταβάλλω

adverbial ptc. (manner, neg. by μή)

→ present (durative)

καταβάλλω: 'throw/lay down!'; the technical term for laying a foundation — here negated, 'not laying again.'

μετανοίας

of repentance

Genitive

genitive of apposition (content of foundation)

μετάνοια: 'change of mind, repentance' (μετά + νοῦς); the first listed element of the foundation.

ἀπό

from

preposition + genitive (separation)

νεκρῶν

dead

Genitive

attributive adjective

νεκρός: 'dead!'; 'dead works' = deeds belonging to the realm of death, devoid of saving life (cf. 9:14).

ἔργων

works

Genitive

object of ἀπό (what repentance turns from)

ἔργον: 'work, deed!'; here the lifeless deeds from which repentance turns.

καὶ

and

coordinating conjunction

πίστεως

of faith

Genitive

genitive of apposition (second element)

πίστις: 'faith, trust!'; the second foundational element, paired with repentance as the godward turn.

ἐπὶ

toward

preposition + accusative (direction of faith)

θεόν

God

Accusative

object of ἐπί (the object of faith)

θεός: God; faith's proper terminus — 'faith toward God.'

2 βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου.

of teaching about baptisms and laying on of hands, of resurrection of the dead and eternal judgment.

APPOSITION (FOUNDATION CONTINUED) ASYNDETON The catalogue of foundational elements continues in asyndeton: four more genitives complete the six basics — baptisms, laying on of hands, resurrection, and eternal judgment. The list reads like a primitive catechism, much of it shared with Judaism.

βαπτισμῶν

of baptisms/washings

Genitive

genitive (in apposition w/ θεμέλιον)

βαπτισμός: 'washing, ablution'; the plural and the broad word (not βάπτισμα) suggest instruction distinguishing Christian baptism from Jewish ritual washings.

διδαχῆς

of teaching

Genitive

genitive of apposition (or expegetic of βαπτισμῶν)

διδαχή: 'teaching, instruction'; many take 'teaching' as governing 'about baptisms and laying on of hands' — instruction concerning these.

ἐπιθέσεώς

of laying on

Genitive

genitive of apposition

ἐπίθεισις: 'a placing upon' (ἐπί + τίθημι); the rite of laying on hands — for blessing, commissioning, or imparting the Spirit.

ΤΕ

and

connective particle (τε ... τε καί)

τε: an enclitic connective binding the items into closely linked pairs.

χειρῶν

of hands

Genitive

objective genitive (of ἐπιθέσεως)

χείρ: 'hand'; the hands laid on in the rite.

ἀναστάσεώς

of resurrection

Genitive

genitive of apposition

ἀνάστασις: 'resurrection, rising up'; the fifth foundational element — the future bodily rising.

ΤΕ

and

connective particle

νεκρῶν

of the dead

Genitive

objective genitive (of ἀναστάσεως)

νεκρός: 'dead (one)'; 'resurrection of the dead' as a fixed phrase.

καὶ
and

coordinating conjunction

κρίματος
of judgment

Genitive

genitive of apposition (sixth element)

κρίμα: 'judgment, verdict, sentence'; the last-things item — the final assize.

αἰωνίου
eternal

Genitive

attributive adjective

αἰώνιος: 'eternal, age-long'; the judgment whose effects belong to the coming age and never end.

3 καὶ τοῦτο ποιήσομεν, ἴάνπερ ἐπιτρέπη ὁ θεός.

And this we will do, if indeed God permits.

RESOLUTION (WITH PROVISIO) **καί** The exhortation of v.1 is resolved into a confident 'we will do' — yet hedged at once by ἴάνπερ: the advance to maturity depends wholly on God's permitting, anticipating the warning that not all who begin go on.

καὶ
and

coordinating conjunction

τοῦτο
this

Accusative

direct object (resumptive of v.1's goal)

οὗτος: 'this'; resuming the whole exhortation to press on — 'this very thing we will do.'

ποιήσομεν
we will do

Fut Act Indic 1 Pl · ποιέω

main verb

→ predictive future

ποιέω: 'do, make'; the future expresses settled resolve (a variant reads the hortatory subjunctive ποιήσωμεν, 'let us do').

ἴάνπερ
if indeed

conjunction (conditional, intensive)

ἴάνπερ: 'if indeed, if really' (ἴάν + the intensive -περ); a pointed proviso making the whole contingent on God.

ἐπιτρέπη

permits

Pres Act Subj 3 Sg · ἐπιτρέπω

verb of conditional clause (subjunctive w/ ἄνπερ)

→ present (general condition)

ἐπιτρέπω: 'permit, allow, entrust'; advance is wholly under God's leave — a humble acknowledgment of dependence.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἐπιτρέπη

θεός: God; the one whose permission governs all spiritual progress.

4 Ἄδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου

For it is impossible to renew again to repentance those who were once enlightened, who tasted the heavenly gift and became sharers of the Holy Spirit,

GROUND OF THE WARNING **γάρ** γάρ grounds the urgency of advancing: standing still is perilous because there is a point beyond recovery. The sentence opens with the stark predicate Ἄδύνατον ('impossible'), then piles up four participial clauses (vv.4–5) describing a richly privileged experience before the decisive 'and fell away' (v.6).

Ἄδύνατον

impossible

Nominative

predicate adjective (impersonal, fronted)

ἄδύνατος: 'unable, impossible' (ἀ- + δύναμις); emphatically first — one of four 'impossibles' in Hebrews (6:4, 6:18, 10:4, 11:6). Neuter, used impersonally with the infinitive of v.6.

γάρ

for

explanatory/causal conjunction

γάρ: 'for'; introducing the reason the readers must not stall at the foundation.

τοὺς

those

Accusative

article (substantizes the participles; acc. of the infinitive's object)

ἅπαξ

once

adverb (modifies φωτισθέντας)

ἅπαξ: 'once, once for all'; the decisive, unrepeatable character of the initial enlightenment heightens the gravity of falling from it.

φωτισθέντας

having been enlightened

Aor Pass Ptc · Acc Pl Masc · φωτίζω

substantival participle (object of ἀνακαινίζειν)

→ constative aorist

φωτίζω: 'give light, illumine'; the first of the privileges — receiving the light of the gospel (cf. 10:32). Early church usage came to associate it with baptismal illumination.

γευσάμενους

having tasted

Aor Mid Ptc · Acc Pl Masc · γεύομαι

substantival participle (parallel)

→ constative aorist

γεύομαι: 'taste, experience'; not a mere sip but real experience (cf. 2:9, Christ 'tasting' death) — they truly knew the gift.

τε

and

connective particle

τε: linking the clauses into a single cumulative description.

τῆς

the

Genitive

article

δωρεᾶς

gift

Genitive

genitive object of γευσάμενους (taste-of)

δωρεά: 'gift, bounty' (a free, gracious bestowal); 'the heavenly gift' — salvation in Christ, perhaps with the Spirit in view.

τῆς

the

Genitive

article (attributive position)

ἐπουρανίου

heavenly

Genitive

attributive adjective

ἐπουράνιος: 'heavenly, of the heavens' (ἐπί + οὐρανός); a favorite Hebrews word for the realm above (3:1; 8:5; 11:16; 12:22).

καί

and

coordinating conjunction

μετόχους

sharers/partakers

Accusative

predicate accusative (complement of γεννηθέντας)

μέτοχος: 'partner, sharer' (μετά + ἔχω); a Hebrews term (1:9; 3:1, 14) — those who hold a share in the Holy Spirit.

γεννηθέντας

having become

Aor Pass Ptc · Acc Pl Masc · γίνομαι

substantival participle (parallel)

→ constative aorist

γίνομαι: 'become, come to be'; they came to be sharers — an accomplished, experienced reality.

πνεύματος

of Spirit

Genitive

objective/partitive genitive (with μετόχους)

πνεῦμα: 'Spirit'; sharing in the Holy Spirit — partaking of his gifts and work.

ἁγίου

Holy

Genitive

attributive adjective

ἅγιος: 'holy'; qualifying πνεύματος — the Holy Spirit.

5 καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος,

and tasted the good word of God and the powers of the age to come,

GROUND CONTINUED (PRIVILEGES) **καί** The fourth and fifth privileges, governed by a second γευσάμενους; they tasted God's good word and the miraculous powers of the coming age — the eschatological future breaking into the present.

καὶ

and

coordinating conjunction

καλὸν

good

Accusative

attributive adjective (fronted, w/ ῥῆμα)

καλός: 'good, fine, beautiful'; the goodness of God's word as tasted — its sweet excellence (cf. Ps 34:8 LXX, 'taste and see that the Lord is good').

γευσάμενους

having tasted

Aor Mid Ptc · Acc Pl Masc · γεύομαι

substantival participle (governs ῥῆμα, δυνάμεις)

→ *constative aorist*

γεύομαι: 'taste, experience'; repeated from v.4 — a second 'tasting,' now of word and powers.

θεοῦ

of God

Genitive

possessive/subjective genitive

θεός: God; the word's source and owner — 'the good word that is God's!'

ῥῆμα

word

Accusative

object of γευσάμενους (acc. of the thing tasted)

ῥῆμα: 'utterance, spoken word, saying'; concrete word/promise of God, perhaps his gracious gospel-message they had savored.

δυνάμεις

powers

Accusative

object of γευσάμενους (coordinate)

δύναμις: 'power, mighty work, miracle'; the plural here = the manifested powers/miracles characteristic of the coming age (cf. 2:4).

τε

and

connective particle

μέλλοντος

coming

Pres Act Ptc · Gen Sg Masc · μέλλω

attributive participle (modifies αἰῶνος)

→ *present (futuristic/about-to-be)*

μέλλω: 'be about to, be destined'; 'the age that is coming' — the eschatological future already foretasted in the church.

αἰῶνος

age

Genitive

attributive/possessive genitive (of δυνάμεις)

αἰών: 'age, era'; 'the age to come' — the messianic/eternal age whose powers are already at work.

6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.

and then fell away, to renew them again to repentance, since they are crucifying again for themselves the Son of God and holding him up to contempt.

THE DECISIVE TURN (APODOSIS OF THE WARNING) **καί** The final participle παραπεσόντας delivers the hinge — 'and then fell away!' Only now does the infinitive ἀνακαινίζειν complete Ἄδύνατον of v.4: to renew such people again is impossible. The two present participles give the reason: such a fall amounts to re-crucifying and publicly disgracing the Son of God.

καὶ

and (then)

coordinating conjunction (climactic)

παραπεσόντας

having fallen away

Aor Act Ptc · Acc Pl Masc · παραπίπτω

substantival participle (climactic, parallel)

→ constative aorist

παραπίπτω: 'fall beside, fall away, commit apostasy' (παρά + πίπτω); a hapax in the NT — the decisive defection, not a stumble but a total falling-aside (cf. the cognate noun nuance of deliberate trespass).

πάλιν

again

adverb (with ἀνακαινίζειν)

πάλιν: 'again, anew'; renewal 'a second time' is what is declared impossible.

ἀνακαινίζειν

to renew

Pres Act Inf · ἀνακαινίζω

complementary infinitive (subject of Ἄδύνατον)

→ present (conative/general)

ἀνακαινίζω: 'renew, restore' (ἀνά + καινός, 'new'); a NT hapax — to bring them back afresh to the starting point of repentance.

εἰς

to

preposition + accusative (goal)

μετάνοιαν

repentance

Accusative

object of εἰς (goal of renewal)

μετάνοια: 'repentance, change of mind'; the renewal aimed at — they cannot be led back to a fresh repentance.

ἀνασταυροῦντας

crucifying again

Pres Act Ptc · Acc Pl Masc · ἀνασταυρόω

adverbial ptc. (causal: 'since they...')

→ present (durative/iterative)

ἀνασταυρόω: 'crucify' or 'crucify again/afresh' (ἀνά + σταυρόω); a NT hapax — the present tense and causal force explain the impossibility: their apostasy re-enacts the crucifixion.

ἑαυτοῖς

for themselves

Dative

dative of disadvantage (reflexive)

ἑαυτοῦ: reflexive pronoun; 'to their own hurt' — they crucify the Son to their own ruin (or 'as far as they are concerned').

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

direct object of ἀνασταυροῦντας

υἱός: 'Son'; the dignity of the victim — the very Son of God — measures the enormity of the act.

τοῦ

of

Genitive

article

θεοῦ

of God

Genitive

genitive of relationship

θεός: God; 'the Son of God,' the full title heightening the offense.

καὶ

and

coordinating conjunction

παραδειγματίζοντας

holding up to contempt

Pres Act Ptc · Acc Pl Masc · παραδειγματίζω

adverbial ptc. (causal, coordinate)

→ present (durative)

παραδειγματίζω: 'make a public example of, expose to shame' (παρά + δείγμα, 'a showing'); to put Christ to open disgrace, as a criminal exhibited to public scorn.

7 γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ·

For land that drinks the rain that often falls upon it and brings forth a crop useful to those for whom it is also cultivated receives a blessing from God;

ILLUSTRATIVE GROUND (PARABLE) **γάρ** An agricultural analogy supports the warning. One plot of ground, the same rain: the response makes the difference. Verse 7 gives the positive case — fruitful land that 'shares in a blessing from God.'

<p>γῆ land</p> <p>Nominative subject</p> <p>γῆ: 'earth, ground, land'; the field of the parable — anarthrous, 'land' in general, then specified by the participles.</p>	<p>γάρ for</p> <p><i>explanatory conjunction</i></p> <p>γάρ: 'for'; introducing the illustration that supports vv.4–6.</p>	<p>ἡ the</p> <p>Nominative <i>article (substantizes πιούσα)</i></p>	<p>πιούσα that drinks</p> <p>Aor Act Ptc · Nom Sg Fem · πίνω <i>attributive participle (modifies γῆ)</i></p> <p>→ constative aorist</p> <p>πίνω: 'drink'; the land 'drinking in' the rain — a vivid image of receptive absorption of grace.</p>
<p>τὸν the</p> <p>Accusative <i>article (modifies ὑετόν)</i></p>	<p>ἐπ' upon</p> <p><i>preposition + genitive (place)</i></p>	<p>αὐτῆς it</p> <p>Genitive <i>object of ἐπί (the land)</i></p>	<p>ἐρχόμενον coming/falling</p> <p>Pres Mid Ptc · Acc Sg Masc · ἔρχομαι <i>attributive participle (modifies ὑετόν)</i></p> <p>→ present (durative)</p> <p>ἔρχομαι: 'come'; of rain 'coming upon' the ground — i.e. falling.</p>

πολλάκις

often

adverb (frequency)

πολλάκις: 'often, many times'; the repeated rain = the abundant means of grace the land has received.

ὑετὸν

rain

Accusative

object of πιούσα

ὑετός: 'rain'; the heaven-sent blessing on the soil — the common gift to which both lands are exposed.

καὶ

and

coordinating conjunction

τίκτουσα

bringing forth

Pres Act Ptc · Nom Sg Fem · τίκτω

attributive participle (coordinate w/ πιούσα)

→ present (durative)

τίκτω: 'beget, bear, bring forth'; of soil 'producing' vegetation — the fruitful response to the rain.

βοτάνην

crop/vegetation

Accusative

direct object of τίκτουσα

βοτάνη: 'herbage, vegetation, fodder' (cf. 'botany'); the useful growth, opposed to the thorns of v.8.

εὐθετον

useful/fit

Accusative

attributive adjective

εὐθετος: 'well-placed, fit, useful' (εὖ + τίθημι); the crop is 'suitable' — serviceable to those it is grown for.

ἐκείνοις

to those

Dative

dative of advantage (beneficiaries)

ἐκεῖνος: 'that (one)'; the farmers/owners for whose benefit the land is worked.

δι'

for the sake of

preposition + accusative (cause/benefit)

οὓς

whom

Accusative

relative pronoun (object of διά)

καὶ

also

adverbial/ascensive conjunction

γεωργεῖται

it is cultivated

Pres Pass Indic 3 Sg · γεωργέω

verb of relative clause

→ present (general)

γεωργέω: 'till, cultivate' (γῆ + ἔργον); the land is worked on their behalf — implying responsibility to yield.

μεταλαμβάνει

receives/shares in

Pres Act Indic 3 Sg · μεταλαμβάνω

main verb

→ gnomic present

μεταλαμβάνω: 'partake of, share in, receive' (μετά + λαμβάνω); the fruitful land 'gets a share' of God's blessing — a gnomic truth.

εὐλογίας

blessing

Genitive

genitive object of μεταλαμβάνει (partitive)

εὐλογία: 'blessing, good word' (εὖ + λόγος);
divine favor on the productive ground —
antithesis to the κατάρα of v.8.

ἀπὸ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἀπό (source of blessing)

θεός: God; the blessing's giver — it is from
God, as the rain was.

8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν.

but if it bears thorns and thistles, it is worthless and near to a curse, whose end is for burning.

NEGATIVE CONTRAST (PARABLE'S OTHER HALF) **δέ** The contrasting case: the same land, the same rain, but thorns instead of crop. δέ sets the antithesis. Three verdicts fall in escalating sequence — 'worthless,' 'near a curse,' 'its end is burning' — the parable's warning edge that maps onto the apostate of v.6.

ἐκφέρουσα

bearing/bringing forth

Pres Act Ptc · Nom Sg Fem · ἐκφέρω

attributive participle (modifies γῆ of v.7;
conditional force)

→ present (durative/conditional)

ἐκφέρω: 'carry out, bring forth, produce'
(ἐκ + φέρω); the same soil 'bringing out'
thorns — a different yield from the same
grace.

δὲ

but

adversative conjunction

δέ: 'but'; marking the sharp contrast with
the fruitful land of v.7.

ἀκάνθας

thorns

Accusative

direct object of ἐκφέρουσα

ἄκανθα: 'thorn, thorn-plant'; with thistles,
the proverbial growth of cursed ground
(Gen 3:18) — useless and hostile.

καὶ

and

coordinating conjunction

<p>τριβόλους thistles</p> <p>Accusative <i>direct object (coordinate)</i></p> <p>τριβόλος: 'thistle, caltrop' (lit. 'three-pointed'); paired with ἄκανθα, echoing the curse on the ground in Eden.</p>	<p>ἄδόκιμος worthless/rejected</p> <p>Nominative <i>predicate adjective (of γῆ)</i></p> <p>ἄδόκιμος: 'failing the test, rejected, worthless' (ἄ- + δόκιμος); the land does not pass muster — the opposite of the approved, fruitful field.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>κατάρας a curse</p> <p>Genitive <i>genitive with ἐγγύς (near to)</i></p> <p>κατάρα: 'curse' (κατά + ἀρά); the antithesis of the εὐλογία of v.7 — the land verges on being cursed. 'Near' leaves a sliver of mercy — not yet cursed.</p>
<p>ἐγγύς near</p> <p><i>adverb/improper preposition (+ gen.)</i></p> <p>ἐγγύς: 'near, close'; 'near to a curse' — on the brink, not yet over the edge.</p>	<p>ἧς whose</p> <p>Genitive <i>relative pronoun (genitive of possession)</i></p>	<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>τέλος end</p> <p>Nominative <i>subject of (implied) verb in rel. clause</i></p> <p>τέλος: 'end, outcome, goal'; the final destiny of such ground — burning.</p>
<p>εἰς for</p> <p><i>preposition + accusative (result/purpose)</i></p>	<p>καῦσιν burning</p> <p>Accusative <i>object of εἰς (the outcome)</i></p> <p>καῦσις: 'a burning' (cf. καίω); the field is fired to clear it — an image of judgment, the warning's somber climax.</p>		

9 Πεπεῖσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.

But concerning you, beloved, we are persuaded of better things — things that belong to salvation — even though we speak in this way.

REASSURANCE (TURN OF TONE) **δέ** The author pivots from warning to pastoral confidence: δέ and the affectionate ἀγαπητοί soften everything. The perfect Πεπεῖσμεθα ('we stand persuaded') affirms his settled hope for them — 'better things,' things that accompany salvation — even while he has spoken so sternly.

Πεπείσμεθα

we are persuaded

Perf Pass Indic 1 Pl · πείθω

main verb

→ intensive perfect (settled conviction)

πείθω (perf. pass.): 'be persuaded, be confident'; the perfect denotes a present, settled state of conviction — 'we remain convinced.'

δὲ

but

adversative conjunction (tone-shift)

δέ: 'but'; turning from the dark warning to warm assurance.

περὶ

concerning

preposition + genitive (reference)

ὕμῶν

you

Genitive

object of περὶ

ἀγαπητοί

beloved

Vocative

vocative of direct address

ἀγαπητός: 'beloved'; the only direct vocative address in Hebrews — a sudden tender note amid the severity.

τὰ

the

Accusative

article (substantizes κρείσσονα)

κρείσσονα

better things

Accusative

direct object of Πεπείσμεθα (acc. of thing)

κρείσσων: 'better, superior'; the comparative is a signature word of Hebrews (1:4; 7:7, 19, 22; 8:6) — here 'better' than the burning of v.8.

καὶ

and

coordinating conjunction (epexegetic)

ἔχόμενα

belonging to/accompanying

Pres Mid Ptc · Acc Pl Neut · ἔχω

attributive participle (modifies κρείσσονα)

→ present (stative)

ἔχω (mid.): 'hold to, be next to, belong to'; the idiom ἔχόμενα + gen. = 'things connected with/bordering on' — things that go with salvation.

σωτηρίας

of salvation

Genitive

genitive with ἔχόμενα (connection)

σωτηρία: 'salvation, deliverance'; the sphere to which their 'better things' belong — assurance they are truly being saved.

εἰ

if

conjunction (concessive, w/ καί)

εἰ καί: 'even if, although'; conceding the sternness of his speech without retracting it.

καὶ

even

adverbial (concessive)

οὕτως

in this way

adverb (manner)

οὕτως: 'thus, in this manner'; referring back to the severe warning of vv.4–8.

λαλοῦμεν

we speak

Pres Act Indic 1 Pl · λαλέω

verb of concessive clause

→ present (descriptive)

λαλέω: 'speak, talk'; the warning was spoken pastorally, not as a verdict already passed on them.

10 οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἀγίοις καὶ διακονοῦντες.

For God is not unjust so as to forget your work and the love that you showed for his name, in having served the saints and in still serving them.

GROUND OF THE CONFIDENCE **γὰρ** The basis of his hope: God's own justice. He will not forget their demonstrated love — past service ('having served') and present ('still serving') — shown 'for his name.' Their fruit (cf. v.7) is the evidence.

οὐ

not

negative particle

οὐ: the negative of fact/indicative — flatly denying injustice in God.

γὰρ

for

explanatory/causal conjunction

γὰρ: 'for'; grounding the persuasion of v.9 in God's character.

ἄδικος

unjust

Nominative

predicate adjective

ἄδικος: 'unrighteous, unjust' (ἀ- + δίκη); to forget faithful love would be unjust — and God is not that.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; whose faithfulness guarantees he remembers his people's love.

ἐπιλαθέσθαι

to forget

Aor Mid Inf · ἐπιλανθάνομαι

infinitive of result/reference (w/ ἄδικος)

→ *constative aorist*

ἐπιλανθάνομαι: 'forget, neglect' (ἐπί + λανθάνω); 'not so unjust as to forget' — litotes for 'he surely remembers.'

τοῦ

the

Genitive

article

ἔργου

work

Genitive

genitive object of ἐπιλαθέσθαι

ἔργον: 'work, deed'; their concrete labor of love — not 'dead works' (v.1) but living service.

ὑμῶν

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τῆς

the

Genitive

article

ἀγάπης

love

Genitive

genitive object of ἐπιλαθέσθαι (coordinate)

ἀγάπη: 'love'; the self-giving love that issued in service — its true measure is deeds.

ἧς

which

Genitive

relative pronoun (attracted to gen. ἀγάπης)

ἧς: relative pronoun, here case-attracted to its antecedent ἀγάπης (would normally be acc. as object of ἐνεδείξασθε).

ἐνεδείξασθε

you showed

Aor Mid Indic 2 Pl · ἐνδείκνυμι

verb of relative clause

→ *constative aorist*

ἐνδείκνυμι (mid.): 'show forth, demonstrate' (ἐν + δείκνυμι); their love was no mere sentiment but was displayed in action.

εἰς

for

preposition + accusative (goal/reference)

τὸ

the

Accusative

article

<p>ὄνομα name Accusative <i>object of εἰς (the love's ultimate object)</i></p> <p>ὄνομα: 'name'; service to the saints was love shown 'toward his name' — for God's own sake and honor.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>διακονήσαντες having served Aor Act Ptc · Nom Pl Masc · διακονέω <i>adverbial ptc. (means: how the love was shown)</i></p> <p>→ constative aorist</p> <p>διακονέω: 'serve, minister' (cf. 'deacon'); the past acts of practical service to fellow believers.</p>	<p>τοῖς the Dative <i>article</i></p>
<p>ἁγίοις saints Dative <i>dative object of διακονήσαντες/διακονοῦντες</i></p> <p>ἅγιος: 'holy one, saint'; the fellow believers served — the term for God's set-apart people.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>διακονοῦντες still serving Pres Act Ptc · Nom Pl Masc · διακονέω <i>adverbial ptc. (present, ongoing service)</i></p> <p>→ present (ongoing)</p> <p>διακονέω: the present tense paired with the aorist marks service still continuing — 'and going on serving.'</p>	

11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους,

But we desire each one of you to show the same diligence toward the full assurance of hope to the end,

EXHORTATION (THE GOAL) **δέ** From commendation to aspiration: he longs that each member persist with 'the same diligence' to the very end, so that hope reaches full assurance. The individual ἕκαστον and the horizon ἄχρι τέλους press for perseverance.

ἐπιθυμοῦμεν

we desire

Pres Act Indic 1 Pl · ἐπιθυμέω

main verb

→ present (continuing desire)

ἐπιθυμέω: 'desire earnestly, long for' (ἐπί + θυμός); here a strong, positive yearning for their perseverance.

δὲ

but/and

transitional conjunction

δέ: marking the move from past commendation (v.10) to present desire for their future.

ἕκαστον

each

Accusative

accusative subject of ἐνδείκνυσθαι

ἕκαστος: 'each, every one'; the pastoral concern reaches every individual, not the group only.

ὑμῶν

of you

Genitive

partitive genitive

τὴν

the

Accusative

article

αὐτήν

same

Accusative

attributive (identity) adjective

αὐτός: in attributive position, 'the same'; the same diligence already shown in love (v.10), now to be carried through to the end.

ἐνδείκνυσθαι

to show

Pres Mid Inf · ἐνδείκνυμι

infinitive (complement of ἐπιθυμοῦμεν)

→ present (ongoing display)

ἐνδείκνυμι (mid.): 'show forth, display'; the same verb as v.10 — diligence, like love, is to be demonstrated, not merely felt.

σπουδῆν

diligence

Accusative

direct object of ἐνδείκνυσθαι

σπουδή: 'haste, zeal, earnest diligence'; eager, persevering effort — the antidote to the dullness of 5:11.

πρὸς

toward

preposition + accusative (goal)

τὴν

the

Accusative

article

πληροφορίαν

full assurance

Accusative

object of πρὸς (the goal)

πληροφορία: 'full assurance, complete certainty' (cf. πληρῶω, 'fill'); the goal — hope brought to its fullness (cf. 10:22).

τῆς

of the

Genitive

article

ἐλπίδος

hope

Genitive

objective genitive (assurance of/about hope)

ἐλπίς: 'hope, expectation'; the confident expectation of the promised inheritance — to be held with full certainty.

ἄχρι

until

improper preposition + genitive (extent of time)

ἄχρι: 'until, as far as'; marking the temporal horizon of perseverance.

τέλους

the end

Genitive

object of ἄχρι (terminus)

τέλος: 'end, completion'; perseverance 'to the end' — a key motif (cf. 3:6, 14).

12 ἵνα μὴ νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.

so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.

PURPOSE OF THE EXHORTATION **ἵνα** The aim of such diligence: not to lapse into sluggishness (νωθοὶ picks up 5:11) but to imitate the faithful who, through faith and patient endurance, come to inherit the promises — introducing Abraham (v.13) as the prime example.

ἵνα

so that

conjunction (purpose)

ἵνα: 'in order that'; introducing the purpose of the desired diligence.

μὴ

not

negative particle (w/ subjunctive)

μὴ: the negative for the purpose clause — 'that you may not.'

νωθοὶ

sluggish

Nominative

predicate nominative (w/ γένησθε)

νωθρός: 'sluggish, dull, lazy'; the very word of 5:11 ('dull of hearing') — a danger of relapse into spiritual torpor.

γένησθε

you may become

Aor Mid Subj 2 Pl · γίνομαι

verb of purpose clause (subjunctive)

→ ingressive aorist

γίνομαι: 'become'; the ingressive aorist — 'lest you become' (a state into which they could slip).

μιμηταὶ

imitators

Nominative

predicate nominative (positive counterpart)

μιμητής: 'imitator' (cf. 'mimic'); they are to copy the persevering faithful — esp. the heroes of ch. 11.

δὲ

but

adversative conjunction (not ... but)

δέ: 'but'; the positive opposite of νωθοὶ — imitators rather than sluggards.

τῶν

of those

Genitive

article (substantizes κληρονομούντων)

διὰ

through

preposition + genitive (means)

πίστεως

faith

Genitive

object of διὰ (means)

πίστις: 'faith'; the first of the paired means by which the promises are inherited.

καὶ

and

coordinating conjunction

μακροθυμίας

patience

Genitive

object of διὰ (means, coordinate)

μακροθυμία: 'long-suffering, patient endurance' (μακρός + θυμός, 'long-tempered'); faith's companion that waits for the promise (cf. Abraham, v.15).

κληρονομούντων

who inherit

Pres Act Ptc · Gen Pl Masc · κληρονομέω

substantival participle

→ present (timeless/customary)

κληρονομέω: 'inherit, obtain as a possession' (κληῆρος + νέμω); to come into the promised inheritance — the goal of perseverance.

τάς

the

Accusative

article

ἐπαγγελίας

promises

Accusative

direct object of κληρονομούντων

ἐπαγγελία: 'promise, announcement'; the divine promises (esp. to Abraham, vv.13–15) that perseverance secures.

13 Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ,

For when God made the promise to Abraham, since he had no one greater to swear by, he swore by himself,

GROUND / SUPREME EXAMPLE **γάρ** Abraham illustrates faith-and-patience that inherits (v.12). γάρ grounds it: God's promise to him was sealed with an oath — and, there being no greater being to swear by, God swore by himself, the strongest possible guarantee.

Τῷ

to

Dative

article (w/ Ἀβραάμ)

γάρ

for

explanatory conjunction

γάρ: 'for'; introducing the Abraham example that proves v.12.

Ἀβραάμ

Abraham

Dative

indirect object of ἐπαγγειλάμενος (indeclinable)

Ἀβραάμ: Abraham; the indeclinable Hebrew name — the archetype of faith and the recipient of the foundational promise (Gen 22:16–17).

ἐπαγγειλάμενος

having promised

Aor Mid Ptc · Nom Sg Masc · ἐπαγγέλλομαι
adverbial ptc. (temporal: 'when he promised')

→ constative aorist

ἐπαγγέλλομαι: 'promise, announce'; the act of making the covenant promise to Abraham.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ὥμοσεν

θεός: God; the promiser whose oath cannot fail.

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because'; giving the reason God swore by himself.

κατ'

by

preposition + genitive (the one sworn by)

κατά + gen.: in oath formulas, 'by' (the authority invoked).

οὐδενός

no one

Genitive

object of κατά

οὐδεὶς: 'no one, none'; there is no being above God by whom he might swear.

εἶχεν

he had

Impf Act Indic 3 Sg · ἔχω

verb of causal clause

→ descriptive imperfect

ἔχω: 'have'; the imperfect of the situation — 'he had none (greater)' available to swear by.

μείζονος

greater

Genitive

attributive adjective (w/ οὐδενός)

μείζων: 'greater'; comparative of μέγας — no greater being exists, so God is his own guarantor.

ὀμόσαι

to swear

Aor Act Inf · ὀμνύω

complementary infinitive (w/ εἶχεν)

→ constative aorist

ὀμνύω: 'swear, take an oath'; the act of binding oneself by oath, invoking a higher authority.

ὤμοσεν

he swore

Aor Act Indic 3 Sg · ὀμνύω

main verb

→ constative aorist

ὀμνύω: 'swear'; God's astonishing condescension — he confirms his word with an oath (Gen 22:16).

καθ'

by

preposition + genitive (oath formula)

ἑαυτοῦ

himself

Genitive

object of κατά (reflexive)

ἑαυτοῦ: reflexive; 'by himself' — God stakes his own being on the promise (Gen 22:16, 'By myself I have sworn').

14 λέγων· Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·

saying, "Surely blessing I will bless you, and multiplying I will multiply you."

CITATION (THE OATH'S CONTENT) **ASYNDETON** The words of the oath, quoting Genesis 22:17 (LXX). The doubled Hebrew infinitive-absolute construction, rendered with cognate participles ('blessing I will bless'), underscores the certainty and abundance of the blessing.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial ptc. (means: introduces quotation)

→ present (concurrent)

λέγω: 'say'; the standard participle introducing direct citation of Scripture.

Εἰ

surely

particle (in oath formula, w/ μὴν)

εἰ μὴν: a strong asseverative oath-formula (Hebraistic, = Hebrew 'im lō'), 'surely, assuredly' — guaranteeing the blessing.

μὴν

indeed

particle (asseverative)

μὴν: emphatic particle; with εἰ forms the solemn oath asseveration of the LXX.

εὐλογῶν

blessing

Pres Act Ptc · Nom Sg Masc · εὐλογέω

adverbial ptc. (intensifying, Semitic infinitive-absolute)

→ intensifying participle

εὐλογέω: 'bless, speak well of' (εὖ + λόγος); the participle + cognate finite verb renders the Hebrew emphatic 'I will surely bless.'

εὐλογήσω

I will bless

Fut Act Indic 1 Sg · εὐλογέω

main verb (in quotation)

→ predictive future

εὐλογέω: 'bless'; the certain future blessing God pledges to Abraham.

σε

you

Accusative

direct object of εὐλογήσω

καὶ

and

coordinating conjunction

πληθύνων

multiplying

Pres Act Ptc · Nom Sg Masc · πληθύνω

adverbial ptc. (intensifying, Semitic)

→ intensifying participle

πληθύνω: 'multiply, increase' (cf. πλήθος, 'multitude'); the second cognate pair — 'I will surely multiply.'

πληθυνῶ

I will multiply

Fut Act Indic 1 Sg · πληθύνω

main verb (in quotation, coordinate)

→ predictive future

πληθύνω: 'multiply'; the pledged increase of Abraham's posterity (Gen 22:17).

σε

you

Accusative

direct object of πληθυνῶ

15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

And so, having patiently endured, he obtained the promise.

RESULT (THE EXAMPLE COMPLETED) **καί** The outcome that proves v.12: 'and so' Abraham, after patient waiting (μακροθυμήσας echoes μακροθυμία of v.12), 'obtained the promise' — the pattern of faith-and-patience vindicated.

καὶ

and

coordinating conjunction

οὕτως

so/thus

adverb (manner, drawing the result)

οὕτως: 'thus, in this way'; 'and so' — the conclusion drawn from the oath-secured promise.

μακροθυμήσας

having endured patiently

Aor Act Ptc · Nom Sg Masc · μακροθυμέω

adverbial ptc. (temporal/causal)

→ constative aorist

μακροθυμέω: 'be patient, wait long' (cf. μακροθυμία, v.12); Abraham's long wait for Isaac and the promise embodies the patience commended.

ἐπέτυχεν

he obtained

Aor Act Indic 3 Sg · ἐπιτυγχάνω

main verb

→ constative aorist

ἐπιτυγχάνω: 'obtain, attain, reach' (ἐπί + τυγχάνω); he 'got' the promise — at least its initial fulfillment in Isaac, a pledge of the full inheritance.

τῆς

the

Genitive

article

ἐπαγγελίας

promise

Genitive

genitive object of ἐπέτυχεν

ἐπαγγελία: 'promise'; the thing obtained — the realization of God's pledged blessing.

16 ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος·

For people swear by one greater than themselves, and the oath is for them an end of all dispute, for confirmation.

GENERAL PRINCIPLE (ABOUT OATHS) **γάρ** A general truth about human oaths grounds the argument: people swear by someone greater, and the oath settles disputes definitively. This prepares the a fortiori application to God's oath in vv.17–18.

ἄνθρωποι

people

Nominative

subject

ἄνθρωπος: 'human being, person'; the plural 'people' in general — universal human practice.

γάρ

for

explanatory conjunction

γάρ: 'for'; explaining the function of the oath just mentioned (v.13).

κατὰ

by

preposition + genitive (oath formula)

τοῦ

the

Genitive

article

μείζονος

greater one

Genitive

object of κατὰ (substantival adj.)

μείζων: 'greater'; people invoke a higher authority — ultimately God — to back their word.

ὀμνύουσιν

they swear

Pres Act Indic 3 Pl · ὀμνύω

main verb

→ gnomic present

ὀμνύω: 'swear'; the gnomic present of customary human practice.

καὶ

and

coordinating conjunction

πάσης

of all

Genitive

attributive adjective (w/ ἀντιλογίας)

πᾶς: 'all, every'; 'all dispute' — the oath ends every contention.

αὐτοῖς

for them

Dative

dative of advantage/reference

ἀντιλογίας

of dispute

Genitive

objective genitive (w/ πέρας)

ἀντιλογία: 'contradiction, dispute' (ἀντί + λόγος); the oath puts an end to back-and-forth contention.

πέρας

an end

Nominative

predicate nominative

πέρας: 'end, limit, conclusion'; the oath is the final word that closes debate.

εἰς

for

preposition + accusative (purpose)

βεβαίωσιν

confirmation

Accusative

object of εἰς (purpose)

βεβαίωσις: 'confirmation, guarantee' (cf. βέβαιος, 'firm'); the oath's purpose — to make the matter firm and settled.

ὁ

the

Nominative

article

ὄρκος

oath

Nominative

subject (in apposition w/ πέρας clause)

ὄρκος: 'oath'; the sworn guarantee that ends all dispute.

17 ἐν ᾧ περισσότερο βουλόμενος ὁ θεὸς ἐπιδειξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ,

In this, God, wishing to show more abundantly to the heirs of the promise the unchangeableness of his purpose, guaranteed it with an oath,

APPLICATION TO GOD (A FORTIORI) **ἐν ᾧ** Now the application: if a human oath settles matters, how much more God's. He 'interposed an oath' — not because his word needed it, but to show the heirs the absolute unchangeableness of his saving purpose.

ἐν

in

preposition + dative (sphere/reference)

ἐν ᾧ: 'wherein, in which case' — 'in this matter (of oath-taking).'

ᾧ

which

Dative

relative pronoun (object of ἐν)

περισσότερον

more abundantly

adverb (comparative, modifies ἐπιδειξαι)

περισσότερον: 'more abundantly, all the more' (comparative of περισσῶς); God went beyond the bare promise to give added assurance.

βουλόμενος

wishing

Pres Mid Ptc · Nom Sg Masc · βούλομαι

adverbial ptc. (causal: 'because he wished')

→ present (concurrent)

βούλομαι: 'will, wish, purpose'; God's deliberate intention to reassure his people.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἐμεσίτευσεν

θεός: God; the subject who condescends to swear.

ἐπιδείξαι

to show

Aor Act Inf · ἐπιδείκνυμι

complementary infinitive (w/ βουλόμενος)

→ constative aorist

ἐπιδείκνυμι: 'show, demonstrate, prove' (ἐπί + δείκνυμι); to display plainly his purpose's fixity.

τοῖς

to the

Dative

article (w/ κληρονόμοις)

κληρονόμοις

heirs

Dative

indirect object of ἐπιδείξαι

κληρονόμος: 'heir' (κλῆρος + νέμω); those who inherit the promise — Abraham's spiritual offspring, the readers included.

τῆς

of the

Genitive

article

ἐπαγγελίας

promise

Genitive

objective/possessive genitive (w/ κληρονόμοις)

ἐπαγγελία: 'promise'; the inheritance the heirs are to receive.

τὸ

the

Accusative

article (substantizes ἀμετάθετον)

ἀμετάθετον

unchangeableness

Accusative

direct object of ἐπιδείξαι (substantival adj.)

ἀμετάθετος: 'unchangeable, immutable' (ἀ- + μετατίθημι, 'change'); the fixity of God's resolve — repeated in v.18 ('two unchangeable things').

τῆς

of the

Genitive

article

βουλής

purpose

Genitive

genitive (w/ ἀμετάθετον)

βουλή: 'will, counsel, purpose'; God's settled saving design, which never wavers.

αὐτοῦ

his

Genitive

genitive of possession

ἐμεσίτευσεν

he guaranteed/interposed

Aor Act Indic 3 Sg · μεσιτεύω

main verb

→ constative aorist

μεσιτεύω: 'mediate, act as guarantor, interpose' (cf. μεσίτης, 'mediator'); a NT hapax — God 'went surety' with an oath, vouching for his own word.

ὄρκῳ

with an oath

Dative

dative of means/instrument

ὄρκος: 'oath'; the instrument by which God confirmed his promise.

18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

so that through two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to take hold of the hope set before us;

PURPOSE (THE BELIEVER'S ASSURANCE) **ἵνα** The goal of the oath: that by 'two unchangeable things' — God's promise and his oath, in both of which lying is impossible — believers, pictured as refugees fleeing to safety, may have strong encouragement to seize the hope before them. The second of Hebrews' 'impossibles' (cf. v.4).

ἵνα

so that

conjunction (purpose)

ἵνα: 'in order that!'; the purpose of God's oath-confirmed promise.

διὰ

through

preposition + genitive (means)

δύο

two

Genitive

numeral (w/ πραγμάτων; indeclinable)

δύο: 'two'; the two guarantees — the promise (v.13) and the oath (v.17).

πραγμάτων

things

Genitive

object of διὰ (means)

πρᾶγμα: 'thing, matter, deed' (cf. πράσσω); the two objective realities backing the believer's hope.

ἀμεταθέτων

unchangeable

Genitive

attributive adjective

ἀμετάθετος: 'unchangeable'; repeated from v.17 — both promise and oath are utterly fixed.

ἐν

in

preposition + dative (reference)

οἷς

which

Dative

relative pronoun (object of ἐν)

ἀδύνατον

impossible

Nominative

predicate adjective (impersonal)

ἀδύνατος: 'impossible'; the third occurrence of the theme — it is impossible for God to lie (cf. Titus 1:2).

ψεύσασθαι

to lie

Aor Mid Inf · ψεύδομαι

infinitive (subject of ἀδύνατον)

→ *constative aorist*

ψεύδομαι: 'lie, speak falsely'; God's truthfulness makes deception impossible — the bedrock of assurance.

θεόν

for God

Accusative

accusative subject of ψεύσασθαι

θεός: God; the one who cannot lie.

ἰσχυράν

strong

Accusative

attributive adjective (w/ παράκλησιν)

ἰσχυρός: 'strong, mighty, powerful'; the encouragement is robust, not flimsy — grounded in God's own veracity.

παράκλησιν

encouragement

Accusative

direct object of ἔχωμεν

παράκλησις: 'encouragement, comfort, exhortation' (παρά + καλέω, 'call alongside'); the strong consolation the dual guarantee affords.

ἔχωμεν

we might have

Pres Act Subj 1 Pl · ἔχω

verb of purpose clause (subjunctive)

→ *present (durative)*

ἔχω: 'have, hold'; the present subjunctive — that we may go on possessing this encouragement.

οἱ

those who

Nominative

article (substantizes καταφυγόντες; subject of ἔχωμεν)

καταφυγόντες

having fled for refuge

Aor Act Ptc · Nom Pl Masc · καταφεύγω

substantival participle (in apposition w/ subject 'we')

→ *constative aorist*

καταφεύγω: 'flee for refuge, take refuge' (κατά + φεύγω); imagery of fleeing to a city of refuge or grasping the altar — believers fleeing to God's promise for safety.

κρατῆσαι

to take hold of

Aor Act Inf · κρατέω

infinitive of purpose (of καταφυγόντες)

→ *ingressive aorist*

κρατέω: 'grasp, seize, hold fast' (cf. κράτος, 'strength'); to lay firm hold of the hope — the goal of fleeing for refuge.

τῆς

the

Genitive

article

προκειμένης

set before

Pres Mid Ptc · Gen Sg Fem · πρόκειμαι

attributive participle (modifies ἐλπίδος)

→ present (stative)

πρόκειμαι: 'be set before, lie ahead' (πρό + κεῖμαι); the hope 'placed before us' as a goal (cf. 12:1-2, the race and joy 'set before').

ἐλπίδος

hope

Genitive

genitive object of κρατῆσαι

ἐλπίς: 'hope'; the confident expectation set before believers — to be firmly grasped, and (v.19) anchored within the veil.

19 ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,

which we have as an anchor of the soul, both sure and steadfast, and entering into the inner place behind the curtain,

RELATIVE EXPANSION (THE HOPE DESCRIBED) ἦν The hope of v.18 is now imaged as an anchor — 'sure and steadfast' — but with a striking reversal: this anchor reaches not downward to the seabed but upward and inward, into the heavenly sanctuary behind the veil, where Christ has gone (v.20).

ἣν

which

Accusative

relative pronoun (object of ἔχομεν; antecedent ἐλπίδος)

ὅς: relative pronoun; resuming 'hope' as the thing 'we have.'

ὡς

as

comparative particle (introduces simile)

ὡς: 'as, like'; introducing the anchor simile.

ἄγκυραν

anchor

Accusative

predicate accusative (object complement)

ἄγκυρα: 'anchor'; a vivid metaphor of security — hope holds the soul fast amid storms. A common ancient emblem of steadfast hope.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ present (stative possession)

ἔχω: 'have, hold'; we presently possess this hope-anchor.

τῆς

of the

Genitive

article

ψυχῆς

soul

Genitive

objective genitive (anchor for the soul)

ψυχή: 'soul, life'; the inner self that the anchor secures against drifting.

ἀσφαλῆ

sure

Accusative

attributive adjective (w/ ἄγκυραν)

ἀσφαλής: 'safe, secure, firm' (ἀ- + σφάλω, 'cause to fall'); the anchor will not slip or fail.

τε

both

connective particle (τε καί)

τε ... καί: 'both ... and'; coupling the two qualities of the anchor.

καὶ

and

coordinating conjunction

βεβαίαν

steadfast

Accusative

attributive adjective

βέβαιος: 'firm, steadfast, reliable' (cf. βεβαίωσις, v.16); the anchor holds firm — fitting the unchangeable promise.

καὶ

and

coordinating conjunction

εἰσερχομένην

entering

Pres Mid Ptc · Acc Sg Fem · εἰσερχομαι

attributive participle (modifies the hope/anchor)

→ present (durative)

εἰσερχομαι: 'go into, enter' (εἰς + ἔρχομαι); the anchor 'enters' the heavenly sanctuary — hope is moored in the very presence of God.

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article (substantizes ἐσώτερον)

ἐσώτερον

inner place

Accusative

object of εἰς (substantival comparative adj.)

ἐσώτερος: 'inner, within' (comparative of ἔσω); 'the inner part' = the Holy of Holies, the inmost sanctuary.

τοῦ

of the

Genitive

article

καταπετάσματος

curtain/veil

Genitive

genitive (separation: 'behind the veil')

καταπέτασμα: 'curtain, veil' (κατά + πετάννυμι, 'spread out'); the inner veil before the Holy of Holies (cf. 9:3; 10:20) — now passed through by hope and by Christ.

20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

where Jesus has entered as a forerunner on our behalf, having become a high priest forever according to the order of Melchizedek.

RELATIVE LOCALE (THE GOAL REACHED) **ὅπου** The anchor's mooring is identified: 'where Jesus has entered.' He goes as πρόδρομος — a forerunner, implying others follow — on our behalf, having become high priest forever in Melchizedek's order. This resumes 5:10 and opens the great exposition of ch. 7.

ὅπου

where

relative adverb (place)

ὅπου: 'where'; locating the action in the inner sanctuary just named.

πρόδρομος

forerunner

Nominative

predicate nominative (appositional to Ἰησοῦς)

πρόδρομος: 'forerunner, one who runs ahead' (πρό + δρόμος); a NT hapax — used of advance scouts/heralds. Jesus enters not alone, like the high priest, but as a pioneer whom his people will follow.

ὑπὲρ

on behalf of

preposition + genitive (advantage/representation)

ὑπὲρ + gen.: 'on behalf of, for the sake of'; Jesus enters representatively, for us.

ἡμῶν

us

Genitive

object of ὑπὲρ

εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ consummative aorist

εἰσέρχομαι: 'go in, enter' (εἰς + ἔρχομαι); Jesus' completed entry into the heavenly Holy of Holies (cf. 9:12, 24).

Ἰησοῦς

Jesus

Nominative

subject (emphatically last)

Ἰησοῦς: Jesus; the human name placed last for emphasis — it is our forerunner-priest who has gone within.

κατὰ

according to

preposition + accusative (standard/norm)

τὴν

the

Accusative

article

τάξιιν

order

Accusative

object of κατά (norm/manner)

τάξις: 'order, arrangement, rank' (cf. τάσσω); the priestly 'order' or category of Melchizedek (Ps 110:4), distinct from the Levitical.

Μελχισέδεκ

of Melchizedek

Genitive

genitive of apposition (w/ τάξιιν; indeclinable)

Μελχισέδεκ: Melchizedek (Heb. 'king of righteousness'), priest-king of Salem (Gen 14); the indeclinable name anticipates the full argument of ch. 7.

ἄρχιερεὺς

high priest

Nominative

predicate nominative (w/ γενόμενος)

ἄρχιερεύς: 'high priest, chief priest' (ἀρχή + ἱερεύς); the central christological title of Hebrews — Jesus as our great high priest.

γενόμενος

having become

Aor Mid Ptc · Nom Sg Masc · γίνομαι

adverbial ptc. (attendant circumstance/result)

→ constative aorist

γίνομαι: 'become, come to be'; Jesus 'became' high priest by appointment and exaltation (cf. 5:5–10).

εἰς

for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

forever

Accusative

object of εἰς (idiom: εἰς τὸν αἰῶνα = forever)

αἰών: 'age'; εἰς τὸν αἰῶνα = 'into the age, forever' — Christ's priesthood is permanent and unending (cf. 7:24–25), unlike the mortal Levitical priests.

On the text. Verse punctuation and paragraphing are editorial and conventional. The Epistle to the Hebrews is anonymous: it bears no author's name, and its inclusion in the Pauline corpus is traditional (an ancient Eastern association, never universal) rather than a claim the letter makes for itself; the language, style, and mode of argument differ markedly from the undisputed Pauline letters. At v.3 the manuscripts vary between the future 'we will do' (ποιήσομεν) and the hortatory subjunctive 'let us do' (ποιήσωμεν); the future indicative is followed. Minor orthographic variants are not noted.

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.