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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to the Hebrews, Chapter 9

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Θ΄

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 · 9:1–5

The earthly sanctuary and its furnishings

The first covenant had regulations for worship and an earthly sanctuary (1). A tent was prepared: in the first section, the lampstand, the table, and the bread of the Presence — called the Holy Place (2). Behind the second curtain stood the tent called the Most Holy Place (3), holding the golden altar of incense and the ark overlaid with gold, in which were the golden jar of manna, Aaron's rod that budded, and the tablets of the covenant (4); above it the cherubim of glory overshadowing the mercy seat (5) — details the author declines to expound now.

B · 9:6–10

The limited access of the old order

With these things arranged, the priests continually enter the first tent to perform their duties (6); but into the second only the high priest goes, once a year, never without blood offered for himself and the people's unintentional sins (7). The Holy Spirit signals by this that the way into the holy places was not yet disclosed while the first tent still stood (8). This is a parable for the present age: the gifts and sacrifices offered cannot perfect the worshiper's conscience (9), being only fleshly regulations of food, drink, and washings, imposed until the time of reformation (10).

C · 9:11–14

Christ entered the greater tent with his own blood

But Christ, having come as high priest of the good things now realized, passed through the greater and more perfect tent not made with hands (11); and not by the blood of goats and calves but by his own blood he entered the holy places once for all, securing eternal redemption (12). For if the blood of goats and bulls and the ashes of a heifer sanctify the defiled outwardly (13), how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God (14).

D · 9:15–22

The new covenant ratified by death

Therefore Christ is mediator of a new covenant, his death redeeming the transgressions under the first covenant, so the called may receive the promised eternal inheritance (15). For where there is a covenant (διαθήκη / testament), the death of the one who made it must be established (16), since a testament takes force only at death, never while the testator lives (17). Hence even the first covenant was not inaugurated without blood (18): Moses sprinkled the book and all the people, the tent and the vessels of worship (19–21), for under the law almost everything is cleansed with blood, and without the shedding of blood there is no forgiveness (22).

E · 9:23–28

The once-for-all sacrifice that takes away sin

So the earthly copies were cleansed with these, but the heavenly things themselves with better sacrifices (23). For Christ entered not a handmade sanctuary, a copy of the true, but heaven itself, now to appear before God on our behalf (24); nor to offer himself repeatedly like the high priest who enters yearly with blood not his own (25), for then he must have suffered repeatedly since the world's foundation — but now once at the end of the ages he has appeared to put away sin by his sacrifice (26). And as it is appointed for men to die once and after this judgment (27), so Christ, offered once to bear the sins of many, will appear a second time, apart from sin, to save those who await him (28).

1 Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας τό τε ἅγιον κοσμικόν.

Now even the first covenant had regulations for worship and its earthly sanctuary.

TRANSITION / THESIS **μὲν οὖν** μὲν οὖν resumes the covenant theme of ch. 8 and opens the new section; the μέν anticipates the contrast with Christ's sanctuary in v.11 (δέ). The author concedes the first covenant had genuine, God-given worship — but it was earthly.

ἔϊχε

had

Impf Act Indic 3 Sg · ἔχω

main verb

→ descriptive imperfect

ἔχω: 'have, possess'; the imperfect views the old order's possession of its cultus as a settled past arrangement.

μὲν

indeed

particle (correlative, answered by δέ in v.11)

μὲν: sets up a concession ('on the one hand') whose answering δέ arrives with Christ in v.11.

οὖν

therefore/now

inferential/transitional conjunction

οὖν: resumptive here, carrying the argument forward from the covenant contrast of ch. 8.

καὶ

even

adverbial/ascensive καί

ἡ

the

Nominative

article

πρῶτη

first

Nominative

subject (substantival adj.; sc. διαθήκη 'covenant')

πρῶτος: 'first'; the feminine agrees with the implied διαθήκη (covenant), the old Sinai arrangement.

δικαιώματα

regulations

Accusative

direct object

δικαίωμα: 'requirement, ordinance'; here cultic regulations — the legally binding rules of worship.

λατρείας

of worship

Genitive

attributive/objective genitive

λατρεία: 'service, worship'; cultic ministry rendered to God (cf. λατρεύω).

τό

the

Accusative

article

τε

and

connective particle (τε ... 'both/and')

τε: a lighter coordinator joining 'regulations of worship' with 'the earthly sanctuary!'

ἅγιον

sanctuary

Accusative

direct object (substantival adj., 'holy place')

ἅγιον: 'holy (place)'; the neuter substantive denotes the sanctuary itself.

κοσμικόν

earthly

Accusative

attributive adjective

κοσμικός: 'belonging to this world, earthly'; from κόσμος — stressing its this-worldly, material character over against the heavenly sanctuary (v.11, 24).

2 σκηνή γὰρ κατεσκευάσθη ἡ πρώτη ἐν ἧ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται Ἅγια·

For a tent was prepared: the first section, in which were the lampstand and the table and the presentation of the bread; this is called the Holy Place.

EXPLANATION γὰρ γάρ unpacks the 'earthly sanctuary' of v.1: the author describes the tabernacle's first compartment and its three furnishings, naming it the Holy Place.

<p>σκηνή tent Nominative subject σκηνή: 'tent, tabernacle'; the LXX term for the wilderness sanctuary, the controlling image of the chapter.</p>	<p>γὰρ for explanatory conjunction</p>	<p>κατεσκευάσθη was prepared Aor Pass Indic 3 Sg · κατασκευάζω main verb → constative aorist κατασκευάζω: 'construct, furnish, equip' (κατά + σκευάζω); of the tabernacle's divinely directed construction (Exod 25–40).</p>	<p>ἡ the Nominative article</p>
<p>πρώτη first Nominative attributive adj. (the 'first/outer' compartment) πρῶτος; here 'front, outer' — the first of the two compartments, not the first covenant.</p>	<p>ἐν in preposition + dative (place)</p>	<p>ἧ which Dative relative pronoun (object of ἐν)</p>	<p>ἡ the Nominative article</p>

τε

both

connective particle (τε ... καί)

τε: opens the τε ... καί series listing the Holy Place's furnishings.

λυχνία

lampstand

Nominative

subject (nominal clause, sc. 'were')

λυχνία: 'lampstand'; the seven-branched menorah of Exod 25:31–40.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

τράπεζα

table

Nominative

subject (coordinate)

τράπεζα: 'table'; the table for the bread of the Presence (Exod 25:23–30).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

πρόθεσις

presentation

Nominative

subject (coordinate)

πρόθεσις: 'setting forth, presentation'; ἡ πρόθεσις τῶν ἄρτων = 'the bread of the Presence' (showbread), set before God.

τῶν

of the

Genitive

article

ἄρτων

loaves

Genitive

genitive of content/apposition

ἄρτος: 'bread, loaf'; the twelve loaves perpetually presented (Lev 24:5–9).

ἣτις

which

Nominative

relative pronoun (qualitative; antecedent σκηνή)

ὅστις: 'which (very thing)'; the qualitative relative introducing the compartment's name.

λέγεται

is called

Pres Pass Indic 3 Sg · λέγω

main verb (rel. clause)

→ customary present

λέγω: 'say, call'; passive 'is named.'

Ἅγια

Holy Place

Nominative

predicate nominative (name)

ἅγια: neuter plural substantive, 'the holy (place)'; the outer Holy Place, distinct from the Ἅγια Ἁγίων (v.3).

3 μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἢ λεγομένη ἹΑγια Ἁγίων,

And behind the second curtain stood a tent called the Most Holy Place,

PROGRESSION (SPATIAL) **δέ** δέ moves the description inward, past the second veil to the inner compartment — the Holy of Holies, access to which is the crux of the argument (vv.7–8).

μετὰ

behind/after

preposition + accusative (position beyond)

μετὰ + acc.: spatially 'after, beyond' — past the inner veil.

δέ

and

developmental conjunction

τὸ

the

Accusative

article

δύτερον

second

Accusative

attributive adjective

δέυτερος: 'second!'; the inner veil separating Holy Place from Most Holy Place (Exod 26:31–33).

καταπέτασμα

curtain

Accusative

object of μετὰ

καταπέτασμα: 'veil, curtain' (that which is 'spread down'); the barrier torn at Christ's death (cf. 10:20).

σκηνή

tent

Nominative

subject (nominal clause, sc. 'was/stood')

σκηνή: here the inner compartment, the second 'tent' within the one tabernacle.

ἢ

the (one)

Nominative

article (substantizes ptc.)

λεγομένη

called

Pres Pass Ptc · Nom Sg Fem · λέγω

attributive participle

→ customary present

λέγω: 'call, name'; the participle attaches the inner room's title.

ἹΑγια

Holy

Nominative

predicate (name, w/ Ἁγίων)

Ἱγια Ἁγίων: a Semitic superlative ('holy of holies'), rendering Hebrew qōḏeš haqqōḏāšîm — the Most Holy Place.

Ἁγίων

of Holies

Genitive

genitive of superlative (Hebraism)

4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which were a golden jar holding the manna, and Aaron's rod that budded, and the tablets of the covenant;

ELABORATION (ASYNDETON) ASYNDETON An appositional participle (ἔχουσα) inventories the inner room's contents — the incense altar and the ark with its three relics — building the picture the author will deliberately leave unexpounded (v.5).

χρυσοῦν

golden

Accusative

attributive adjective

χρυσοῦς: 'golden'; the gold motif recurs (jar, ark), marking the sanctuary's costliness.

ἔχουσα

having

Pres Act Ptc · Nom Sg Fem · ἔχω

attributive ptc. (modifies σκηνή of v.3)

→ descriptive present

ἔχω: 'have, contain'; the participle attributes the contents to the inner tent.

θυμιατήριον

altar of incense

Accusative

direct object

θυμιατήριον: 'incense altar' (or 'censer'); associated with the inner room (cf. Exod 30:6; 1 Kgs 6:22), its smoke veiling the mercy seat on the Day of Atonement.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

κιβωτὸν

ark

Accusative

direct object (coordinate)

κιβωτός: 'box, chest, ark'; the ark of the covenant, throne-footstool of God's presence (Exod 25:10–22).

τῆς

of the

Genitive

article

διαθήκης

covenant

Genitive

genitive of relationship/content

διαθήκη: 'covenant'; the keyword of vv.15–22 (where it also means 'testament').

περικεκαλυμμένην

covered

Perf Pass Ptc · Acc Sg Fem · περικαλύπτω

attributive participle (modifies κιβωτόν)

→ intensive perfect (resultant state)

περικαλύπτω: 'cover all around' (περί + καλύπτω); perfect of the abiding gold overlay.

πάντοθεν

on all sides

adverb (extent)

πάντοθεν: 'from every side'; emphasizing the complete gilding within and without (Exod 25:11).

χρυσίῳ

with gold

Dative

dat. of material/means

χρυσίον: 'gold (worked)'; the material of the overlay.

ἐν

in

preposition + dative (place)

ἣ

which

Dative

relative pronoun (object of ἐν; antecedent κιβωτόν)

στάμνος

jar

Nominative

subject (nominal clause, sc. 'were')

στάμνος: 'jar, pot'; the container of preserved manna (Exod 16:33–34 LXX).

χρυσῆ

golden

Nominative

attributive adjective

χρυσοῦς: 'golden'; 'golden' specified by the LXX of Exod 16:33.

ἔχουσα

holding

Pres Act Ptc · Nom Sg Fem · ἔχω

attributive participle (modifies στάμνος)

→ descriptive present

ἔχω: 'contain, hold'; the jar held the manna.

τὸ

the

Accusative
article

μάννα

manna

Accusative

direct object (indeclinable noun)

μάννα: 'manna' (Hebrew loanword); the wilderness bread, preserved as a memorial of God's provision.

καὶ

and

coordinating conjunction

ἡ

the

Nominative
article

ράβδος

rod

Nominative

subject (coordinate)

ράβδος: 'staff, rod'; Aaron's staff that sprouted, vindicating the Levitical priesthood (Num 17:1–11).

Ἰαφὼν

of Aaron

Genitive

genitive of possession (indeclinable)

Ἰαφὼν: Aaron; the first high priest, whose budding rod confirmed his line.

ἡ

the (one)

Nominative

article (substantizes ptc.)

βλαστήσασα

that budded

Aor Act Ptc · Nom Sg Fem · βλαστάνω

attributive participle (modifies ράβδος)

→ constative aorist

βλαστάνω: 'sprout, bud'; the miraculous budding that proved divine election to priesthood.

καὶ
and

coordinating conjunction

αἱ
the

Nominative

article

πλάκες
tablets

Nominative

subject (coordinate)

πλάξ: 'flat stone, tablet'; the two stone tablets of the Decalogue (Exod 25:16; Deut 10:5).

τῆς
of the

Genitive

article

διαθήκης

covenant

Genitive

genitive of content/relationship

διαθήκη: 'covenant'; the tablets are the covenant document itself, stored in the ark.

5 ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

and above it the cherubim of glory overshadowing the mercy seat — of which things we cannot now speak in detail.

ELABORATION & ASIDE

δέ

δέ adds the crowning detail (the cherubim over the mercy seat), then the author breaks off (περὶ ὧν ...): a praeteritio that signals the inventory is illustrative, not the point — the point comes in vv.6–10.

ὑπεράνω

above

improper preposition + genitive (place)

ὑπεράνω: 'high above' (ὑπέρ + ἄνω); the cherubim arched over the ark's lid.

δὲ

and

developmental conjunction

αὐτῆς

it

Genitive

object of ὑπεράνω (refers to the ark)

Χερουβὶν

cherubim

Nominative

subject (nominal clause; indeclinable)

χερουβὶν: 'cherubim' (Hebrew loanword, plural); the winged guardian-figures whose wings overshadowed the lid (Exod 25:18–20).

δόξης

of glory

Genitive

attributive (descriptive) genitive

δόξα: 'glory'; 'cherubim of glory' = associated with the Shekinah glory enthroned above the ark.

κατασκιάζοντα

overshadowing

Pres Act Ptc · Nom Pl Neut · κατασκιάζω

attributive participle (modifies Χερουβὶν)

→ *descriptive present*

κατασκιάζω: 'overshadow, cover with shade' (κατά + σκιά, 'shadow'); the wings spread protectively over the lid.

τὸ

the

Accusative

article

ἱλαστήριον

mercy seat

Accusative

direct object (of κατασκιάζοντα)

ἱλαστήριον: 'place/means of propitiation, mercy seat' (LXX for kappōret); the ark's golden lid, sprinkled with blood on the Day of Atonement (Lev 16) — cf. Rom 3:25 of Christ.

περὶ

concerning

preposition + genitive (reference)

ἧν

which

Genitive

relative pronoun (object of περι)

οὐκ

not

negative particle

ἔστιν

it is (possible)

Pres Act Indic 3 Sg · εἶμι

main verb (impersonal, w/ inf.)

→ *stative present*

εἶμι: here impersonal 'it is possible' with the infinitive — 'we cannot now speak!'

νῦν

now

adverb (time)

λέγειν

to speak

Pres Act Inf · λέγω

complementary infinitive

→ progressive present

λέγω: 'speak'; the author postpones detailed exposition of the furnishings as beside his present aim.

κατὰ

in

preposition + accusative (distributive)

μέρος

detail

Accusative

object of κατὰ (κατὰ μέρος = 'in detail')

μέρος: 'part'; κατὰ μέρος = 'part by part, in detail'

6 Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,

Now with these things thus prepared, the priests go continually into the first tent, performing their ministries;

DEVELOPMENT (FUNCTION) **δέ** Having described the structure (vv.2-5), δέ turns to its use. A genitive absolute sets the stage; μὲν (answered by δέ in v.7) contrasts the routine access of the priests to the outer tent with the restricted access to the inner.

Τούτων

these things

Genitive

subject of genitive absolute

δέ

now

developmental conjunction

οὕτως

thus

adverb (manner)

οὕτως: 'in this way'; referring back to the arrangement of vv.2-5.

κατεσκευασμένων

having been prepared

Perf Pass Ptc · Gen Pl Neut · κατασκευάζω

participle of genitive absolute (temporal/circumstantial)

→ intensive perfect (abiding arrangement)

κατασκευάζω: 'arrange, furnish'; perfect = the furnishings stand permanently set in place.

εἰς

into

preposition + accusative (direction)

μὲν

indeed

particle (correlative, answered by δέ in v.7)

μὲν: contrasts the outer-tent access here with the inner-tent restriction of v.7.

τὴν

the

Accusative

article

πρώτην

first

Accusative

attributive adjective

πρῶτος: 'first/outer'; the Holy Place of v.2.

σκηνὴν

tent

Accusative

object of εἰς

σκηνή: 'tent'; the outer compartment entered daily.

διὰ

through

preposition + genitive (in διὰ παντός, 'continually')

παντός

all

Genitive

object of διὰ (διὰ παντός = 'continually')

πᾶς: in διὰ παντός (sc. χρόνου), 'continually, always' — the regular daily service.

εἰσίσαιιν

they enter

Pres Act Indic 3 Pl · εἴσοιμι

main verb

→ customary present

εἴσοιμι: 'go in, enter' (εἰς + εἶμι); the iterative present of repeated priestly entry.

οἱ

the

Nominative

article

ἱερεῖς

priests

Nominative

subject

ἱερεῖς: 'priest'; the ordinary Levitical priests who tended the outer-room service.

τὰς

the

Accusative

article

λατρείας

ministries

Accusative

object of ἐπιτελοῦντες

λατρεία: 'service, worship'; the cultic duties — lamps, incense, bread.

ἐπιτελοῦντες

performing

Pres Act Ptc · Nom Pl Masc · ἐπιτελέω

adverbial ptc. (manner/purpose)

→ progressive present

ἐπιτελέω: 'complete, perform' (ἐπί-intensive of τελέω); carrying out the prescribed rites.

7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

but into the second only the high priest goes, once a year, and not without blood, which he offers for himself and for the sins of ignorance of the people;

CONTRAST **δέ** The answering δέ to v.6's μέν: access to the inner tent is hedged — one person (the high priest), one time (yearly), never without blood. The triple restriction is the author's evidence that full access was withheld (v.8).

<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>δὲ but <i>adversative conjunction (answers μέν, v.6)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>δευτέραν second Accusative <i>substantival adj. (sc. σκηνήν, the inner tent)</i> δεύτερος: 'second'; the inner Most Holy Place.</p>
<p>ἅπαξ once <i>adverb (frequency)</i> ἅπαξ: 'once'; here 'once a year' — set against Christ's ἐφάπαξ 'once for all' (vv.12, 26, 28).</p>	<p>τοῦ the Genitive <i>article</i></p>	<p>ἑνιαυτοῦ year Genitive <i>genitive of time (within which)</i> ἑνιαυτός: 'year'; the annual Day of Atonement (Yom Kippur, Lev 16).</p>	<p>μόνος alone Nominative <i>predicate adj. (restrictive)</i> μόνος: 'only, alone'; the access was limited to one person.</p>
<p>ὁ the Nominative <i>article</i></p>	<p>ἀρχιερεύς high priest Nominative <i>subject (sc. εἰσέρχεται)</i> ἀρχιερεύς: 'high priest, chief priest'; only he entered the Holy of Holies, and only on Yom Kippur.</p>	<p>οὐ not <i>negative particle</i></p>	<p>χωρὶς without <i>improper preposition + genitive (separation)</i> χωρὶς: 'apart from, without'; οὐ χωρὶς (litotes) = 'always with' — blood was indispensable.</p>

αἵματος

blood

Genitive

object of χωρίς

αἷμα: 'blood'; sacrificial blood, the chapter's central means of cleansing (cf. v.22).

ὃ

which

Accusative

relative pronoun (object of προσφέρει)

προσφέρει

he offers

Pres Act Indic 3 Sg · προσφέρω

main verb (rel. clause)

→ customary present

προσφέρω: 'bring to, offer' (πρός + φέρω); the standard verb for presenting sacrifice — recurs throughout the chapter.

ὑπὲρ

for

preposition + genitive (on behalf of)

ἑαυτοῦ

himself

Genitive

object of ὑπὲρ (reflexive)

ἑαυτοῦ: 'himself'; the high priest must atone for his own sins first — unlike the sinless Christ (cf. 7:27).

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article (w/ ἀγνοημάτων)

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

possessive/subjective genitive

λαός: 'people'; the covenant people Israel.

ἀγνοημάτων

sins of ignorance

Genitive

object of ὑπὲρ (coordinate)

ἀγνόημα: 'sin of ignorance, inadvertent error'; the Day-of-Atonement system addressed unintentional sins (cf. Num 15:22-31), not defiant ones — a limit the author implies.

8 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν,

the Holy Spirit signifying this: that the way into the holy places had not yet been disclosed while the first tent still had standing,

INTERPRETATION (THEOLOGICAL) ASYNDETON A genitive absolute reads the cult typologically: the very restriction (v.7) was a divine sign. The Spirit himself, author of Scripture, taught through the structure that access to God remained closed under the old order.

τοῦτο

this

Accusative

direct object of δηλοῦντος (proleptic)

δηλοῦντος

signifying

Pres Act Ptc · Gen Sg Neut · δηλόω

participle of genitive absolute

→ progressive present

δηλόω: 'make clear, signify, disclose'; the Spirit reveals the typological meaning of the cult's design.

τοῦ

the

Genitive

article

πνεύματος

Spirit

Genitive

subject of genitive absolute

πνεῦμα: 'Spirit'; the Holy Spirit as the speaker through the Scriptures and the sanctuary's typology.

τοῦ

the

Genitive

article

ἁγίου

Holy

Genitive

attributive adjective

ἅγιος: 'holy'; the Spirit's title.

μήπω

not yet

negative adverb (w/ infinitive)

μήπω: 'not yet!'; μή because it stands in an indirect-statement infinitive clause.

πεφανερῶσθαι

to have been disclosed

Perf Pass Inf · φανερώω

infinitive of indirect statement (content of δηλοῦντος)

→ intensive perfect (state of non-disclosure)

φανερώω: 'reveal, make manifest'; perfect = the way stood unrevealed and remained so under the old cult.

τὴν

the

Accusative

article (w/ ὁδόν)

τῶν

of the

Genitive

article

ἁγίων

holy places

Genitive

genitive of destination (the way 'into the holy places')

ἅγια: 'holy places, sanctuary'; here the true, heavenly presence of God to which the inner room pointed.

ὁδόν

way

Accusative

subject accusative of the infinitive

ὁδός: 'way, road, access'; the path of approach to God — opened only by Christ (cf. 10:20).

ἔτι

still

adverb (time)

ἔτι: 'still, yet'; as long as the old tent functioned, access stayed barred.

τῆς

the

Genitive

article

πρώτης

first

Genitive

attributive adjective

πρῶτος: 'first'; either the outer tent (so structurally) or, by extension, the whole first-covenant order.

σκηνῆς

tent

Genitive

subject of genitive absolute (ἐχούσης)

σκηνή: 'tent'; its continued functioning symbolized the not-yet-opened way.

ἐχούσης

having

Pres Act Ptc · Gen Sg Fem · ἔχω

participle of genitive absolute (temporal)

→ progressive present

ἔχω: 'have, hold'; ἔχειν στάσιν = 'have standing, remain in force.'

στάσιν

standing

Accusative

direct object of ἐχούσης

στάσις: 'standing, existence, place'; the tent's continued legal/cultic standing.

9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

which is a symbol for the present time, according to which both gifts and sacrifices are offered that cannot, as to conscience, perfect the worshiper,

INTERPRETATION (TYPOLOGICAL) ἥτις A qualitative relative makes the first tent a παραβολή — a figure pointing to 'the present time.' The crux: its offerings cannot reach the conscience, the deep deficiency Christ's blood remedies (v.14).

ἥτις

which

Nominative

relative pronoun (qualitative; antecedent σκηνή)

ὅστις; 'which (as being)'; introduces the tent's symbolic significance.

παραβολή

symbol

Nominative

predicate nominative

παραβολή: 'comparison, figure, symbol'; here a type/parable — the tent represents a deeper, present reality.

εἰς

for

preposition + accusative (reference/time)

τὸν

the

Accusative

article

καιρὸν

time

Accusative

object of εἰς

καιρός: 'appointed time, season'; the decisive era now present.

τὸν

the (one)

Accusative

article (substantizes ptc.)

ἐνεστηκότα

present

Perf Act Ptc · Acc Sg Masc · ἐνίστημι

attributive participle

→ intensive perfect (now-present state)

ἐνίστημι: 'be present, have come'; the perfect ptc. = 'the now-present time' — the age inaugurated by Christ.

καθ'

according to

preposition + accusative (correspondence)

ἣν

which

Accusative

relative pronoun (object of κατά; antecedent παραβολή)

δῶρά

gifts

Nominative

subject

δῶρον: 'gift, offering'; here cultic offerings (often the bloodless), paired with θυσία.

τε

both

connective particle (τε ... καί)

καὶ

and

coordinating conjunction

θυσίαί

sacrifices

Nominative

subject (coordinate)

θυσία: 'sacrifice'; blood offerings, the second member of the standard cultic pair.

προσφέρονται

are offered

Pres Pass Indic 3 Pl · προσφέρω

main verb (rel. clause)

→ customary present

προσφέρω: 'offer'; the ongoing, repeated presentation that never reaches finality.

μή

not

negative particle (w/ participle)

δυνάμεναι

being able

Pres Mid Ptc · Nom Pl Fem · δύναμαι

attributive ptc. (modifies δῶρα/θυσίαί)

→ descriptive present

δύναμαι: 'be able'; their inherent incapacity is the point — they cannot perfect.

κατὰ

as to

preposition + accusative (reference)

συνείδησιν

conscience

Accusative

object of κατά (sphere of failure)

συνείδησις: 'conscience, moral awareness'; the inner faculty the old cult could not cleanse — only Christ does (v.14).

τελειῶσαι

to perfect

Aor Act Inf · τελειῶω

complementary infinitive (of δυνάμεναι)

→ constative aorist

τελειῶω: 'bring to completion, perfect'; in Hebrews, to qualify decisively for access to God.

τὸν

the (one)

Accusative

article (substantizes ptc.)

λατρεύοντα

worshiper

Pres Act Ptc · Acc Sg Masc · λατρεύω

substantival participle (object of τελειῶσαι)

→ customary present

λατρεύω: 'serve, worship'; 'the one worshipping' — the person whose conscience needs cleansing.

10 μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.

dealing only with foods and drinks and various washings — regulations for the flesh imposed until the time of reformation.

SPECIFICATION **ASYNDETON** The offerings' scope is reduced to externals: diet and ablutions. They are 'fleshly regulations' with a built-in expiry — 'until the time of reformation,' i.e. the new order Christ brings (vv.11ff).

μόνον

only

adverb (restrictive)

μόνον: 'only'; limits the old cult's reach to the externals now listed.

ἐπὶ

concerning

preposition + dative (reference/basis)

βρώμασιν

foods

Dative

object of ἐπί

βρῶμα: 'food'; dietary rules (clean/unclean), externals of the law.

καὶ

and

coordinating conjunction

πόμασιν

drinks

Dative

object of ἐπί (coordinate)

πόμα: 'drink'; regulations about beverages/libations.

καὶ

and

coordinating conjunction

διαφόροις

various

Dative

attributive adjective

διάφορος: 'different, various'; the many kinds of ritual washing.

βαπτισμοῖς

washings

Dative

object of ἐπί (coordinate)

βαπτισμός: 'washing, ablution'; ritual purifications (not Christian baptism here).

δικαιώματα

regulations

Nominative

apposition (nom.) to the foregoing / loose construction

δικαίωμα: 'requirement, regulation'; cf. v.1
— these externals are the cult's binding rules.

σαρκός

of flesh

Genitive

descriptive/objective genitive

σάρξ: 'flesh'; 'fleshly regulations' — touching only the outward, bodily sphere, not the conscience.

μέχρι

until

improper preposition + genitive (time)

μέχρι: 'until, as far as'; marks the temporal limit of these regulations.

καιροῦ

time

Genitive

object of μέχρι

καιρός: 'appointed time'; the moment of reform — Christ's coming.

διορθώσεως

of reformation

Genitive

attributive (exegetical) genitive

διόρθωσις: 'setting straight, reform' (διά + ὀρθώω); the decisive rectification inaugurated by the new covenant.

ἐπικείμενα

imposed

Pres Mid Ptc · Nom Pl Neut · ἐπίκειμαι

attributive ptc. (modifies δικαιώματα)

→ descriptive present

ἐπίκειμαι: 'lie upon, be imposed' (ἐπί + κεῖμαι); the regulations were laid as a burden 'until' the appointed reform.

11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

But Christ, having appeared as high priest of the good things that have come, through the greater and more perfect tent not made with hands — that is, not of this creation —

CONTRAST (THE GREAT TURN) **δέ** The long-deferred δέ answering v.1's μέν. Against the earthly cult stands Christ: the true high priest, ministering through a greater, heavenly tent. The sentence runs on through v.12 to its verb (εἰσηλθεν).

Χριστός

Christ

Nominative

subject

Χριστός: 'Anointed, Messiah'; here the great high priest who fulfills and supersedes the old order.

δὲ

but

adversative conjunction (answers μὲν, v.1)

παραγένομενος

having appeared

Aor Mid Ptc · Nom Sg Masc · παραγίνομαι

adverbial ptc. (temporal/circumstantial)

→ constative aorist

παραγίνομαι: 'come, arrive, appear on the scene'; of Christ's advent as the awaited high priest.

ἀρχιερέυς

high priest

Nominative

predicate nom. / apposition to Χριστός

ἀρχιερέυς: 'high priest'; Christ's office, contrasted with the Aaronic high priest of v.7.

τῶν

of the

Genitive

article (substantizes ptc.)

γενομένων

that have come

Aor Mid Ptc · Gen Pl Neut · γίνομαι

attributive participle (modifies ἀγαθῶν)

→ constative aorist

γίνομαι: 'come to be, happen'; the good things now realized in fact (a well-attested reading; some MSS read μελλόντων, 'about to come').

ἀγαθῶν

good things

Genitive

objective genitive (high priest of them)

ἀγαθός: 'good'; the eschatological blessings of the new covenant Christ mediates.

διὰ

through

preposition + genitive (means/place traversed)

τῆς

the

Genitive

article

μείζονος

greater

Genitive

attributive adj. (comparative)

μέγας (compar. μείζων): 'greater'; the heavenly tent surpasses the earthly.

καὶ

and

coordinating conjunction

τελειότερας

more perfect

Genitive

attributive adj. (comparative)

τέλειος (compar. τελειότερος): 'more perfect, complete'; it accomplishes what the old could not (cf. v.9 τελειῶσαι).

σκηνῆς

tent

Genitive

object of διά

σκηνή: 'tent'; the true, heavenly sanctuary (cf. 8:2), through which Christ ministers.

οὐ

not

negative particle

χειροποιήτου

made with hands

Genitive

attributive adjective

χειροποίητος: 'hand-made' (χείρ + ποιέω); a LXX term for idols/man-made shrines — the heavenly tent is God's making (cf. v.24).

τοῦτ'

that

explanatory formula (τοῦτ' ἔστιν, 'that is')

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb in explanatory formula

→ *stative present*

εἰμί: in τοῦτ' ἔστιν, 'that is to say' — introducing a clarification.

οὐ

not

negative particle

ταύτης

this

Genitive

attributive demonstrative

τῆς

the

Genitive

article

κτίσεως

creation

Genitive

genitive of source/quality

κτίσις: 'creation, created order'; the heavenly tent belongs to a higher order than this created world.

12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος.

and not by the blood of goats and calves but by his own blood, he entered once for all into the holy places, having obtained eternal redemption.

CLIMAX (MAIN CLAUSE) ASYNDETON The main verb at last: εἰσῆλθεν. The double contrast — not animal blood but his own; not yearly but ἐφάπαξ — yields the result clause: he secured redemption that is αἰωνίαν, eternal. This is the chapter's center of gravity.

οὐδὲ

and not

negative conjunction (οὐδέ ... δέ)

οὐδέ: 'and not, nor'; sets up the contrast resolved by the answering δέ.

δι'

by

preposition + genitive (means)

αἵματος

blood

Genitive

object of διὰ (means)

αἷμα: 'blood'; the animal blood of the old rites, here rejected as the means of true entry.

τράγων

of goats

Genitive

genitive of source

τράγος: 'he-goat'; the goat of the sin offering on the Day of Atonement (Lev 16).

καὶ

and

coordinating conjunction

μόσχων

of calves

Genitive

genitive of source (coordinate)

μόσχος: 'calf, young bull'; the bull offered by the high priest for himself (Lev 16:3, 11).

διὰ

by

preposition + genitive (means)

δὲ

but

adversative conjunction (answers οὐδέ)

τοῦ

the

Genitive

article

ἰδίου

his own

Genitive

attributive adjective (emphatic)

ἴδιος: 'one's own'; the decisive contrast — Christ offered his own blood, both priest and victim.

αἵματος

blood

Genitive

object of διά (means)

αἷμα: 'blood'; Christ's own life poured out — the effective means of access.

εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εισέρχομαι

main verb

→ constative aorist (decisive entry)

εἰσέρχομαι: 'go in, enter'; the single, completed entry of Christ into the heavenly sanctuary, answering the high priest's entry of v.7.

ἐφάπαξ

once for all

adverb (frequency)

ἐφάπαξ: 'once for all' (ἐπί + ἅπαξ); the emphatic 'one and final time' — the antithesis of the yearly ἅπαξ (v.7), key term of the chapter.

εἰς

into

preposition + accusative (direction)

τὰ

the

Accusative

article

ἅγια

holy places

Accusative

object of εἰς

ἅγια: 'holy places, sanctuary'; here the heavenly Holy of Holies, the very presence of God (cf. v.24).

αἰωνίαν

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-lasting'; the redemption, unlike the repeated rites, is permanent and final.

λύτρωσιν

redemption

Accusative

direct object of εὐράμενος

λύτρωσις: 'redemption, ransoming' (cf. λύτρον, 'ransom-price'); release secured at the cost of Christ's blood.

εὐράμενος

having obtained

Aor Mid Ptc · Nom Sg Masc · εὐρίσκω

adverbial ptc. (result/attendant circumstance)

→ constative aorist (coincident result)

εὐρίσκω (mid.): 'find, obtain for oneself'; the middle stresses Christ securing the redemption by his own act.

13 εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

For if the blood of goats and bulls and the ashes of a heifer sprinkled on those who are defiled sanctify for the purity of the flesh,

GROUND (LESSER-TO-GREATER PROTASIS) γὰρ γάρ grounds v.12 with an a fortiori argument. The protasis (vv.13) concedes that the old rites really did effect outward purity; the apodosis (v.14) draws the 'how much more' for the conscience.

<p>εἰ if <i>conjunction (protasis, first-class condition)</i></p> <p>εἰ: 'if'; introduces a real condition — granting the premise as true for the argument.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>τὸ the Nominative <i>article</i></p>	<p>αἷμα blood Nominative <i>subject</i></p> <p>αἷμα: 'blood'; the animal blood of the old sacrifices.</p>
<p>τράγων of goats Genitive <i>genitive of source</i></p> <p>τράγος: 'he-goat'; cf. v.12.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ταύρων of bulls Genitive <i>genitive of source (coordinate)</i></p> <p>ταῦρος: 'bull'; sacrificial cattle of the covenant rites (cf. v.19).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>σποδὸς ashes Nominative <i>subject (coordinate)</i></p> <p>σποδός: 'ashes'; the ash of the red heifer mixed with water for purification from corpse-defilement (Num 19).</p>	<p>δαμάλεως of a heifer Genitive <i>genitive of source</i></p> <p>δάμαλις: 'heifer, young cow'; the red heifer whose ashes removed ritual defilement.</p>	<p>ῥαντίζουσα sprinkling Pres Act Ptc · Nom Sg Fem · ῥαντίζω <i>attributive ptc. (modifies σποδός)</i></p> <p>→ descriptive present</p> <p>ῥαντίζω: 'sprinkle'; the act applying the purifying ash-water (cf. vv.19, 21).</p>	<p>τοὺς the (ones) Accusative <i>article (substantizes ptc.)</i></p>

<p>κεκοινωμένους who are defiled</p> <p>Perf Pass Ptc · Acc Pl Masc · κοινώω <i>substantival participle (object of ῥαντίζουσα)</i></p> <p>→ intensive perfect (state of defilement)</p> <p>κοινώω: 'make common, defile'; perfect = those standing in a state of ritual uncleanness.</p>	<p>ἀγιάζει sanctify</p> <p>Pres Act Indic 3 Sg · ἀγιάζω <i>main verb (protasis; sg. w/ compound subject)</i></p> <p>→ gnomic present</p> <p>ἀγιάζω: 'set apart, consecrate, purify'; here the outward, cultic sanctification the old rites genuinely conferred.</p>	<p>πρός for</p> <p><i>preposition + accusative (goal/result)</i></p>	<p>τήν the</p> <p>Accusative <i>article</i></p>
<p>τῆς of the</p> <p>Genitive <i>article</i></p>	<p>σαρκός flesh</p> <p>Genitive <i>objective/descriptive genitive</i></p> <p>σάρξ: 'flesh'; the outward, bodily sphere — the limit of the old rites' efficacy (cf. v.10).</p>	<p>καθαρότητα purity</p> <p>Accusative <i>object of πρὸς (the goal attained)</i></p> <p>καθαρότης: 'cleanness, purity'; ceremonial purity, not inward cleansing.</p>	

14 πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῶς τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our conscience from dead works to serve the living God!

APODOSIS (A FORTIORI CLIMAX) **πόσω μᾶλλον** The 'how much more' completes the argument: if animal blood purifies the flesh, Christ's blood — offered by the eternal Spirit, he being spotless — cleanses the conscience itself, the very thing the old cult could not reach (v.9), turning the worshiper toward the living God.

πόσῳ

how much

Dative

dat. of degree of difference

πόσος: 'how great/much'; πόσῳ μᾶλλον = 'how much more,' the a fortiori formula.

μᾶλλον

more

adverb (comparative)

μᾶλλον: 'more, rather'; intensifies the lesser-to-greater inference.

τὸ

the

Nominative

article

αἷμα

blood

Nominative

subject (of καθαριεῖ)

αἷμα: 'blood'; Christ's blood, the supremely effective means of cleansing.

τοῦ

of the

Genitive

article

Χριστοῦ

Christ

Genitive

genitive of source/possession

Χριστός: 'Christ'; whose blood is the subject of the cleansing.

ὃς

who

Nominative

relative pronoun (subject of προσήνεγκεν)

διὰ

through

preposition + genitive (means/agency)

πνεύματος

Spirit

Genitive

object of διὰ (means)

πνεῦμα: 'Spirit'; 'eternal Spirit' — the divine power/Holy Spirit through whom Christ offered himself, marking the offering's eternal validity.

αἰωνίου

eternal

Genitive

attributive adjective

αἰώνιος: 'eternal'; qualifies the Spirit — the offering's effect partakes of eternity (cf. αἰωνίαν λύτρωσιν, v.12).

ἑαυτὸν

himself

Accusative

direct object (reflexive) of προσήνεγκεν

ἑαυτόν: 'himself'; Christ is both priest and offering — he presented himself (cf. v.12 'his own blood').

προσήνεγκεν

he offered

Aor Act Indic 3 Sg · προσφέρω

main verb (rel. clause)

→ constative aorist

προσφέρω: 'offer, present'; the cultic verb (vv.7, 9) now applied to Christ's self-offering.

ἄμωμον

without blemish

Accusative

predicate adj. (object complement of ἑαυτόν)

ἄμωμος: 'unblemished, spotless' (α- + μῶμος, 'blemish'); the sacrificial term for a flawless victim — here Christ's moral sinlessness.

τῷ

to

Dative

article

θεῷ

God

Dative

indirect object (recipient of the offering)

θεός: 'God'; the offering is rendered to God himself.

καθαριεῖ

will cleanse

Fut Act Indic 3 Sg · καθαρίζω

main verb (apodosis)

→ predictive/gnomic future

καθαρίζω: 'cleanse, purify'; the deep, inward cleansing the old rites could not effect (contrast καθαρότητα, v.13).

τὴν

the

Accusative

article

συνείδησιν

conscience

Accusative

direct object

συνείδησις: 'conscience'; the inner moral self — cleansed at last, answering the deficiency of v.9.

ἡμῶν

our

Genitive

genitive of possession

ἀπὸ

from

preposition + genitive (separation)

νεκρῶν

dead

Genitive

attributive adjective

νεκρός: 'dead'; 'dead works' = works that issue from and lead to death, the futile striving cleansed away (cf. 6:1).

ἔργων

works

Genitive

object of ἀπό

ἔργον: 'work, deed'; the lifeless works from which the conscience is freed.

εἰς

for

preposition + accusative (purpose)

τὸ

the

Accusative

article (w/ articular infinitive)

λατρεύειν

to serve

Pres Act Inf · λατρεύω

articular infinitive of purpose (εἰς τό + inf.)

→ progressive present

λατρεύω: 'serve, worship'; the goal of cleansing is restored worship — now of the living God.

θεῷ

God

Dative

dat. object of λατρεύειν

θεός: 'God'; the object of the cleansed worshiper's service.

ζῶντι

living

Pres Act Ptc · Dat Sg Masc · ζάω

attributive participle

→ descriptive present

ζάω: 'live'; 'the living God' — set against the 'dead works,' the vital reality toward whom cleansed worship turns.

15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

And for this reason he is the mediator of a new covenant, so that, a death having occurred for redemption from the transgressions under the first covenant, those who are called may receive the promised eternal inheritance.

INFERENCE / THESIS **διὰ τοῦτο** διὰ τοῦτο draws the consequence of vv.11–14: because his blood so cleanses, Christ mediates a new covenant. His death redeems the transgressions left unresolved under the first covenant, so the called inherit the promise — bridging to the διαθήκη/testament wordplay of vv.16–17.

Καὶ
and

coordinating conjunction

διὰ

because of

preposition + accusative (cause; διὰ τοῦτο)

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'for this reason')

διαθήκης

of a covenant

Genitive

objective genitive (mediator 'of')

διαθήκη: 'covenant'; also 'testament, will'
— the double sense exploited in vv.16–17.

καινῆς

new

Genitive

attributive adjective

καινός: 'new (in kind)'; the new covenant
of Jer 31, quoted in ch. 8.

μεσίτης

mediator

Nominative

predicate nominative

μεσίτης: 'mediator, go-between'; the one
standing between the parties to establish
the covenant (cf. 8:6; 12:24).

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ὅπως

so that

conjunction (purpose)

ὅπως: 'in order that'; introduces the
purpose clause (with λάβωσιν).

θανάτου

a death

Genitive

subject of genitive absolute

θάνατος: 'death'; Christ's death, the redemptive event grounding the inheritance.

γενομένου

having occurred

Aor Mid Ptc · Gen Sg Masc · γίνομαι

participle of genitive absolute (temporal/causal)

→ constative aorist

γίνομαι: 'happen, occur'; the death 'having taken place' as the basis of redemption.

εἰς

for

preposition + accusative (purpose)

ἀπολύτρωσιν

redemption

Accusative

object of εἰς (purpose)

ἀπολύτρωσις: 'redemption, release by ransom' (ἀπό-intensive of λύτρωσις); deliverance accomplished by the death.

τῶν

of the

Genitive

article

ἐπὶ

under

preposition + dative (time/basis)

ἐπί + dat.: here 'in the time of, under' the first covenant.

τῆ

the

Dative

article

πρώτη

first

Dative

attributive adjective

πρώτος: 'first'; the first (Sinai) covenant.

διαθήκη

covenant

Dative

object of ἐπί

διαθήκη: 'covenant'; the old order under which the transgressions occurred.

παραβάσεων

transgressions

Genitive

objective genitive (redemption 'from')

παραβάσις: 'transgression, overstepping' (παρά + βαίνω); the sins the old cult could not finally remove.

τήν

the

Accusative

article

ἐπαγγελίαν

promise

Accusative

direct object of λάβωσιν

ἐπαγγελία: 'promise'; here by metonymy the promised inheritance itself.

λάβωσιν

they may receive

Aor Act Subj 3 Pl · λαμβάνω

main verb (purpose clause, subjunctive)

→ constative aorist

λαμβάνω: 'receive, take'; the called obtain what was promised.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

κεκλημένοι

who are called

Perf Pass Ptc · Nom Pl Masc · καλέω

substantival participle (subject of λάβωσιν)

→ intensive perfect (settled status)

καλέω: 'call'; perfect = those effectively called and abiding in that calling — the heirs.

τῆς

of the

Genitive

article

αἰωνίου

eternal

Genitive

attributive adjective

αἰώνιος: 'eternal'; the inheritance, like the redemption (v.12), is everlasting.

κληρονομίας

inheritance

Genitive

genitive of content (the promise 'of')

κληρονομία: 'inheritance' (κληρος, 'lot'); the covenant heritage now eternal in scope.

16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

For where there is a testament, the death of the one who made it must be established;

GROUND (LEGAL ANALOGY) **γάρ** γάρ supports v.15's stress on a death by a play on διαθήκη; it also means 'testament/will'. A will takes effect only through the death of the testator — so a death was necessary.

ὅπου

where

conjunction (local/conditional)

ὅπου: 'where'; here 'in the case where, wherever there is.'

γάρ

for

explanatory conjunction

διαθήκη

a testament

Nominative

subject (nominal clause, sc. 'there is')

διαθήκη: 'covenant; testament, will'; the author shifts to the legal sense ('will') for the analogy.

θάνατον

death

Accusative

subject accusative of φέρεσθαι

θάνατος: 'death'; the death of the testator that activates the will.

ἀνάγκη

(it is) necessary

Nominative

predicate (impersonal, sc. ἐστίν) w/ infinitive

ἀνάγκη: 'necessity'; ἀνάγκη (ἐστίν) + inf. = 'it is necessary that.'

φέρεσθαι

to be established/brought forward

Pres Pass Inf · φέρω

infinitive (subject of ἀνάγκη)

→ progressive present

φέρω: 'bring, bear'; here 'be brought forward, be established/proved' — the testator's death must be adduced.

τοῦ

of the (one)

Genitive

article (substantizes ptc.)

διαθεμένου

who made it

Aor Mid Ptc · Gen Sg Masc · διατίθημι

substantival participle (genitive; the testator)

→ constative aorist

διατίθημι (mid.): 'arrange, dispose; make a will/covenant'; ὁ διαθέμενος = 'the testator; cognate with διαθήκη.

17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος.

for a testament is confirmed over the dead, since it is never in force while the one who made it lives.

GROUND (FURTHER EXPLANATION) **γάρ** A second γάρ clinches the legal point: a will has force only 'over the dead' — never while the testator lives. The principle establishes the necessity of Christ's death to validate the new covenant.

διαθήκη

a testament

Nominative

subject

διαθήκη: 'testament, will'; continuing the legal sense from v.16.

γάρ

for

explanatory conjunction

ἐπὶ

over

preposition + dative (basis/condition)

ἐπί + dat.: 'on the basis of, in the case of' — here 'over/upon the dead.'

νεκροῖς

the dead

Dative

object of ἐπί

νεκρός: 'dead'; ἐπὶ νεκροῖς = 'in the event of death(s)' — the will operates only where death has occurred.

βεβαία

confirmed

Nominative

predicate adjective

βεβαίος: 'firm, valid, in force'; a legal term — the will becomes binding.

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because'; introduces the ground for βεβαία ἐπὶ νεκροῖς.

μήποτε

never

negative adverb

μήποτε: here emphatic 'never, surely not'; the will has no force during the testator's life.

ἰσχύει

it is in force

Pres Act Indic 3 Sg · ἰσχύω

main verb

→ gnomic present

ἰσχύω: 'be strong, be valid, have force'; a will 'avails' only after death.

ὅτε

while

temporal conjunction

ὅτε: 'when, while'; the time during which the testator yet lives.

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

main verb (temporal clause)

→ progressive present

ζάω: 'live'; the testator's continued life keeps the will inert.

ὁ

the (one)

Nominative

article (substantizes ptc.)

διαθέμενος

who made it

Aor Mid Ptc · Nom Sg Masc · διατίθημι

substantival participle (subject of ζῆ)

→ constative aorist

διατίθημι (mid.): 'make a will/covenant'; ὁ διαθέμενος = 'the testator!'

18 ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·

Therefore not even the first covenant was inaugurated without blood.

INFERENCE ὅθεν ὅθεν ('hence') applies the death-principle to the old covenant itself: even it required blood at its inauguration (vv.19–21), preparing the general maxim of v.22.

ὅθεν

therefore

inferential conjunction

ὅθεν: 'from where, whence; therefore'; drawing the consequence.

οὐδὲ

not even

negative adverb (ascensive)

οὐδὲ: 'not even'; the principle holds of the very first covenant.

ἡ

the

Nominative

article

πρώτη

first

Nominative

subject (substantival adj.; sc. διαθήκη)

πρώτος: 'first'; sc. 'covenant' — the Sinai covenant.

χωρὶς

without

improper preposition + genitive (separation)

χωρὶς: 'apart from!'; with the negative = 'not without' (litotes).

αἵματος

blood

Genitive

object of χωρὶς

αἷμα: 'blood!'; the sacrificial blood at Sinai (Exod 24).

ἐγκεκαίνισται

has been inaugurated

Perf Pass Indic 3 Sg · ἐγκαινίζω

main verb

→ intensive perfect (standing inauguration)

ἐγκαινίζω: 'inaugurate, dedicate, renew' (ἐν + καινός); the formal ratification of the covenant.

19 λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν,

For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

GROUND (SCRIPTURAL NARRATIVE) **γάρ** γάρ proves v.18 from Exodus 24: after proclaiming the law, Moses sprinkled blood on the covenant book and the people — the inaugural blood-rite of the first covenant.

λαληθείσης

having been spoken

Aor Pass Ptc · Gen Sg Fem · λαλέω

participle of genitive absolute (temporal)

→ constative aorist

λαλέω: 'speak'; of Moses' proclamation of every commandment.

γάρ

for

explanatory conjunction

πάσης

every

Genitive

attributive adjective

ἐντολῆς

commandment

Genitive

subject of genitive absolute

ἐντολή: 'commandment'; the whole of the law's stipulations.

κατὰ

according to

preposition + accusative (standard)

τὸν

the

Accusative

article

νόμον

law

Accusative

object of κατὰ

νόμος: 'law'; the Mosaic law as the standard of the commandments.

ὑπὸ

by

preposition + genitive (agency)

Μωϋσέως

Moses

Genitive

genitive of agency

Μωϋσῆς: Moses; the covenant mediator at Sinai.

παντί

all

Dative

attributive adjective

τῷ

the

Dative

article

λαῶ

people

Dative

indirect object (recipients of the proclamation)

λαός: 'people'; Israel assembled at Sinai.

λαβών

having taken

Aor Act Ptc · Nom Sg Masc · λαμβάνω

adverbial ptc. (attendant circumstance)

→ *constative aorist*

λαμβάνω: 'take'; Moses took the prepared blood for the rite.

τὸ

the

Accusative

article

αἷμα

blood

Accusative

direct object of λαβών

αἷμα: 'blood'; the sacrificial blood of the inaugural offerings.

τῶν

of the

Genitive

article

μόσχων

calves

Genitive

genitive of source

μόσχος: 'calf, young bull'; the oxen sacrificed at the covenant ratification (Exod 24:5).

καὶ

and

coordinating conjunction

τῶν

of the

Genitive

article

τράγων

goats

Genitive

genitive of source (coordinate)

τράγος: 'he-goat'; included in the author's summary of the sacrifices.

μετά

with

preposition + genitive (accompaniment)

ὑδατος

water

Genitive

object of μετά

ὑδωρ: 'water'; mixed with the blood for sprinkling (cf. the purification rites).

καὶ

and

coordinating conjunction

ἐρίου

wool

Genitive

object of μετά (coordinate)

ἔριον: 'wool'; the scarlet wool used to apply the blood.

<p>ΚΟΚΚΙΝΟΥ scarlet Genitive <i>attributive adjective</i></p> <p>κόκκινος: 'scarlet, crimson'; the dyed wool prescribed for purification (cf. Lev 14; Num 19:6).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὑσώπου hyssop Genitive <i>object of μετά (coordinate)</i></p> <p>ὑσώπος: 'hyssop'; the plant used as a sprinkling-brush (Exod 12:22; Ps 51:7).</p>	<p>αὐτό itself Accusative <i>intensive pronoun (w/ τὸ βιβλίον)</i></p> <p>αὐτός: 'itself'; emphasizing that the very book of the covenant was sprinkled.</p>
<p>τε both <i>connective particle (τε ... καί)</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>βιβλίον book Accusative <i>direct object of ἐράντισεν</i></p> <p>βιβλίον: 'scroll, book'; the book of the covenant (Exod 24:7) — the written terms themselves sprinkled.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>πάντα all Accusative <i>attributive adjective</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>λαὸν people Accusative <i>direct object of ἐράντισεν (coordinate)</i></p> <p>λαός: 'people'; the whole congregation sprinkled with the covenant blood (Exod 24:8).</p>	<p>ἐράντισεν he sprinkled Aor Act Indic 3 Sg · ῥαντίζω <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ῥαντίζω: 'sprinkle'; the central act of covenant ratification by blood.</p>

20 λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός·

saying, "This is the blood of the covenant which God commanded for you."

CITATION (EXOD 24:8) **ASYNDETON** Moses' words at the sprinkling, quoted from Exodus 24:8 — echoed in Jesus' words over the cup. The blood seals the covenant God commanded.

<p>λέγων saying</p> <p>Pres Act Ptc · Nom Sg Masc · λέγω <i>adverbial ptc. (manner; introduces quotation)</i></p> <p>→ progressive present</p> <p>λέγω: 'say'; the participle attaches Moses' covenant declaration.</p>	<p>Τοῦτο this</p> <p>Nominative <i>subject (demonstrative)</i></p>	<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>αἷμα blood</p> <p>Nominative <i>predicate nominative (sc. ἐστίν)</i></p> <p>αἷμα: 'blood'; 'the blood of the covenant' — the ratifying blood (cf. Matt 26:28).</p>
<p>τῆς of the</p> <p>Genitive <i>article</i></p>	<p>διαθήκης covenant</p> <p>Genitive <i>genitive of relationship (the blood 'of')</i></p> <p>διαθήκη: 'covenant'; here in its covenant sense, sealed by blood.</p>	<p>ἧς which</p> <p>Genitive <i>relative pronoun (gen. by attraction; antecedent διαθήκης)</i></p>	<p>ἐνετείλατο commanded</p> <p>Aor Mid Indic 3 Sg · ἐντέλλομαι <i>main verb (rel. clause)</i></p> <p>→ constative aorist</p> <p>ἐντέλλομαι: 'command, enjoin'; God enjoined this covenant upon the people.</p>
<p>πρὸς for</p> <p><i>preposition + accusative (reference; 'unto')</i></p>	<p>ὑμᾶς you</p> <p>Accusative <i>object of πρὸς</i></p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>θεός God</p> <p>Nominative <i>subject (of ἐνετείλατο)</i></p> <p>θεός: 'God'; the covenant's author, who commanded its terms.</p>

21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεῦη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν.

And in the same way he sprinkled both the tent and all the vessels of the ministry with the blood.

ADDITION καὶ ... δὲ καὶ ... δέ ('and moreover') extends the blood-rite beyond the people to the sanctuary and its implements — everything cultic was consecrated by blood, reinforcing the maxim of v.22.

καὶ
and

coordinating conjunction (καὶ ... δέ)

καὶ ... δέ: 'and ... moreover'; adds a further item with emphasis.

τήν
the

Accusative

article

σκηνήν
tent

Accusative

direct object of ἐράντισεν

σκηνή: 'tent, tabernacle'; the sanctuary itself, consecrated with blood (cf. Lev 8:15).

δέ
moreover

developmental particle (w/ καί)

καὶ
also

adverbial καί

πάντα
all

Accusative

attributive adjective

τὰ
the

Accusative

article

σκεύη
vessels

Accusative

direct object (coordinate)

σκεῦος: 'vessel, implement'; the liturgical utensils of the sanctuary.

τῆς
of the

Genitive

article

λειτουργίας
ministry

Genitive

attributive genitive (purpose/use)

λειτουργία: 'service, ministry' (public/cultic service); the vessels used in priestly worship.

τῷ
the

Dative

article

αἵματι
with the blood

Dative

dat. of means/instrument

αἷμα: 'blood'; the instrument of consecration.

ὁμοίως
in the same way

adverb (manner)

ὁμοίως: 'likewise'; the sanctuary was sprinkled just as the people were.

ἐράντισεν
he sprinkled

Aor Act Indic 3 Sg · ῥαντίζω

main verb

→ constative aorist

ῥαντίζω: 'sprinkle'; the consecrating application of blood.

22 καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

And almost everything is cleansed with blood according to the law, and without the shedding of blood there is no forgiveness.

SUMMARY MAXIM καὶ The general principle the narrative has illustrated: under the law, cleansing comes by blood, and forgiveness requires the shedding of blood. This axiom undergirds the necessity of Christ's death (vv.14, 15).

<p>καὶ and coordinating conjunction</p>	<p>σχεδὸν almost adverb (qualifier)</p> <p>σχεδόν: 'nearly, almost'; the qualifier admits exceptions (e.g. cleansing by water or fire, Lev 15; Num 31).</p>	<p>ἐν with preposition + dative (means)</p>	<p>αἵματι blood Dative dat. of means (object of ἐν)</p> <p>αἷμα: 'blood'; the customary means of cultic cleansing.</p>
<p>πάντα all things Nominative subject (neuter plural)</p> <p>πᾶς: 'all, everything'; nearly all things under the law require blood-cleansing.</p>	<p>καθαρίζεται is cleansed Pres Pass Indic 3 Sg - καθαρίζω main verb (sg. w/ neut. pl. subject)</p> <p>→ gnomic present</p> <p>καθαρίζω: 'cleanse, purify'; the gnomic present states the standing rule.</p>	<p>κατὰ according to preposition + accusative (standard)</p>	<p>τὸν the Accusative article</p>
<p>νόμον law Accusative object of κατὰ</p> <p>νόμος: 'law'; the Mosaic law prescribing blood-cleansing.</p>	<p>καὶ and coordinating conjunction</p>	<p>χωρὶς without improper preposition + genitive (separation)</p> <p>χωρίς: 'apart from'; the negative condition of the maxim.</p>	<p>αἱματεκχυσίας shedding of blood Genitive object of χωρὶς</p> <p>αἱματεκχυσία: 'shedding of blood' (αἷμα + ἐκχέω); a rare compound, perhaps coined here — the pouring out of sacrificial blood.</p>

οὐ

no

negative particle

γίνεται

there is/comes

Pres Mid Indic 3 Sg · γίνομαι

main verb

→ *gnomic present*

γίνομαι: 'come to be, happen'; 'no forgiveness comes about.'

ἄφεσις

forgiveness

Nominative

subject

ἄφεσις: 'release, forgiveness' (ἀπό + ἴημι, 'send away'); the remission of sins, unattainable without blood.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.

It was necessary, then, for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

INFERENCE / TRANSITION οὖν οὖν draws from the blood-maxim (v.22) a striking conclusion: if earthly copies needed blood-cleansing, the heavenly realities themselves required 'better sacrifices' — i.e. Christ's. The μὲν/δέ contrast launches the chapter's final movement.

Ἀνάγκη

(it was) necessary

Nominative

predicate (impersonal, sc. ἦν) w/ infinitive

ἀνάγκη: 'necessity'; ἀνάγκη (ἦν) + inf. = 'it was necessary!'

οὖν

then

inferential conjunction

τὰ

the

Accusative

article

μὲν

indeed

particle (correlative, answered by δέ)

μὲν: contrasts the copies with the heavenly realities (δέ).

ὑποδείγματα

copies

Accusative

subject accusative of καθαρίζεσθαι

ὑπόδειγμα: 'copy, representation, pattern'; the earthly sanctuary as a replica of the heavenly (cf. 8:5).

τῶν

of the things

Genitive

article (substantival)

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

οὐρανοῖς

heavens

Dative

object of ἐν (place)

οὐρανός: 'heaven'; the realm of the true sanctuary that the earthly copies represent.

τούτοις

these

Dative

dat. of means (demonstrative; the blood-rites of vv.19-21)

οὗτος: 'this'; 'these (sacrifices)' — the animal blood-rites just described.

καθαρίζεσθαι

to be cleansed

Pres Pass Inf · καθαρίζω

infinitive (subject of ἀνάγκη)

→ progressive present

καθαρίζω: 'cleanse'; the copies were purified by the ordinary rites.

αὐτὰ

themselves

Accusative

intensive pronoun (w/ τὰ ἐπουράνια)

αὐτός: 'self'; 'the heavenly things themselves,' as opposed to mere copies.

δὲ

but

adversative conjunction (answers μὲν)

τὰ

the

Accusative

article

ἐπουράνια

heavenly things

Accusative

subject accusative (sc. καθαρίζεσθαι) of an implied clause

ἐπουράνιος: 'heavenly, in the heavens'; the heavenly realities themselves, requiring a superior offering.

κρείττοσιν

better

Dative

attributive adj. (comparative)

κρείττων: 'better, superior'; a key Hebrews word — Christ's offering surpasses the animal sacrifices.

θυσίαις

sacrifices

Dative

dat. of means

θυσία: 'sacrifice'; the plural is generalizing/categorical — the one offering of Christ, of a better kind.

παρὰ

than

preposition + accusative (comparison)

παρά + acc.: 'beyond, than'; the comparative standard.

ταύτας

these

Accusative

object of παρὰ (demonstrative)

οὗτος: 'this'; 'these (sacrifices)' — the old animal offerings surpassed.

24 οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·

For Christ did not enter holy places made with hands, copies of the true ones, but into heaven itself, now to appear before the face of God on our behalf;

GROUND γάρ γάρ grounds the 'heavenly things' of v.23: Christ entered not the handmade sanctuary (a copy) but heaven itself, to appear before God for us — the true Day-of-Atonement entry, transposed to the heavenly realm.

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

εἰς

into

preposition + accusative (direction)

χειροποίητα

made with hands

Accusative

attributive adjective

χειροποίητος: 'hand-made' (cf. v.11); the earthly sanctuary built by human hands.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ *constative aorist*

εἰσέρχομαι: 'enter'; echoing v.12 — Christ's decisive entry, here defined by its goal (heaven itself).

ἅγια

holy places

Accusative

object of εἰς

ἅγια: 'holy places, sanctuary'; the man-made holy place he did not enter.

Χριστός

Christ

Nominative

subject

Χριστός: 'Christ'; the subject of the heavenly entry.

ἀντίτυπα

copies

Accusative

apposition to ἅγια

ἀντίτυπος: 'corresponding to a type, copy, antitype'; the earthly holy place answers to the heavenly pattern (cf. ὑπόδειγμα, v.23).

τῶν

of the

Genitive

article

ἀληθινῶν

true ones

Genitive

substantival adj. (genitive)

ἀληθινός: 'true, genuine, real'; the authentic heavenly realities of which the earthly are mere copies.

ἀλλ'

but

strong adversative conjunction

ἀλλά: 'but'; the sharp contrast — into heaven itself.

εἰς

into

preposition + accusative (direction)

αὐτόν

itself

Accusative

intensive pronoun (w/ τὸν οὐρανόν)

αὐτός: 'self'; 'heaven itself' — the very presence of God, not a replica.

τὸν

the

Accusative

article

οὐρανόν

heaven

Accusative

object of εἰς

οὐρανός: 'heaven'; the true sanctuary Christ entered.

νῦν

now

adverb (time)

νῦν: 'now'; the present, ongoing reality of Christ's heavenly appearance for us.

ἐμφανισθῆναι

to appear

Aor Pass Inf · ἐμφανίζω

infinitive of purpose

→ constative aorist

ἐμφανίζω: 'make manifest, present oneself, appear before'; of presenting oneself in God's presence (cf. Exod 23:17).

τῷ

to the

Dative

article

προσώπῳ

face

Dative

dat. of place/relation ('before the face')

πρόσωπον: 'face, presence'; Christ appears 'before the face of God' — in the divine presence itself.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/relationship genitive

θεός: 'God'; before whose presence Christ now appears as our representative.

ὑπὲρ

on behalf of

preposition + genitive (advantage)

ἡμῶν

us

Genitive

object of ὑπὲρ

ἡμῶν: 'us'; Christ's heavenly appearing is representative, on our behalf (cf. 7:25).

25 οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ,

nor was it to offer himself repeatedly, as the high priest enters the holy places yearly with blood not his own;

NEGATION (FURTHER CONTRAST) ASYNDETON A second negation pairs with v.24's: Christ entered not to offer himself again and again. Unlike the high priest who repeats his yearly entry with another's blood, Christ's offering is singular — the point pressed in v.26.

οὐδ'

nor

negative conjunction

οὐδέ: 'and not, nor'; adds a second thing Christ did not do.

ἵνα

that

conjunction (purpose)

ἵνα: 'in order that'; the (negated) purpose — not to offer repeatedly.

πολλάκις

repeatedly

adverb (frequency)

πολλάκις: 'often, many times'; the antithesis of ἐφάπαξ (v.12) — the old cult's repetition.

προσφέρῃ

he might offer

Pres Act Subj 3 Sg · προσφέρω

main verb (purpose clause, subjunctive)

→ *iterative present*

προσφέρω: 'offer'; the present subjunctive suits repeated offering — which Christ does not do.

ἑαυτὸν

himself

Accusative

direct object (reflexive)

ἑαυτὸν: 'himself'; Christ as his own offering (cf. v.14).

ὥσπερ

as

comparative conjunction

ὥσπερ: 'just as'; introduces the contrasting old-cult practice.

ὁ

the

Nominative

article

ἀρχιερεὺς

high priest

Nominative

subject (of εἰσέρχεται)

ἀρχιερεὺς: 'high priest'; the Aaronic high priest, whose yearly repetition contrasts with Christ.

εἰσέρχεται

enters

Pres Mid Indic 3 Sg · εἰσέρχομαι

main verb (comparative clause)

→ customary present

εἰσέρχομαι: 'enter'; the repeated annual entry into the earthly Holy of Holies.

εἰς

into

preposition + accusative (direction)

τὰ

the

Accusative

article

ἅγια

holy places

Accusative

object of εἰς

ἅγια: 'holy places'; the earthly inner sanctuary.

κατ'

each

preposition + accusative (distributive)

κατά + acc.: distributive, κατ' ἐνιαυτὸν = 'yearly, year by year.'

ἐνιαυτὸν

year

Accusative

object of κατά (distributive)

ἐνιαυτός: 'year'; the annual Day of Atonement (cf. v.7).

ἐν

with

preposition + dative (means)

αἵματι

blood

Dative

dat. of means (object of ἐν)

αἷμα: 'blood'; the animal blood the high priest brings.

ἄλλοτρίῳ

not his own

Dative

attributive adjective

ἄλλοτριος: 'belonging to another, alien'; the high priest's blood is another's (an animal's) — Christ's was his own (v.12).

26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

for then he would have had to suffer repeatedly since the foundation of the world. But now, once at the consummation of the ages, he has been manifested to put away sin by the sacrifice of himself.

GROUND (REDUCTIO) & CLIMAX **ἐπεὶ** ἐπεὶ gives a reductio: repeated offering would have meant repeated suffering since creation — absurd. The νῦν δέ resolves it: once, at the climax of the ages, Christ appeared to abolish sin by his single sacrifice. This is the chapter's doctrinal summit.

ἐπεὶ

since (otherwise)

causal conjunction (introducing contrary-to-fact)

ἐπεὶ: 'since'; here 'since otherwise' — introducing the impossible consequence of repeated offering.

ἔδει

it would have been necessary

Impf Act Indic 3 Sg · δεῖ

main verb (impersonal; contrary-to-fact)

→ imperfect of unreality

δεῖ: 'it is necessary'; the imperfect ἔδει + inf. expresses an unreal necessity ('he would have had to').

αὐτὸν

him

Accusative

subject accusative of παθεῖν

πολλάκις

repeatedly

adverb (frequency)

πολλάκις: 'often'; repeated offering would entail repeated suffering.

παθεῖν

to suffer

Aor Act Inf · πάσχω

complementary infinitive (of ἔδει)

→ constative aorist

πάσχω: 'suffer, experience'; here of Christ's redemptive suffering/death.

ἀπὸ

since

preposition + genitive (time, 'from')

καταβολῆς

foundation

Genitive

object of ἀπό (temporal)

καταβολή: 'founding, foundation' (lit. 'casting down'); ἀπὸ καταβολῆς κόσμου = 'since the world's foundation.'

κόσμου

of the world

Genitive

objective/possessive genitive

κόσμος: 'world'; repeated atonement would have spanned all history — a manifest absurdity.

νῦν

now

adverb (time; νῦν δέ = 'but as it is')

νῦν: 'now'; νῦν δέ marks the real state of affairs over against the unreal.

δὲ

but

adversative conjunction

ἅπαξ

once

adverb (frequency)

ἅπαξ: 'once'; the decisive singularity of Christ's sacrifice (cf. ἐφάπαξ, v.12).

ἐπὶ

at

preposition + dative (time)

συντελεία

consummation

Dative

dat. of time (object of ἐπί)

συντέλεια: 'completion, consummation, end' (σύν + τέλος); the climactic turning-point of history.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

genitive (of the ages)

αἰών: 'age'; 'the consummation of the ages' — Christ's coming marks the eschatological climax.

εἰς

for

preposition + accusative (purpose)

ἀθέτησιν

putting away

Accusative

object of εἰς (purpose)

ἀθέτησις: 'annulment, setting aside, abolition' (cf. 7:18); the decisive removal of sin.

τῆς

of the

Genitive

article

ἁμαρτίας

sin

Genitive

objective genitive (the sin put away)

ἁμαρτία: 'sin'; abolished — not merely covered — by Christ's offering.

διὰ

by

preposition + genitive (means)

τῆς

the

Genitive

article

θυσίας

sacrifice

Genitive

object of διὰ (means)

θυσία: 'sacrifice'; Christ's self-offering, the better sacrifice of v.23.

αὐτοῦ

of himself

Genitive

genitive (subjective/possessive; 'his own')

αὐτοῦ: 'of himself'; the sacrifice was of his very self.

πεφανέρωται

he has been manifested

Perf Pass Indic 3 Sg · φανερώω

main verb (νῦν δέ clause)

→ intensive perfect (abiding manifestation)

φανερώω: 'reveal, manifest'; perfect = Christ has appeared and the effect abides (contrast μήπω πεφανέρωσθαι, v.8).

27 καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

And just as it is appointed for men to die once, and after this comes judgment,

ANALOGY (PROTASIS) **καὶ καθ' ὅσον** An analogy from the human lot: men die once, then face judgment. The 'just as ... so also' (vv.27–28) parallels human destiny with Christ's single death and his return — sealing the once-for-all theme.

καὶ
and

coordinating conjunction

καθ'
just as

preposition + accusative (καθ' ὅσον, 'inasmuch as')

καθ' ὅσον: 'inasmuch as, just as'; sets up the correspondence answered by οὕτως (v.28).

ὅσον

as much as

Accusative

relative adj. (object of κατά)

ὅσος: 'as much/many as'; in καθ' ὅσον, 'to the extent that.'

ἀπόκειται

it is appointed

Pres Mid Indic 3 Sg · ἀπόκειμαι

main verb (impersonal, w/ inf.)

→ *gnomic present*

ἀπόκειμαι: 'be laid up, be reserved/appointed'; the fixed, reserved destiny of death.

τοῖς

for

Dative

article

ἀνθρώποις

men

Dative

dat. of reference/disadvantage

ἄνθρωπος: 'human being, person'; the universal human lot.

ἅπαξ

once

adverb (frequency)

ἅπαξ: 'once'; humans die a single time — the analogue to Christ's single death (v.28).

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

infinitive (subject of ἀπόκειται)

→ *constative aorist*

ἀποθνήσκω: 'die'; the appointed single death of each person.

μετὰ

after

preposition + accusative (time)

δὲ

and

developmental conjunction

τοῦτο

this

Accusative

object of μετὰ (demonstrative)

κρίσις

judgment

Nominative

subject (nominal clause, sc. ἐστίν)

κρίσις: 'judgment, decision' (κρίνω); the divine judgment following death – the human counterpart to Christ's second appearing for salvation.

28 οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

so also Christ, having been offered once to bear the sins of many, will appear a second time, apart from sin, to those who eagerly await him, for salvation.

APODOSIS (CLIMACTIC PARALLEL) οὕτως καὶ The 'so also' completes the analogy and the chapter: Christ was offered once to bear the sins of many; he will appear a second time – now not to deal with sin but to bring final salvation to those awaiting him. The once-for-all sacrifice issues in a sure consummation.

οὕτως

so

adverb (correlative, answers καθ' ὅσον)

οὕτως: 'thus, so'; completes the 'just as ... so also' comparison.

καὶ

also

adverbial καί

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

subject

Χριστός: 'Christ'; the parallel to 'men' (v.27) – his single death and coming judgment-for-salvation.

ἅπαξ

once

adverb (frequency)

ἅπαξ: 'once'; Christ offered a single time, matching the single human death.

προσενεχθεῖς

having been offered

Aor Pass Ptc · Nom Sg Masc · προσφέρω

adverbial ptc. (temporal/causal)

→ constative aorist

προσφέρω: 'offer'; passive — Christ was offered (by God / by himself), the once-for-all sacrifice.

εἰς

for

preposition + accusative (purpose; w/ articular inf.)

τὸ

the

Accusative

article (w/ articular infinitive)

πολλῶν

of many

Genitive

possessive genitive (whose sins)

πολύς: 'many'; echoing Isa 53:12 — Christ bears 'the sins of many.'

ἀνενεγκεῖν

to bear

Aor Act Inf · ἀναφέρω

articular infinitive of purpose (εἰς τό + inf.)

→ constative aorist

ἀναφέρω: 'bring up, carry, bear'; to 'bear up' sins — sacrificial language from Isa 53:12 LXX (cf. 1 Pet 2:24).

ἁμαρτίας

sins

Accusative

direct object of ἀνενεγκεῖν

ἁμαρτία: 'sin'; the sins of many borne in his single offering.

ἐκ

a

preposition + genitive (ἐκ δευτέρου, 'a second time')

δευτέρου

second time

Genitive

object of ἐκ (ἐκ δευτέρου = 'a second time')

δεύτερος: 'second'; ἐκ δευτέρου = 'a second time' — Christ's return, parallel to the post-death judgment of v.27.

χωρίς

apart from

improper preposition + genitive (separation)

χωρίς: 'apart from'; at his return, sin is no longer his concern — it was dealt with at the first coming.

ἁμαρτίας

sin

Genitive

object of χωρίς

ἁμαρτία: 'sin'; 'apart from sin' — not to bear sin again, but to save.

ὀφθήσεται

he will appear

Fut Pass Indic 3 Sg · ὀράω

main verb

→ predictive future

ὀράω: 'see'; passive 'be seen, appear'; the visible second advent of Christ.

τοῖς

to the (ones)

Dative

article (substantizes ptc.)

αὐτὸν

him

Accusative

direct object of ἀπεκδεχομένοις

ἀπεκδεχομένοις

who eagerly await

Pres Mid Ptc · Dat Pl Masc · ἀπεκδέχομαι

substantival participle (dat. of advantage)

→ progressive present

ἀπεκδέχομαι: 'await eagerly' (double-compound of δέχομαι); the expectant hope of believers for Christ's return (cf. Rom 8:19, 23).

εἰς

for

preposition + accusative (purpose/result)

σωτηρίαν

salvation

Accusative

object of εἰς (goal)

σωτηρία: 'salvation, deliverance'; the consummate salvation the second appearing brings — the chapter's hopeful close.

On the text. Verse punctuation is editorial and conventional. The Epistle to the Hebrews is anonymous; its traditional ascription to Paul is ancient but not stated in the letter itself, and it is included here only as a work conventionally appended to the Pauline corpus rather than as an assured Pauline composition.

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.