

The Epistle to the Hebrews, Chapter 10

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Ι'

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 · 10:1-4

The law's shadow can never perfect

The law possesses only a shadow (σκιά) of the good things to come, not the very image; therefore its ceaselessly repeated sacrifices can never perfect those who draw near (1). Had they done so, the offerings would have stopped, the worshipers once cleansed having no further consciousness of sins (2). Instead the yearly rite is a reminder (ἀνάμνησις) of sins (3), for it is impossible that the blood of bulls and goats remove sins (4).

B · 10:5-10

Psalm 40: 'a body you prepared for me'

Entering the world, Christ speaks the words of Psalm 40 (LXX 39:7-9): God did not desire sacrifice and offering but prepared a body for him (5-6); 'Behold, I have come to do your will' (7). The author parses the citation: the first (the legal offerings) is set aside that the second (doing God's will) may stand (8-9). By that will we have been sanctified through the offering of the body of Jesus Christ once for all (10).

C • 10:11–18

One offering, perfected forever; the new covenant

Every priest stands daily offering the same sacrifices that can never take away sins (11); but this one, having offered a single sacrifice for sins forever, sat down at God's right hand (12), now awaiting the subjection of his enemies (13). By one offering he has perfected forever the sanctified (14). The Holy Spirit testifies through Jeremiah's new-covenant promise (15–17): laws written on hearts, and sins remembered no more — and where these are forgiven, there is no longer any offering for sin (18).

D • 10:19–25

Therefore draw near, hold fast, stir up

The doctrinal indicative yields three hortatory subjunctives. Since we have boldness to enter the sanctuary by Jesus' blood, through the new and living way of his flesh (19–20), and a great priest over God's house (21): let us draw near with a true heart in full assurance of faith, cleansed (22); let us hold fast the confession of hope unwavering, for the promiser is faithful (23); and let us consider one another to provoke love and good works (24), not forsaking the assembly but encouraging one another, all the more as the Day draws near (25).

E • 10:26–31

The warning against deliberate sin

For if we sin deliberately after receiving the knowledge of the truth, no sacrifice for sins remains (26), only a fearful expectation of judgment and raging fire (27). One who set aside Moses' law died without mercy on two or three witnesses (28); how much worse the punishment deserved by one who tramples the Son of God, profanes the covenant blood, and insults the Spirit of grace (29). For we know the One who said, 'Vengeance is mine,' and 'The Lord will judge his people' (30): it is a fearful thing to fall into the hands of the living God (31).

F • 10:32–39

Recall your endurance; do not shrink back

Recall the former days when, newly enlightened, they endured a hard struggle of sufferings (32), made a public spectacle and partners with those so treated (33), even welcoming the plunder of their goods, knowing they had a better and abiding possession (34). So do not cast away your boldness, which has great reward (35); you need endurance to receive the promise after doing God's will (36). For 'in a very little while' the Coming One will come (37); 'my righteous one shall live by faith,' and God has no pleasure in one who shrinks back (38). But we are not of shrinking back to destruction, but of faith to the preserving of the soul (39).

1 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἅς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·

For the law, having a shadow of the good things to come, not the very image of the things, can never, by the same sacrifices which they offer continually year by year, perfect those who draw near;

GROUND / THESIS OF THE SECTION **γὰρ** The γὰρ grounds the prior chapter's claims and states the section's thesis: the law is only σκιά, not the εἰκών, so its repeated sacrifices are structurally unable to perfect. The whole argument of 10:1–18 unfolds from this incapacity.

Σκιὰν

a shadow

Accusative

direct object of ἔχων (fronted, emphatic)

σκιά: 'shadow, foreshadowing'; a mere outline cast by a coming reality (cf. 8:5; Col 2:17), contrasted with εἰκών.

γὰρ

for

explanatory/causal conjunction

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

causal/concessive adverbial participle

→ stative present

ἔχω: 'have, hold'; the law possesses only the shadow as a present, enduring condition.

ὁ

the

Nominative

article

νόμος

law

Nominative

subject of δύναται

νόμος: the Mosaic law, here viewed specifically in its sacrificial-cultic system.

τῶν

of the

Genitive

article

μελλόντων

coming

Pres Act Ptc · Gen Pl Neut · μέλλω

attributive participle

→ futuristic present

μέλλω: 'be about to'; the good things still future from the law's standpoint, now arrived in Christ.

ἀγαθῶν

good things

Genitive

objective/attributive genitive (the things foreshadowed)

ἀγαθός: 'good'; substantival neuter plural — the eschatological blessings the shadow points toward.

οὐκ

not

negative particle

αὐτήν

itself / very

Accusative

intensive adjective (with εικόνα)

αὐτός: intensive, 'the very'; sharpens the contrast — not the image itself.

τήν

the

Accusative

article

εἰκόνα

image

Accusative

object (in apposition/antithesis to σκιάν)

εἰκών: 'image, full representation'; not a copy but the realized form itself — the antithesis to a mere σκιά.

τῶν

of the

Genitive

article

πραγμάτων

things / realities

Genitive

objective genitive

πράγμα: 'thing, matter, reality'; the actual heavenly realities, of which the law has only the outline.

κατ'

every / according to

preposition + accusative (distributive)

ἐνιαυτὸν

year

Accusative

object of κατά (distributive: 'year by year')

ἐνιαυτός: 'year'; κατ' ἐνιαυτὸν = annually — the Day of Atonement's yearly repetition betrays its inadequacy.

ταῖς

the

Dative

article

αὐταῖς

same

Dative

identifying adjective (with θυσίας)

αὐτός: 'the same'; the sameness of the offerings underscores their failure to achieve finality.

θυσίαις

sacrifices

Dative

dat. of means/instrument

θυσία: 'sacrifice, offering'; the means by which the law vainly attempts perfection.

ἃς

which

Accusative

relative pronoun (object of προσφέρουσιν)

προσφέρουσιν

they offer

Pres Act Indic 3 Pl · προσφέρω

verb of relative clause

→ customary/iterative present

προσφέρω: 'bring to, offer up' (the standard cultic term, recurring through the chapter); the priests' endless offering.

εἰς

for

preposition + accusative (extent/purpose)

τὸ

the

Accusative

article (substantizes adv. phrase)

διηκεές

continually / perpetuity

Accusative

object of εἰς (idiom: 'continually')

διηκεής: 'continuous, unbroken'; εἰς τὸ διηκεές = 'perpetually' — ironically of the never-ending repetition (contrast its use of Christ in v.12, 14).

οὐδέποτε

never

adverb (emphatic negation)

οὐδέποτε: 'never at any time'; the categorical impossibility at the heart of the verse.

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ gnomic present

δύναμαι: 'be able, can'; the law's inherent incapacity stated as a timeless principle.

τούς

those

Accusative

article (substantizes ptc.)

προσερχομένους

who draw near

Pres Mid Ptc · Acc Pl Masc · προσέρχομαι

substantival participle (object of τελειῶσαι)

→ customary present

προσέρχομαι: 'come/draw near' (to God in worship); a key cultic verb resumed positively in v.22.

τελειῶσαι

to perfect

Aor Act Inf · τελειῶ

complementary infinitive (with δύναται)

→ constative aorist

τελειῶ: 'bring to completion, perfect'; in Hebrews, to qualify decisively for God's presence — what the law cannot do.

2 ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τούτους λατρεύοντας ἅπαξ κεκαθαρισμένους;

since would they not have ceased to be offered, because the worshipers, once cleansed, would no longer have any consciousness of sins?

SUPPORT: CONTRARY-TO-FACT ARGUMENT ἐπεὶ A rhetorical question proving v.1 by a contrary-to-fact inference: if the sacrifices had perfected, they would have stopped. Their very continuance demonstrates they do not cleanse conscience finally.

ἐπεὶ

since / otherwise

conjunction (introducing contrary-to-fact reasoning)

ἐπεὶ: 'since, because'; here elliptical — 'for otherwise,' introducing what would follow if v.1 were false.

οὐκ

not

negative (in a question expecting 'yes')

ἄν

would

modal particle (contrary-to-fact)

ἄν: marks the apodosis as potential/unreal — 'would have.'

ἔπαύσαντο

they have ceased

Aor Mid Indic 3 Pl · παύω

main verb (contrary-to-fact apodosis)

→ constative aorist (unreal)

παύω (mid.): 'cease, stop'; the offerings would have come to an end had they truly cleansed.

προσφερόμεναι

being offered

Pres Pass Ptc · Nom Pl Fem · προσφέρω

complementary participle (with ἐπαύσαντο)

→ present (ongoing)

προσφέρω: 'offer'; παύομαι + participle = 'cease offering.'

διὰ

because of

preposition + accusative (cause)

τὸ

the

Accusative

article (with articular infinitive)

μηδεμίαν

no

Accusative

attributive adjective (with συνείδησιν)

μηδείς: 'no one, none'; the worshipers would have no remaining sin-consciousness.

ἔχειν

to have

Pres Act Inf · ἔχω

articular infinitive of cause (with διὰ)

→ present (durative)

ἔχω: 'have'; διὰ τὸ ... ἔχειν gives the reason the offerings would have stopped.

ἔτι

still / any longer

adverb (time)

ἔτι: 'still, yet'; with the negation, 'no longer.'

συνείδησιν

consciousness / conscience

Accusative

object of ἔχειν

συνείδησις: 'conscience, consciousness'; the inner awareness of guilt that the law's blood cannot finally remove (cf. 9:9, 14).

ἁμαρτιῶν

of sins

Genitive

objective genitive (consciousness directed at sins)

ἁμαρτία: 'sin'; the persistent guilt-awareness, the chapter's central problem.

τούς

the

Accusative

article (substantizes ptc.; acc. subject of inf.)

λατρεύοντας

worshippers

Pres Act Ptc · Acc Pl Masc · λατρεύω

substantival ptc. (acc. subject of ἔχειν)

→ customary present

λατρεύω: 'serve, worship' (cultically); those engaged in the temple service.

ἅπαξ

once

adverb (with the participle)

ἅπαξ: 'once (for all)'; a keyword of Hebrews — the decisive, unrepeatable cleansing (cf. ἐφάπαξ, v.10).

κεκαθαρισμένους

having been cleansed

Perf Pass Ptc · Acc Pl Masc · καθαρίζω

predicate/circumstantial participle

→ consummative perfect (abiding result)

καθαρίζω: 'cleanse, purify'; the perfect would denote a once-accomplished, permanent purification — precisely what the law fails to give.

3 ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·

But in these there is a reminder of sins year by year;

ADVERSATIVE: THE REAL EFFECT **ἀλλά** The strong adversative corrects: far from removing sins, the annual rite actually recalls them. The Day of Atonement is a yearly memorandum of unfinished business with sin.

ἀλλ'

but

strong adversative conjunction

ἀλλά: 'but, rather'; sets the true effect against the imagined cleansing of v.2.

ἐν

in

preposition + dative (means/circumstance)

αὐταῖς

them

Dative

object of ἐν (the sacrifices)

αὐτός: refers back to the θυσίαι — in the very sacrifices themselves.

ἀνάμνησις

a reminder

Nominative

subject (verbless clause)

ἀνάμνησις: 'remembrance, reminder'; the same word as 'in remembrance of me' (Lk 22:19) — here the rite re-calls sin rather than removing it.

ἁμαρτιῶν

of sins

Genitive

objective genitive

ἁμαρτία: 'sin'; what the annual rite keeps bringing back to mind.

κατ'

every

preposition + accusative (distributive)

ἐνιαυτόν

year

Accusative

object of κατά ('year by year')

ἐνιαυτός: 'year'; the repetition echoes v.1 — the rhythm itself proves inadequacy.

4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

for it is impossible for the blood of bulls and goats to take away sins.

GROUND: THE REASON FOR THE REMINDER **γὰρ** The bedrock reason for vv.1–3: animal blood is categorically incapable of removing sins. This impossibility (ἀδύνατον) drives the whole turn to Christ that follows.

ἀδύνατον

impossible

Nominative

predicate adjective (impersonal)

ἀδύνατος: 'impossible, powerless'; a categorical verdict (cf. 6:4, 18; 10:4; 11:6) — fronted for emphasis.

γὰρ

for

explanatory/causal conjunction

αἷμα

blood

Accusative

accusative subject of the infinitive ἀφαιρεῖν

αἷμα: 'blood'; the life-substance whose offering effects atonement (Lev 17:11) — yet animal blood cannot reach the conscience.

ταύρων

of bulls

Genitive

genitive of source

ταῦρος: 'bull'; with τράγος, the Day-of-Atonement victims (Lev 16).

καὶ
and
coordinating conjunction

τράγων
of goats
Genitive
genitive of source
| τράγος: 'he-goat'; the goats of the atonement ritual.

ἀφαιρεῖν
to take away
Pres Act Inf · ἀφαιρέω
subject infinitive (with ἀδύνατον)
→ present (durative)
| ἀφαιρέω: 'remove, take away' (ἀπό + αἰρέω); to lift off and carry away sins — what only Christ accomplishes (cf. v.11 περιελεῖν).

ἁμαρτίας
sins
Accusative
direct object of ἀφαιρεῖν
| ἁμαρτία: 'sin'; the burden animal blood cannot remove.

5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

Therefore, on coming into the world, he says: "Sacrifice and offering you did not desire, but a body you prepared for me;

INFERENCE → SCRIPTURE CITATION (PS 40:6-8) **Διὸ** Because animal blood is impotent (v.4), Christ on entering the world speaks Psalm 40:6-8 (LXX 39:7-9). The citation is the section's hinge: the rejected cultus gives way to a prepared body offered in obedience.

Διὸ
therefore
inferential conjunction
| διό: 'for which reason'; draws the conclusion from v.4 — the inadequacy of the old leads to the incarnate self-offering.

εἰσερχόμενος
coming in
Pres Mid Ptc · Nom Sg Masc · εἰσέρχομαι
temporal adverbial participle
→ present (contemporaneous)
| εἰσέρχομαι: 'enter, come into'; of the incarnation — the Son entering the world, the moment the Psalm is placed on his lips.

εἰς
into
preposition + accusative (direction)

τὸν
the
Accusative
article

κόσμον

world

Accusative

object of εἰς

κόσμος: 'world'; the created human sphere into which the Son comes.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (introduces citation)

→ *historical/dramatic present*

λέγω: 'say'; the timeless present typical of Scripture citation — the words stand as Christ's own.

Θυσίαν

sacrifice

Accusative

direct object of ἠθέλησας

θυσία: 'sacrifice'; the blood offerings God 'did not desire' — the first of four cultic terms in the citation.

καὶ

and

coordinating conjunction

προσφορὰν

offering

Accusative

direct object (coordinate)

προσφορά: 'offering, oblation'; grain/gift offerings — the noun cognate to προσφέρω, key to the whole chapter.

οὐκ

not

negative particle

ἠθέλησας

you desired

Aor Act Indic 2 Sg · θέλω

main verb (within citation)

→ *constative aorist*

θέλω: 'will, desire'; God did not ultimately desire the sacrificial system as an end (cf. 1 Sam 15:22; Ps 51:16).

σῶμα

a body

Accusative

direct object of κατηρίσω (emphatic)

σῶμα: 'body'; the LXX reading (Hebrew 'ears you have dug') the author follows — the prepared body becomes the true offering (cf. v.10).

δὲ

but

adversative/contrastive conjunction

δέ: 'but'; the pivot from rejected offerings to the prepared body.

κατηρίσω

you prepared

Aor Mid Indic 2 Sg · καταρτίζω

main verb

→ *constative aorist*

καταρτίζω: 'fit out, prepare, equip'; God fashioned a body for the Son to offer — the means of true obedience.

μοι

for me

Dative

dat. of advantage

6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.

in whole burnt offerings and sin offerings you took no pleasure.

CITATION CONTINUED (PS 40:6) **ASYNDETON** The Psalm's second pair of cultic terms — burnt offerings and sin offerings — God did not delight in. Together with v.5 all four Levitical categories are named and relativized.

ὀλοκαυτώματα

whole burnt offerings

Accusative

direct object of εὐδόκησας

ὀλοκαύτωμα: 'whole burnt offering' (ὅλος + καίω); the offering wholly consumed by fire (Lev 1).

καὶ

and

coordinating conjunction

περὶ

for

preposition + genitive (concerning/for)

περὶ ἁμαρτίας: a fixed LXX phrase for the 'sin offering' (cf. Lev 5; Rom 8:3).

ἁμαρτίας

sin

Genitive

object of περὶ (idiom: 'sin offering')

ἁμαρτία: here within the idiom περὶ ἁμαρτίας = 'sin offering.'

οὐκ

not

negative particle

εὐδόκησας

you took pleasure

Aor Act Indic 2 Sg · εὐδοκέω

main verb

→ constative aorist

εὐδοκέω: 'be well pleased, delight in'; God found no ultimate delight in the cultic offerings as such.

7 τότε εἶπον· Ἴδου ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.

Then I said, 'Behold, I have come — in the scroll of the book it is written of me — to do, O God, your will.'

CITATION CLIMAX (PS 40:7–8) **τότε** The climactic line: over against the rejected offerings, the Son announces his coming to do God's will. This ἦλθον/ἦκω of obedience is what the author will exploit in vv.8–10.

τότε

then

temporal adverb

τότε: 'then'; marks the answering response to God's non-desire for sacrifice.

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

main verb (introduces direct speech)

→ *constative aorist*

λέγω (εἶπον): 'said'; the Son's declared resolve at his coming.

Ἴδου

behold

interjection / attention-marker

ἰδοῦ: 'see! behold!'; a deictic call to attention introducing the self-offering.

ἦκω

I have come

Pres Act Indic 1 Sg · ἦκω

main verb (within speech)

→ *perfective present (arrival accomplished)*

ἦκω: 'have come, am present'; a present with perfect force — the Son's arrival to do God's will is an accomplished fact.

ἐν

in

preposition + dative (place/locus)

κεφαλίδι

the scroll / heading

Dative

dat. of place (locus of the writing)

κεφαλίς: lit. 'little head'; the knob of a scroll-roller, hence 'scroll, roll'; ἐν κεφαλίδι βιβλίου = 'in the scroll of the book.'

βιβλίου

of the book

Genitive

attributive/partitive genitive

βιβλίον: 'book, scroll'; the written Scripture testifying to him.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (parenthetical)

→ *consummative perfect (standing record)*

γράφω: 'write'; the perfect γέγραπται is the standard formula for abiding scriptural authority — 'it stands written.'

περὶ

concerning

preposition + genitive (reference)

ἐμοῦ

me

Genitive

object of περί (emphatic pronoun)

τοῦ

to

Genitive

article (with infinitive of purpose)

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive of purpose (with τοῦ)

→ *constative aorist*

ποιέω: 'do, accomplish'; τοῦ ποιῆσαι = 'in order to do' — the purpose of the coming is obedience to God's will.

ὁ

O

Vocative

article in vocative address

θεός

God

Vocative

vocative of address

θεός: 'God'; the Son addresses the Father directly within the citation.

τὸ

the

Accusative

article

θέλημά

will

Accusative

direct object of ποιῆσαι

θέλημα: 'will'; the keyword of vv.7-10 — God's will, done by the Son's offered body, replaces the cultus.

σου

your

Genitive

possessive genitive

8 ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται,

Saying above, "Sacrifices and offerings and whole burnt offerings and sin offerings you did not desire nor take pleasure in" — which are offered according to the law —

EXPOSITION OF THE CITATION (PART 1) **ASYNDETON** The author now interprets the Psalm. First he isolates the negative clause (the rejected offerings) and notes a decisive fact: these are precisely what the law prescribes. The 'first' is thus the law's cultus.

ἀνώτερον

above

adverb (comparative, of position in text)

ἀνώτερον: 'higher up, earlier'; 'saying above' — referring back to the citation just quoted.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

temporal/circumstantial participle (subj. = Christ)

→ present (contemporaneous)

λέγω: 'say'; resumes the speaker of the citation as the author begins his exposition.

ὅτι

that

conjunction (recitative, introduces quotation)

ὅτι: recitative — introducing the quoted words.

Θυσίας

sacrifices

Accusative

direct object of ἠθέλησας (now plural)

θυσία: 'sacrifice'; the author repeats the citation's terms, now collectively pluralized.

καὶ
and
coordinating conjunction

προσφοράς
offerings
Accusative
direct object (coordinate)
| προσφορά: 'offering'; cf. v.5.

καὶ
and
coordinating conjunction

όλοκαυτώματα
whole burnt offerings
Accusative
direct object (coordinate)
| όλοκαύτωμα: 'whole burnt offering'; cf. v.6.

καὶ
and
coordinating conjunction

περὶ
for
preposition + genitive (idiom)

ἁμαρτίας
sin
Genitive
object of περὶ (idiom: 'sin offerings')
| ἁμαρτία: in περὶ ἁμαρτίας, 'sin offering.'

οὐκ
not
negative particle

ἠθέλησας
you desired
Aor Act Indic 2 Sg · θέλω
verb (quoted)
→ *constative aorist*
| θέλω: 'desire'; cf. v.5.

οὐδὲ
nor
coordinating negative
| οὐδέ: 'and not, nor'; conflates the two negatives of vv.5–6.

εὐδόκησας
did you take pleasure
Aor Act Indic 2 Sg · εὐδοκέω
verb (quoted)
→ *constative aorist*
| εὐδοκέω: 'take pleasure'; cf. v.6.

αἵτινες
which
Nominative
relative pronoun (qualitative, subject)
| ὅστις: 'which (very ones)'; qualitative relative — 'such things as are offered by law.'

κατὰ
according to
preposition + accusative (standard/norm)

νόμον
law
Accusative
object of κατά (norm)
| νόμος: 'law'; the crucial observation — these very offerings are the law's own prescription.

προσφέρονται
are offered
Pres Pass Indic 3 Pl · προσφέρω
verb of relative clause
→ *customary present*
| προσφέρω: 'offer'; the ongoing legal offerings, now identified as the 'first' to be removed.

9 τότε εἶρηκεν· Ἴδου ἦκω τοῦ ποιῆσαι τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ·

then he has said, "Behold, I have come to do your will." He takes away the first in order to establish the second;

EXPOSITION OF THE CITATION (PART 2): THE LOGIC **τότε** The interpretive heart: the Son's 'I have come to do your will' (the second) abolishes the legal offerings (the first). One divine arrangement is set aside so another may stand — covenantal replacement, not mere supplement.

τότε

then

temporal adverb (sequence in citation)

τότε: 'then'; the second member of the Psalm, set after the rejected offerings.

εἶρηκεν

he has said

Perf Act Indic 3 Sg · λέγω

main verb (introduces requote)

→ consummative perfect (abiding utterance)

λέγω (εἶρηκεν): perfect — 'he has spoken,' the word standing in permanent force as Scripture.

Ἴδου

behold

interjection

ἰδού: 'behold'; cf. v.7.

ἦκω

I have come

Pres Act Indic 1 Sg · ἦκω

verb (requoted)

→ perfective present

ἦκω: 'have come'; cf. v.7 — the obedience clause is isolated as the decisive 'second.'

τοῦ

to

Genitive

article (with purpose infinitive)

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive of purpose

→ constative aorist

ποιέω: 'do'; cf. v.7.

τὸ

the

Accusative

article

θέλημά

will

Accusative

direct object of ποιῆσαι

θέλημα: 'will'; the keyword again — obedience is the 'second' that abides.

<p>σου</p> <p>your</p> <p>Genitive</p> <p><i>possessive genitive</i></p>	<p>ἀναιρεῖ</p> <p>he takes away</p> <p>Pres Act Indic 3 Sg · ἀναιρέω</p> <p><i>main verb (author's inference)</i></p> <hr/> <p>→ gnomic/declarative present</p> <p>ἀναιρέω: 'do away with, abolish' (lit. 'take up/away'); the Son's obedience legally annuls the old order.</p>	<p>τὸ</p> <p>the</p> <p>Accusative</p> <p><i>article (substantizes adj.)</i></p>	<p>πρῶτον</p> <p>first</p> <p>Accusative</p> <p><i>substantival adjective (object of ἀναιρεῖ)</i></p> <p>πρῶτος: 'first'; the legal offerings/old covenant (cf. 8:7, 13) — the thing removed.</p>
<p>ἵνα</p> <p>in order that</p> <p><i>conjunction (purpose)</i></p> <p>ἵνα: 'so that'; the purpose of removing the first.</p>	<p>τὸ</p> <p>the</p> <p>Accusative</p> <p><i>article (substantizes adj.)</i></p>	<p>δεύτερον</p> <p>second</p> <p>Accusative</p> <p><i>substantival adjective (object of στήση)</i></p> <p>δεύτερος: 'second'; the will-doing/new covenant — the thing established.</p>	<p>στήση</p> <p>he might establish</p> <p>Aor Act Subj 3 Sg · ἵστημι</p> <p><i>subjunctive (purpose, with ἵνα)</i></p> <hr/> <p>→ constative aorist</p> <p>ἵστημι: 'set up, establish, make stand'; the new arrangement is made to stand in place of the old.</p>

10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

RESULT / APPLICATION OF THE CITATION ἐν ᾧ The payoff: that very will, done by the Son, is the ground of our sanctification — accomplished through the offering of his body, ἐφάπαξ. The 'body prepared' (v.5) is the 'offering' that sanctifies, and its once-for-all character answers the failed repetition of vv.1–4.

ἐν

by

preposition + dative (means/cause)

ὧ

which

Dative

relative pronoun (attracted to θελήματι)

ὅς: relative; 'in/by which will' — links the sanctification to God's will done by Christ.

θελήματι

will

Dative

dat. of means (antecedent within rel. clause)

θέλημα: 'will'; the third occurrence binds vv.7-10 — God's will is the saving instrument.

ἡγιασμένοι

sanctified

Perf Pass Ptc · Nom Pl Masc · ἀγιάζω

periphrastic perfect (with ἐσμέν)

→ consummative perfect (abiding state)

ἀγιάζω: 'sanctify, make holy, consecrate'; the perfect marks an accomplished, enduring consecration — believers definitively set apart for God.

ἐσμέν

we are

Pres Act Indic 1 Pl · εἰμι

auxiliary (periphrastic with ptc.)

→ stative present

εἰμι: 'be'; forms the periphrastic perfect 'we have been sanctified.'

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

προσφορᾶς

offering

Genitive

object of διὰ (means)

προσφορά: 'offering'; the cultic noun now applied to Christ's self-oblation, the true and final offering.

τοῦ

of the

Genitive

article

σώματος

body

Genitive

objective/exegetical genitive (what is offered)

σῶμα: 'body'; the prepared body of v.5 is the offering — the incarnation issues in the cross.

Ἰησοῦ

of Jesus

Genitive

possessive/subjective genitive

Χριστοῦ

Christ

Genitive

apposition

ἐφάπαξ

once for all

adverb (emphatic, clause-final)

ἐφάπαξ: 'once for all' (ἐπί + ἅπαξ); the climactic Hebrews term (7:27; 9:12) — the unrepeatable finality contrasting the yearly rite.

11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέροντων θυσίας, αἵτινες οὐδέποτε δύνανται περιελθεῖν ἁμαρτίας·

And every priest stands daily ministering and offering repeatedly the same sacrifices, which can never take away sins;

CONTRAST (MEMBER 1): THE STANDING PRIEST **καὶ ... μὲν** The μὲν opens a sharp μὲν/δέ contrast running into v.12. The Levitical priest stands (no seat in the sanctuary) and repeats the same impotent sacrifices — perpetual posture, perpetual incompleteness.

Καὶ

and

continuative conjunction

πᾶς

every

Nominative

attributive adjective (with ἱερεὺς)

πᾶς: 'every, all'; the whole Levitical order, without exception.

μὲν

on the one hand

particle (correlative with δέ, v.12)

μὲν: sets up the contrast answered by δέ in v.12.

ἱερεὺς

priest

Nominative

subject

ἱερεὺς: 'priest'; the ordinary Levitical officiant (some witnesses read ἀρχιερεὺς, 'high priest').

ἔστηκεν

stands

Perf Act Indic 3 Sg · ἵστημι

main verb (perfect with present sense)

→ intensive perfect (settled posture)

ἵστημι: 'stand'; the perfect ἔστηκεν means 'stands' — the priest's unending standing posture, in pointed contrast to Christ's sitting (v.12).

καθ'

every

preposition + accusative (distributive)

ἡμέραν

day

Accusative

object of κατά ('day by day, daily')

ἡμέρα: 'day'; καθ' ἡμέραν = daily — the relentless repetition (intensifying κατ' ἐνιαυτόν of v.1).

λειτουργῶν

ministering

Pres Act Ptc · Nom Sg Masc · λειτουργέω

circumstantial participle (manner)

→ customary present

λειτουργέω: 'perform public/cultic service'; the priest's liturgical ministry (whence 'liturgy').

καὶ

and

coordinating conjunction

τὰς

the

Accusative

article

αὐτὰς

same

Accusative

identifying adjective (with θυσίας)

αὐτός: 'the same'; the sameness of the offerings betrays their inability to finish (cf. v.1).

πολλάκις

often / repeatedly

adverb (frequency)

πολλάκις: 'many times, often'; repetition as a mark of inefficacy (cf. 9:25–26).

προσφέρων

offering

Pres Act Ptc · Nom Sg Masc · προσφέρω

circumstantial participle (manner)

→ customary/iterative present

προσφέρω: 'offer'; the keyword verb of the chapter, here in endless iteration.

θυσίας

sacrifices

Accusative

direct object of προσφέρων

θυσία: 'sacrifice'; the repeated offerings.

αἵτινες

which

Nominative

qualitative relative pronoun (subject)

ὅστις: 'which (of such a kind)'; characterizes the offerings as inherently ineffectual.

οὐδέποτε

never

adverb (emphatic negation)

οὐδέποτε: 'never'; echoes v.1 — the categorical futility.

δύνανται

are able

Pres Mid Indic 3 Pl · δύναμαι

main verb of relative clause

→ gnomic present

δύναμαι: 'be able'; the inherent incapacity (cf. v.1).

περιελεῖν

to take away

Aor Act Inf · περιαιρέω

complementary infinitive (with δύνανται)

→ constative aorist

περαιρέω: 'strip off, remove entirely' (περί + αἰρέω); to take sins completely away — what no animal sacrifice can do (cf. ἀφαιρεῖν, v.4).

ἁμαρτίας

sins

Accusative

direct object of περιελεῖν

ἁμαρτία: 'sin'; the burden the repeated sacrifices can never lift.

12 οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,

but this one, having offered a single sacrifice for sins for all time, sat down at the right hand of God,

CONTRAST (MEMBER 2): THE SEATED CHRIST **δέ** The answering δέ: over against the ever-standing priest, Christ offered one sacrifice and sat down — the seat proves the work is finished. εἰς τὸ διηνεκὲς, redeemed from its ironic use in v.1, now describes the offering's perpetual efficacy.

οὗτος

this one

Nominative

subject (emphatic, contrastive)

οὗτος: 'this (man)'; pointedly singles out Christ against 'every priest.'

δὲ

but

adversative (answering μὲν of v.11)

δέ: 'but'; completes the μὲν/δέ antithesis.

μίαν

one

Accusative

attributive numeral (with θυσίαν, emphatic)

εἷς: 'one'; the singularity — one sacrifice against the 'same ... often' (v.11).

ὑπὲρ

for

preposition + genitive (on behalf of)

ἁμαρτιῶν

sins

Genitive

object of ὑπέρ (reference/advantage)

ἁμαρτία: 'sin'; the sacrifice 'for sins.'

προσενέγκας

having offered

Aor Act Ptc · Nom Sg Masc · προσφέρω

antecedent temporal participle (before ἐκάθισεν)

→ constative aorist (antecedent)

προσφέρω: 'offer'; the decisive single offering, aorist — a completed act prior to the sitting.

θυσίαν

sacrifice

Accusative

direct object of προσενέγκας

θυσία: 'sacrifice'; the one offering of Christ.

εἰς

for

preposition + accusative (extent of time)

τὸ

the

Accusative

article (substantizes adv. phrase)

διηρκές

perpetuity

Accusative

object of εἰς ('for all time')

διηρκής: 'continuous'; εἰς τὸ διηρκές here = 'forever' — the lasting validity of the one offering (may modify the offering or the sitting).

ἐκάθισεν

he sat down

Aor Act Indic 3 Sg · καθίζω

main verb

→ constative aorist

καθίζω: 'sit down'; the enthronement (Ps 110:1) — a seated priest, his sacrificial work complete, contrasts the standing Levite (v.11).

ἐν

at

preposition + dative (place)

δεξιᾶ

the right hand

Dative

dat. of place (location)

δεξιᾶ: 'right hand'; the place of honor and authority (Ps 110:1), recurring through Hebrews (1:3, 13; 8:1).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: 'God'; at whose right hand the Son is enthroned.

13 τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

from then on waiting until his enemies are made a footstool for his feet.

CONTINUATION: THE PRESENT EXPECTATION **ASYNDETON** Completing the Ps 110:1 allusion: the enthroned Son now simply waits for the subjection of his foes. The finished work yields a posture of expectant rest, not further offering.

τὸ

the

Accusative

article (adverbial accusative)

λοιπὸν

henceforth / for the rest

Accusative

adverbial accusative (time)

λοιπός: 'remaining'; τὸ λοιπὸν = 'from now on, henceforth' — the time after the enthronement.

ἐκδεχόμενος

waiting / expecting

Pres Mid Ptc · Nom Sg Masc · ἐκδέχομαι

circumstantial participle (attendant, of Christ)

→ present (ongoing)

ἐκδέχομαι: 'await, expect'; the Son's present expectant waiting for the consummation.

ἕως

until

conjunction (temporal)

ἕως: 'until'; introduces the awaited goal.

τεθῶσιν

they are placed

Aor Pass Subj 3 Pl · τίθημι

subjunctive (indefinite temporal clause)

→ constative aorist

τίθημι: 'put, place'; the enemies 'be made/placed' as a footstool — divine passive, God subduing them (Ps 110:1).

οἱ

the

Nominative

article

ἐχθροὶ

enemies

Nominative

subject of τεθῶσιν

ἐχθρός: 'enemy, hostile one'; the foes still to be subjected.

αὐτοῦ

his

Genitive

possessive genitive

ὑποπόδιον

a footstool

Nominative

predicate nominative (with τεθῶσιν)

ὑποπόδιον: 'footstool' (ὑπό + πούς);
the image of total subjugation from Ps
110:1.

τῶν

of the

Genitive

article

ποδῶν

feet

Genitive

possessive/partitive genitive

πούς: 'foot'; the enemies beneath his
feet.

αὐτοῦ

his

Genitive

possessive genitive

14 μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἀγιαζομένους.

For by one offering he has perfected for all time those who are being sanctified.

GROUND / SUMMARY OF VV.11-13 **γὰρ** The summary thesis of the unit: one offering has perfected forever the sanctified. τετελείωκεν (perfect tense) accomplishes exactly what the law 'could never' do (τελειῶσαι, v.1) — the inclusio is complete.

μιᾷ

one

Dative

*attributive numeral (with προσφορᾷ,
emphatic)*

εἷς: 'one'; the single offering, set against
the 'many' of v.11.

γὰρ

for

explanatory/causal conjunction

προσφορᾷ

offering

Dative

dat. of means/instrument

προσφορά: 'offering'; the single sacrifice
as the instrument of perfection.

τετελείωκεν

he has perfected

Perf Act Indic 3 Sg · τελειόω

main verb

→ consummative perfect (abiding result)

τελειόω: 'perfect, bring to completion';
the perfect tense seals the result —
answering the law's incapacity (v.1)
with an accomplished, standing
perfection.

εἰς

for

preposition + accusative (extent of time)

τὸ

the

Accusative

article (substantizes adv. phrase)

διηκεῖς

perpetuity

Accusative

object of εἰς ('for all time')

διηκεῖς: 'continuous'; the perfection is permanent — no top-up needed.

τούς

those

Accusative

article (substantizes ptc.)

ἁγιαζομένους

being sanctified

Pres Pass Ptc · Acc Pl Masc · ἁγιάζω

substantival participle (object of τετελείωκεν)

→ present (ongoing process)

ἁγιάζω: 'sanctify'; the present participle holds together definitive perfection (perfect verb) with ongoing sanctification — the perfected are 'those being sanctified.'

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι·

And the Holy Spirit also testifies to us; for after saying,

SCRIPTURAL CONFIRMATION (JER 31:33–34) **δέ** A second witness: the Holy Spirit, speaking through Jeremiah's new-covenant oracle (already cited in ch. 8), confirms the once-for-all perfection. Scripture itself attests the finished work.

Μαρτυρεῖ

testifies

Pres Act Indic 3 Sg · μαρτυρέω

main verb (fronted)

→ *gnomic/durative present*

μαρτυρέω: 'bear witness, testify';
Scripture's abiding testimony, here the
Spirit's.

δὲ

and / moreover

continuative/connective conjunction

δέ: 'and, now'; adds the confirming
witness.

ἡμῖν

to us

Dative

dat. of indirect object (recipients of testimony)

καὶ

also

adverbial/adjective ('also')

καί: 'also'; the Spirit too bears witness,
alongside the argument just made.

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; the Holy Spirit as the
divine author of Scripture (cf. 3:7; 9:8).

τὸ

the

Nominative

article (second attributive position)

ἅγιον

Holy

Nominative

attributive adjective

ἅγιος: 'holy'; τὸ πνεῦμα τὸ ἅγιον = 'the
Holy Spirit.'

μετὰ

after

preposition + accusative (temporal)

γὰρ

for

explanatory conjunction

τὸ

the

Accusative

article (with articular infinitive)

εἰρηκέναι

having said

Perf Act Inf · λέγω

articular infinitive (with μετὰ, temporal)

→ *consummative perfect*

λέγω (εἰρηκέναι): 'to have said'; μετὰ τὸ
εἰρηκέναι = 'after he has said' —
introducing the citation's first half
(v.16).

16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,

"This is the covenant that I will make with them after those days, says the Lord: putting my laws on their hearts, and on their mind I will write them,"

CITATION: JER 31:33 (COVENANT INTERIORIZED) **ASYNDETON** The first half of the new-covenant promise: God internalizes his law, inscribing it on heart and mind. The covenant is no longer external tablets but transformed interior — the basis for true sanctification.

Αὕτη

this

Nominative

predicate (demonstrative)

οὗτος: 'this'; 'This is the covenant' — pointing forward to the promise.

ἡ

the

Nominative

article

διαθήκη

covenant

Nominative

subject

διαθήκη: 'covenant, testament'; the new covenant of Jer 31, a central term of Hebrews (chs. 8–9).

ἣν

which

Accusative

relative pronoun (object of διαθήσομαι)

διαθήσομαι

I will make

Fut Mid Indic 1 Sg · διατίθημι

verb of relative clause

→ predictive future

διατίθημι: 'arrange, ordain (a covenant)'; cognate with διαθήκη — God 'covenants' the new arrangement.

πρὸς

with

preposition + accusative (relational)

αὐτούς

them

Accusative

object of πρὸς

μετὰ

after

preposition + accusative (temporal)

τὰς

the

Accusative

article

ἡμέρας

days

Accusative

object of μετά

ἡμέρα: 'day'; 'after those days' — the eschatological era of fulfillment.

ἐκείνας

those

Accusative

demonstrative adjective

ἐκεῖνος: 'that'; the appointed days of the promise.

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb (citation formula, parenthetical)

→ present (timeless)

λέγω: 'say'; the prophetic 'says the Lord.'

κύριος

the Lord

Nominative

subject of λέγει

κύριος: 'Lord'; the LXX rendering of YHWH, the covenant-maker.

διδούς

giving / putting

Pres Act Ptc · Nom Sg Masc · δίδωμι

circumstantial participle (means/manner)

→ present (concurrent)

δίδωμι: 'give, place'; God 'putting' his laws within — the participle (LXX has a finite verb) describes how the covenant is enacted.

νόμους

laws

Accusative

direct object of διδούς

νόμος: 'law'; now interiorized, not abolished but inscribed on the heart.

μου

my

Genitive

possessive genitive

ἐπὶ

on

preposition + accusative (place onto)

καρδίας

hearts

Accusative

object of ἐπὶ

καρδία: 'heart'; the inner seat of will and devotion — where the law is now written.

αὐτῶν

their

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + accusative (place onto)

τὴν

the

Accusative

article

διάνοιαν

mind

Accusative

object of ἐπὶ

διάνοια: 'mind, understanding'; the faculty of thought, also inscribed with God's law.

αὐτῶν

their

Genitive

possessive genitive

ἐπιγράψω

I will write

Fut Act Indic 1 Sg · ἐπιγράψω

main verb (within citation)

→ predictive future

ἐπιγράψω: 'write upon, inscribe' (ἐπί + γράφω); God himself engraves the law internally — the new-covenant transformation.

αὐτούς

them

Accusative

direct object of ἐπιγράψω (the laws)

17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.

then he adds, "and their sins and their lawless deeds I will remember no more."

CITATION: JER 31:34 (SINS FORGOTTEN) **καὶ** The second, climactic half of the promise: God's emphatic resolve (οὐ μὴ) never to remember sins again. This non-remembrance is the precise opposite of the law's annual 'reminder' of sins (v.3).

καὶ

and

coordinating conjunction (resumes citation)

τῶν

the

Genitive

article

ἁμαρτιῶν

sins

Genitive

genitive object of μνησθήσομαι (verb of remembering)

ἁμαρτία: 'sin'; what God resolves to remember no more — the direct reversal of v.3.

αὐτῶν

their

Genitive

possessive genitive

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>ἀνομιῶν lawless deeds Genitive <i>genitive object of μνησθήσομαι</i> ἀνομία: 'lawlessness, iniquity' (ἀ- + νόμος); transgressions of the law — also forgotten.</p>	<p>αὐτῶν their Genitive <i>possessive genitive</i></p>
<p>οὐ not <i>negative (with μή, emphatic)</i></p>	<p>μὴ never <i>negative (οὐ μὴ = emphatic denial)</i> οὐ μὴ: the strongest Greek negation — 'certainly not, never'; God absolutely will not recall their sins.</p>	<p>μνησθήσομαι I will remember Fut Pass Indic 1 Sg · μμνήσκομαι <i>main verb (within citation)</i> → <i>predictive future (emphatic)</i> μμνήσκομαι: 'remember, call to mind'; with οὐ μὴ, God's pledge of permanent forgiveness — sin canceled, not merely covered.</p>	<p>ἔτι any more <i>adverb (time)</i> ἔτι: 'still, longer'; 'no longer at all' — the finality of forgiveness.</p>

18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

Now where there is forgiveness of these, there is no longer any offering for sin.

CONCLUSION (QED) OF 10:1–18 **δέ** The argument's closing inference: if sins are forgiven and forgotten (v.17), every further sin-offering is superfluous. The repeated sacrifices (vv.1–3, 11) are decisively rendered obsolete — the section ends where it began, but inverted.

<p>ὅπου where <i>relative adverb (place/condition)</i></p> <p>ὅπου: 'where'; introduces the logical condition — wherever forgiveness exists.</p>	<p>δὲ now <i>transitional/inferential conjunction</i></p> <p>δὲ: 'now, and'; draws the conclusion from the citation.</p>	<p>ἄφεσις forgiveness Nominative <i>subject (verbless clause)</i></p> <p>ἄφεσις: 'release, forgiveness' (from ἀφήμι, 'send away'); the cancellation of debt/sin — the new covenant's gift.</p>	<p>τούτων of these Genitive <i>objective genitive (sins and lawless deeds)</i></p> <p>οὗτος: 'these'; the sins and ἀνομία of v.17.</p>
<p>οὐκέτι no longer <i>adverb (negation of continuation)</i></p> <p>οὐκέτι: 'no longer'; the decisive end of the sacrificial system.</p>	<p>προσφορὰ offering Nominative <i>subject of implied 'there is'</i></p> <p>προσφορὰ: 'offering'; the chapter's keyword — now declared needless.</p>	<p>περὶ for <i>preposition + genitive (idiom)</i></p>	<p>ἁμαρτίας sin Genitive <i>object of περὶ (idiom: 'sin offering')</i></p> <p>ἁμαρτία: in περὶ ἁμαρτίας, 'offering for sin' — wholly superseded by Christ's one offering.</p>

19 Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

Having therefore, brothers, boldness for the entrance into the holy place by the blood of Jesus,

INFERENCE → EXHORTATION (THE GREAT PIVOT) **οὖν** The οὖν turns the whole doctrinal argument (chs. 7–10:18) into exhortation. The first of two grounding participles (ἔχοντες): we possess bold access into the sanctuary through Jesus' blood — the privilege the old cultus never gave.

<p>Ἐχοντες having Pres Act Ptc · Nom Pl Masc · ἔχω <i>causal participle (ground of the exhortations)</i> → stative present</p> <p>ἔχω: 'have, possess'; the present possession of access — basis for 'let us draw near' (v.22).</p>	<p>οὖν therefore <i>inferential conjunction</i></p> <p>οὖν: 'therefore'; the great hinge from doctrine to duty.</p>	<p>ἀδελφοί brothers Vocative <i>vocative of direct address</i></p> <p>ἀδελφός: 'brother'; warm direct address marking the turn to exhortation.</p>	<p>παρρησίαν boldness / confidence Accusative <i>direct object of ἔχοντες</i></p> <p>παρρησία: 'boldness, freedom of access' (lit. 'all-speech'); confident right of entry to God's presence (cf. 4:16; 10:35).</p>
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<p>εἰς for / into <i>preposition + accusative (goal)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>εἴσοδον entrance / entering Accusative <i>object of εἰς (the act of entering)</i> εἴσοδος: 'entrance, way in' (εἰς + ὁδός); here the act of entering the sanctuary.</p>	<p>τῶν of the Genitive <i>article</i></p>
<p>ἁγίων holy place Genitive <i>objective genitive (the place entered)</i> ἅγια: '(the) holy places, sanctuary'; neuter plural for the Most Holy Place — now open to all believers.</p>	<p>ἐν by <i>preposition + dative (means)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>αἵματι blood Dative <i>dat. of means/instrument</i> αἷμα: 'blood'; the means of access — Jesus' blood, not animal blood (contrast v.4).</p>
<p>Ἰησοῦ of Jesus Genitive <i>possessive/subjective genitive</i></p>			

20 ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,

by a new and living way which he opened for us through the veil, that is, his flesh,

RELATIVE EXPANSION: THE WAY OF ACCESS ἦν A relative clause unpacking 'the entrance': Jesus inaugurated a new and living way through the veil — identified with his flesh. The torn veil of the temple becomes the access through his crucified body.

ἣν

which

Accusative

relative pronoun (object of ἐνεκαίνισεν; antecedent εἴσοδον/ὁδόν)

ἐνεκαίνισεν

he inaugurated / opened

Aor Act Indic 3 Sg · ἐγκαίνιζω

verb of relative clause

→ constative aorist

ἐγκαίνιζω: 'inaugurate, dedicate afresh' (from καινός, 'new'); Jesus consecrated this way at the cross (cf. 9:18 of the first covenant).

ἡμῖν

for us

Dative

dat. of advantage

ὁδόν

a way

Accusative

accusative in apposition (predicate to ἣν)

ὁδός: 'way, road'; the access-route into God's presence.

πρόσφατον

new / recent

Accusative

attributive adjective

πρόσφατος: 'fresh, newly-made' (orig. 'newly slain'); a way only recently opened — and ever fresh.

καὶ

and

coordinating conjunction

ζῶσαν

living

Pres Act Ptc · Acc Sg Fem · ζάω

attributive participle

→ present (ongoing characteristic)

ζάω: 'live'; a 'living' way — animate and effective because it is the living Christ himself (contrast lifeless ritual).

διὰ

through

preposition + genitive (path/means)

τοῦ

the

Genitive

article

καταπέτασματος

veil / curtain

Genitive

object of διὰ (path)

καταπέτασμα: 'curtain, veil'; the temple veil before the Most Holy Place (9:3; Mt 27:51) — barrier turned passage.

τοῦτ'

this

Nominative

demonstrative (in explanatory idiom)

οὗτος: in τοῦτ' ἔστιν, 'that is to say.'

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

copula (explanatory idiom: 'that is')

→ stative present

εἶμι: 'be'; τοῦτ' ἔστιν = 'that is' — an interpretive equation of the veil with the flesh.

τῆς

the

Genitive

article

σαρκός

flesh

Genitive

genitive in apposition to καταπετάσματος

σάρξ: 'flesh'; Christ's incarnate/crucified humanity is the veil through which we pass — his body offered (v.10) is the way in.

αὐτοῦ

his

Genitive

possessive genitive

21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,

and having a great priest over the house of God,

SECOND GROUND (STILL UNDER ἔΧΟΝΤΕΣ) **καὶ** The second possession grounding the exhortation: a 'great priest' set over God's household. Access (v.19) plus a mediating high priest (v.21) together warrant the threefold 'let us' of vv.22–25.

καὶ

and

coordinating conjunction (second object of ἔχοντες)

ἱερέα

a priest

Accusative

direct object of ἔχοντες (v.19)

ἱερεὺς: 'priest'; here Christ as our priest, qualified μέγαν.

μέγαν

great

Accusative

attributive adjective

μέγας: 'great'; ἱερεὺς μέγας ≈ 'great high priest' (cf. 4:14) — surpassing the Levitical office.

ἐπὶ

over

preposition + accusative (authority over)

τὸν

the

Accusative

article

οἶκον

house

Accusative

object of ἐπὶ (domain of authority)

οἶκος: 'house, household'; God's household, the people of God (cf. 3:6) over whom Christ presides.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: 'God'; whose house the church is.

22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῶ·

let us draw near with a true heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water;

EXHORTATION 1: DRAW NEAR **ASYNDETON** The first hortatory subjunctive — 'let us draw near,' the cultic verb of v.1 now turned to believers. We approach with a sincere heart and full assurance, cleansed inwardly (sprinkled heart) and outwardly (washed body), in priestly-consecration imagery.

προσερχώμεθα

let us draw near

Pres Mid Subj 1 Pl · προσέρχομαι
hortatory subjunctive (main exhortation)

→ present (ongoing practice)

προσέρχομαι: 'draw near' (to God); the cultic-approach verb (v.1; 4:16) now a standing privilege of worship.

μετὰ

with

preposition + genitive
(accompaniment/manner)

ἀληθινῆς

true

Genitive
attributive adjective

ἀληθινός: 'true, genuine'; a heart without pretense — sincere devotion.

καρδίας

heart

Genitive
object of μετὰ (manner)

καρδία: 'heart'; the inner person, now able to approach truly.

ἐν

in

preposition + dative (manner/sphere)

πληροφορία

full assurance

Dative
dat. of manner

πληροφορία: 'full assurance, complete certainty' (lit. 'full carrying'); unwavering confidence (cf. 6:11).

πίστεως

of faith

Genitive
genitive of source/content

πίστις: 'faith'; the faith that gives the assurance — the keyword opening the bridge to ch. 11.

ῥεραντισμένοι

having been sprinkled

Perf Pass Ptc · Nom Pl Masc · ῥαντίζω
circumstantial participle (means/cause)

→ consummative perfect (abiding state)

ῥαντίζω: 'sprinkle'; cultic purification imagery (9:13, 19) — hearts sprinkled clean by Christ's blood, an accomplished state.

<p>τὰς the Accusative <i>article</i></p>	<p>καρδίας hearts Accusative <i>accusative of respect (with passive ptc.)</i> καρδία: 'heart'; the locus of cleansing — accusative of respect ('sprinkled as to the hearts').</p>	<p>ἀπὸ from <i>preposition + genitive (separation)</i></p>	<p>συνειδήσεως conscience Genitive <i>object of ἀπό (separation)</i> συνειδήσις: 'conscience'; cleansed from guilt (cf. v.2; 9:14) — the inner problem now resolved.</p>
<p>πονηρᾶς evil Genitive <i>attributive adjective</i> πονηρός: 'evil, bad'; a guilty conscience, from which believers are now freed.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>λελουσμένοι having been washed Perf Pass Ptc · Nom Pl Masc · λούω <i>circumstantial participle (means/cause)</i> → consummative perfect (abiding state) λούω: 'wash, bathe (the whole body)'; the outward counterpart to the inward sprinkling — likely an allusion to baptism/cleansing.</p>	<p>τὸ the Accusative <i>article</i></p>
<p>σῶμα body Accusative <i>accusative of respect</i> σῶμα: 'body'; washed 'as to the body' — total cleansing, inner and outer.</p>	<p>ὔδατι with water Dative <i>dat. of means/instrument</i> ὔδωρ: 'water'; the cleansing medium.</p>	<p>καθαρῶ pure Dative <i>attributive adjective</i> καθαρός: 'clean, pure'; cf. Ezek 36:25 — clean water for true purification.</p>	

23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγελιάμενος·

let us hold fast the confession of our hope without wavering, for he who promised is faithful;

EXHORTATION 2: HOLD FAST **ASYNDETON** The second 'let us': hold the confession of hope unswervingly. Its ground (γάρ) is God's own fidelity — perseverance rests not on our strength but on the trustworthiness of the Promiser.

κατέχωμεν

let us hold fast

Pres Act Subj 1 Pl · κατέχω

hortatory subjunctive

→ present (continuous holding)

κατέχω: 'hold down, hold fast, retain' (κατά-intensive of ἔχω); cling firmly to the confession (cf. 3:6, 14).

τήν

the

Accusative

article

ὁμολογίαν

confession

Accusative

direct object

ὁμολογία: 'confession, profession' (lit. 'saying the same'); the publicly professed faith (cf. 3:1; 4:14).

τῆς

of the

Genitive

article

ἐλπίδος

hope

Genitive

objective/content genitive (the confession's content)

ἐλπίς: 'hope'; the second of the faith-hope-love triad spanning vv.22–24; confident expectation of the promise.

ἀκλινῆ

without wavering

Accusative

predicate adjective (with ὁμολογίαν)

ἀκλινής: 'unbending, unwavering' (ἀ- + κλίνω, 'lean'); held without tilting or collapse.

πιστὸς

faithful

Nominative

predicate adjective (fronted, emphatic)

πιστός: 'faithful, trustworthy'; God's reliability is the bedrock of perseverance (cf. 11:11).

γὰρ

for

explanatory/causal conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐπαγγειλάμενος

who promised

Aor Mid Ptc · Nom Sg Masc ·

ἐπαγγέλλομαι

substantival participle (subject)

→ constative aorist

ἐπαγγέλλομαι: 'promise'; 'the One who promised' — God, whose promise secures the hope (cf. 11:11).

24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

and let us consider one another, to stir up love and good works,

EXHORTATION 3: STIR UP ONE ANOTHER **καὶ** The third 'let us,' completing the triad with love: thoughtful attention to one another aimed at provoking love and good deeds. Faith (v.22), hope (v.23), and now love — and the focus turns communal.

καὶ

and

coordinating conjunction

κατανοῶμεν

let us consider

Pres Act Subj 1 Pl · κατανοέω

hortatory subjunctive

→ present (continuous attention)

κατανοέω: 'observe carefully, fix the mind on' (κατά + νοέω); attentive mutual concern, not casual notice.

ἀλλήλους

one another

Accusative

direct object (reciprocal pronoun)

ἀλλήλων: 'one another'; the communal, reciprocal focus of the exhortation.

εἰς

for / to

preposition + accusative (purpose)

παροξυσμὸν

stirring up / provocation

Accusative

object of εἰς (purpose)

παροξυσμός: 'incitement, provocation' (from παροξύνω, 'sharpen'); usually negative ('sharp dispute'), here a positive 'spurring on' — striking usage.

ἀγάπης

of love

Genitive

objective genitive (what is provoked)

ἀγάπη: 'love'; the third virtue of the triad — self-giving love to be stirred up.

καὶ

and

coordinating conjunction

καλῶν

good

Genitive

attributive adjective

καλός: 'good, noble, fine'; deeds admirable in themselves.

ἔργων

works

Genitive

objective genitive (coordinate with ἀγάπης)

ἔργον: 'work, deed'; love's concrete expression in good works.

25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτω μᾶλλον ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

not forsaking our own assembling together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

NEGATIVE/POSITIVE EXPANSION OF V.24 **ASYNDETON** How to 'consider one another': not by abandoning the gathering (a real temptation for some) but by mutual encouragement — and with increasing urgency as the eschatological Day approaches. Community is the arena of perseverance.

μὴ

not

negative (with participle)

ἐγκαταλείποντες

forsaking

Pres Act Ptc · Nom Pl Masc · ἐγκαταλείπω
circumstantial participle (manner, negated)

→ present (habitual)

ἐγκαταλείπω: 'abandon, desert, leave in the lurch' (cf. 13:5; Mt 27:46); not deserting the congregation.

τὴν

the

Accusative
article

ἐπισυναγωγὴν

assembling together

Accusative
direct object of the participle

ἐπισυναγωγή: 'gathering together, assembly' (ἐπί + συναγωγή); the Christian meeting (also the eschatological gathering, 2 Thess 2:1).

ἑαυτῶν

of ourselves

Genitive

possessive (reflexive) genitive

ἑαυτοῦ: 'of themselves/ourselves'; their own communal gathering.

καθὼς

as

comparative conjunction

καθὼς: 'just as'; introduces the noted bad precedent.

ἔθος

habit / custom

Nominative

subject (verbless clause: 'as is the habit')

ἔθος: 'custom, habit'; the settled practice of some who absent themselves.

τισίν

of some

Dative

dat. of possession ('the habit belonging to some')

τις: 'some, certain ones'; a concrete pastoral problem in the community.

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but'; the positive alternative to forsaking.

παρακαλοῦντες

encouraging

Pres Act Ptc · Nom Pl Masc · παρακαλέω

circumstantial participle (manner, positive)

→ present (continuous)

παρακαλέω: 'exhort, encourage, comfort' (παρά + καλέω, 'call alongside'); the mutual upbuilding that gathering enables (cf. 3:13).

καὶ

and

coordinating conjunction

τοσοῦτω

by so much

Dative

dat. of degree of difference (correlative)

τοσοῦτος: 'so much'; τοσοῦτω ... ὅσω = 'by so much the more as' — a proportional construction.

μᾶλλον

more

comparative adverb

μᾶλλον: 'more, rather'; intensifies the encouragement.

ὅσω

as

Dative

dat. of degree (correlative with τοσοῦτω)

ὅσος: 'as much as'; the second member of the proportion.

βλέπετε

you see

Pres Act Indic 2 Pl · βλέπω

main verb of comparative clause

→ present (ongoing perception)

βλέπω: 'see, perceive'; they can discern the approaching Day in present signs.

ἐγγίζουσιν

drawing near

Pres Act Ptc · Acc Sg Fem · ἐγγίζω

supplementary participle (with βλέπετε)

→ futuristic/progressive present

ἐγγίζω: 'draw near, approach'; the Day is imminent — eschatological motivation for perseverance.

τὴν

the

Accusative

article

ἡμέραν

Day

Accusative

subject of the participle (acc. with βλέπετε)

ἡμέρα: 'day'; 'the Day' — the Day of the Lord, Christ's return and judgment (cf. 1 Cor 3:13).

26 Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία,

For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

WARNING: THE GRAVITY OF APOSTASY **γὰρ** The exhortation darkens into warning (γὰρ grounding the urgency of v.25). To sin willfully — deliberate, settled apostasy after knowing the truth — leaves no further sacrifice, since the one final offering has already been spurned.

Ἐκουσίως

deliberately / willfully

adverb (manner, emphatic position)

ἐκουσίως: 'willingly, deliberately'; high-handed, intentional sin (cf. Num 15:30–31, the 'sin with a high hand'), not weakness or ignorance.

γὰρ

for

explanatory/causal conjunction

ἀμαρτανόντων

sinning

Pres Act Ptc · Gen Pl Masc · ἀμαρτάνω

genitive absolute (conditional)

→ present (continual/habitual)

ἀμαρτάνω: 'sin, miss the mark'; the present marks persistent, ongoing willful sinning — a settled course, not a single lapse.

ἡμῶν

we

Genitive

subject of genitive absolute

μετὰ

after

preposition + accusative (temporal)

τὸ

the

Accusative

article (with articular infinitive)

λαβεῖν

receiving

Aor Act Inf · λαμβάνω

articular infinitive (with μετὰ, temporal)

→ constative aorist

λαμβάνω: 'receive, take'; μετὰ τὸ λαβεῖν = 'after receiving' — the sin follows full reception of the truth.

τὴν

the

Accusative

article

ἐπίγνωσιν

knowledge

Accusative

direct object of λαβεῖν

ἐπίγνωσις: 'full/precise knowledge' (ἐπί-intensive of γνώσις); not mere acquaintance but recognized truth — making the rejection culpable.

τῆς

of the

Genitive

article

ἀληθείας

truth

Genitive

objective genitive (knowledge of the truth)

ἀλήθεια: 'truth'; the gospel reality, knowingly abandoned.

οὐκέτι

no longer

adverb (negation of continuation)

οὐκέτι: 'no longer'; pointedly echoes v.18 — but where there forgiveness made offering needless, here apostasy makes it absent.

περὶ

for

preposition + genitive (idiom)

ἁμαρτιῶν

sins

Genitive

object of περὶ (idiom: 'for sins')

ἁμαρτία: 'sin'; no sacrifice περὶ ἁμαρτιῶν remains for the apostate.

ἀπολείπεται

remains / is left

Pres Pass Indic 3 Sg · ἀπολείπω

main verb

→ *stative present*

ἀπολείπω: 'leave behind, leave remaining'; no further offering is left — Christ's was the last and only one.

θυσία

a sacrifice

Nominative

subject of ἀπολείπεται

θυσία: 'sacrifice'; to reject the one sacrifice is to have none.

27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

but a certain fearful expectation of judgment, and a fury of fire that will consume the adversaries.

THE ALTERNATIVE THAT REMAINS **δέ** What does remain in place of a sacrifice: only dread expectation of judgment and a fiery zeal destined to consume God's adversaries. The apostate stands among the ὑπεναντίοι — the enemies, not the household.

<p>φοβερά fearful Nominative <i>attributive/predicate adjective (fronted)</i></p> <p>φοβερός: 'fearful, terrifying' (from φόβος); a keyword of the warning (cf. v.31; 12:21).</p>	<p>δέ but <i>adversative conjunction</i></p> <p>δέ: 'but'; sets the dread expectation against the absent sacrifice.</p>	<p>τις a certain Nominative <i>indefinite adjective (with έκδοχή)</i></p> <p>τις: 'a certain'; intensifies — 'a fearful something,' beyond easy description.</p>	<p>έκδοχή expectation Nominative <i>subject (verbless: 'there remains')</i></p> <p>έκδοχή: 'expectation, awaiting' (cognate with έκδέχομαι, v.13); here dreadful anticipation of judgment.</p>
<p>κρίσεως of judgment Genitive <i>objective genitive (expectation of judgment)</i></p> <p>κρίσις: 'judgment, condemnation'; the awaited verdict (cf. 9:27).</p>	<p>καί and <i>coordinating conjunction</i></p>	<p>πυρός of fire Genitive <i>attributive/objective genitive (with ζήλος)</i></p> <p>πῦρ: 'fire'; the consuming fire of judgment (cf. 12:29; Isa 26:11, alluded to here).</p>	<p>ζήλος zeal / fury Nominative <i>subject (coordinate)</i></p> <p>ζήλος: 'zeal, jealousy, fervor'; here the blazing 'fury' of fire — God's jealous wrath imaged as flame.</p>
<p>έσθίειν to consume / devour Pres Act Inf · έσθίω <i>complementary infinitive (with μέλλοντος)</i></p> <p>→ present (durative)</p> <p>έσθίω: 'eat, devour'; the fire 'eats up' the adversaries — vivid imagery of destruction.</p>	<p>μέλλοντος about to Pres Act Ptc · Gen Sg Neut · μέλλω <i>attributive participle (with πυρός)</i></p> <p>→ futuristic present</p> <p>μέλλω: 'be about to'; the fire is poised to consume — certain, impending judgment.</p>	<p>τούς the Accusative <i>article</i></p>	<p>ύπεναντίους adversaries Accusative <i>direct object of έσθίειν</i></p> <p>ύπεναντίος: 'opposed, adversary' (ύπό + έναντίος); God's opponents — among whom the apostate now numbers.</p>

28 ἀθετήσας τις νόμον Μωϋσέως χωρίς οίκτιρωμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·

Anyone who has set aside the law of Moses dies without mercy on the testimony of two or three witnesses.

ARGUMENT FROM THE LESSER (A FORTIORI, PREMISE) **ASYNDETON** An a fortiori (qal wahomer) argument begins: under Moses' law, rejection brought merciless death on two or three witnesses (Deut 17:6). This is the lesser case, setting up the greater in v.29.

ἀθετήσας

having set aside

Aor Act Ptc · Nom Sg Masc · ἀθετέω
substantival/conditional participle (subject)

→ *constative aorist*

ἀθετέω: 'set aside, reject, nullify' (ἀ- + τίθημι); to treat the law as void — deliberate repudiation.

τις

anyone

Nominative
subject (indefinite pronoun)

τις: 'someone, anyone'; the generic transgressor.

νόμον

law

Accusative
direct object of ἀθετήσας

νόμος: 'law'; the Mosaic law, here as covenant obligation.

Μωϋσέως

of Moses

Genitive
genitive of source/author

Μωϋσῆς: Moses; the mediator of the first covenant (cf. 3:2–5).

χωρίς

without

preposition + genitive (separation)

χωρίς: 'apart from, without'; no clemency is granted.

οἰκτιμῶν

mercy / compassion

Genitive
object of χωρίς

οἰκτιμός: 'compassion, pity'; the offender dies without any mercy.

ἐπὶ

on (the testimony of)

preposition + dative (basis/evidence)

ἐπί + dat.: 'on the basis of'; the legal evidentiary standard.

δυσὶν

two

Dative
attributive numeral (with μάρτυσιν)

δύο: 'two'; the minimum required witnesses (Deut 17:6; 19:15).

ἢ

or

disjunctive conjunction

τρισὶν

three

Dative
attributive numeral (with μάρτυσιν)

τρεις: 'three'; the corroborating testimony.

μάρτυσιν

witnesses

Dative
dat. with ἐπὶ (basis of condemnation)

μάρτυς: 'witness'; legal witnesses establishing the capital charge.

ἀποθνήσκει

dies

Pres Act Indic 3 Sg · ἀποθνήσκω
main verb

→ *gnomic present*

ἀποθνήσκω: 'die'; the gnomic present states the law's standing penalty — capital death.

29 πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἠγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;

How much worse punishment, do you think, will he deserve who has trampled the Son of God, and has regarded as common the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

ARGUMENT FROM THE LESSER TO THE GREATER (CONCLUSION) **ASYNDETON** The a fortiori conclusion: if rejecting Moses' law brought death, how much greater the punishment for spurning the Son. Three escalating crimes — trampling the Son, profaning the covenant blood, insulting the Spirit — name the full Trinitarian outrage of apostasy.

πόσῳ

how much

Dative

dat. of degree of difference (with χείρονος)

πόσος: 'how much/great'; the a fortiori 'how much more' — measuring the greater guilt.

δοκεῖτε

do you think

Pres Act Indic 2 Pl · δοκέω

main verb (parenthetical appeal)

→ present (direct appeal)

δοκέω: 'think, suppose'; a rhetorical appeal directly to the readers' judgment.

χείρονος

worse

Genitive

attributive comparative adjective (with τιμωρίας)

χείρων: 'worse' (comparative of κακός); a graver penalty than death.

ἀξιωθήσεται

will be deemed worthy of

Fut Pass Indic 3 Sg · ἀξιόω

main verb

→ predictive future

ἀξιόω: 'deem worthy, count deserving'; here ironically — 'deserve' the worse punishment.

τιμωρίας

punishment

Genitive

genitive object of ἀξιωθήσεται

τιμωρία: 'punishment, retribution' (orig. 'vindication of honor'); penal retribution for the insult to God.

ὁ

the (one)

Nominative

article (substantizes ptc.; subject)

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

direct object of καταπατήσας

υἱός: 'Son'; the Son of God himself, trampled by the apostate.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

καταπατήσας

having trampled

Aor Act Ptc · Nom Sg Masc · καταπατέω

substantival participle (first crime)

→ constative aorist

καταπατέω: 'trample underfoot' (κατά + πατέω); utter contempt — treading on the Son as worthless.

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

αἷμα

blood

Accusative

direct object of ἡγησάμενος

αἷμα: 'blood'; the covenant-ratifying blood of Christ (cf. v.19; 9:20; Ex 24:8).

τῆς

of the

Genitive

article

διαθήκης

covenant

Genitive

attributive/possessive genitive

διαθήκη: 'covenant'; the blood that inaugurated the new covenant (cf. vv.16–17).

κοινὸν

common / unclean

Accusative

predicate accusative (object complement)

κοινός: 'common, profane, ritually unclean'; to count the sacred blood as ordinary — sacrilege.

ἡγησάμενος

having regarded

Aor Mid Ptc · Nom Sg Masc · ἡγέομαι

substantival participle (second crime)

→ constative aorist

ἡγέομαι: 'consider, regard, count'; the apostate's verdict on the blood — 'merely common.'

ἐν

by

preposition + dative (means)

ὧς

which

Dative

relative pronoun (means; antecedent αἷμα)

ὧς: relative; 'by which (blood) he was sanctified.'

ἡγιάσθη

he was sanctified

Aor Pass Indic 3 Sg · ἀγιάζω

verb of relative clause

→ constative aorist

ἀγιάζω: 'sanctify, consecrate'; he had been set apart by this very blood — making the contempt the more heinous (the subject may be the apostate or, less likely, Christ).

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object of ἐνυβρίσας

πνεῦμα: 'Spirit'; the Holy Spirit (cf. v.15), here insulted.

τῆς

of

Genitive

article

χάριτος

grace

Genitive

attributive genitive (the Spirit who bestows grace)

χάρις: 'grace'; the Spirit characterized by/mediating grace (cf. Zech 12:10) — grace itself insulted.

ἐνυβρίσας

having insulted / outraged

Aor Act Ptc · Nom Sg Masc · ἐνυβρίζω

substantival participle (third crime)

→ constative aorist

ἐνυβρίζω: 'insult outrageously, treat with contempt' (ἐν + ὑβρις); the climactic crime — wanton affront to the Spirit of grace.

30 οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ πάλιν· Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.

For we know him who said, "Vengeance is mine, I will repay," and again, "The Lord will judge his people."

SCRIPTURAL GROUND FOR THE WARNING (DEUT 32) **γάρ** The warning is grounded (γάρ) in God's own character as Judge, confirmed by two lines from the Song of Moses (Deut 32:35–36). The God who claims vengeance and judges his people is the One the apostate must reckon with.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (perfect with present sense)

→ stative perfect (settled knowledge)

οἶδα: 'know' (perfect with present meaning); shared, settled knowledge of who God is.

γὰρ

for

explanatory/causal conjunction

τὸν

the (one)

Accusative

article (substantizes ptc.)

εἰπόντα

who said

Aor Act Ptc · Acc Sg Masc · λέγω

substantival participle (object of οἶδαμεν)

→ constative aorist

λέγω: 'say'; 'the One who said' — God, identified by his own words.

Ἐμοὶ

to me / mine

Dative

dat. of possession (emphatic, fronted)

ἐγώ: 'I, me'; emphatic — vengeance belongs to God alone.

ἐκδίκησις

vengeance

Nominative

subject (verbless: 'vengeance is mine')

ἐκδίκησις: 'vengeance, retribution, vindication of justice'; God's prerogative (Deut 32:35; cf. Rom 12:19).

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγώ: 'I'; emphatic — God himself will act.

ἀνταποδώσω

I will repay

Fut Act Indic 1 Sg · ἀνταποδίδωμι

main verb (within citation)

→ predictive future

ἀνταποδίδωμι: 'pay back, recompense' (ἀντί + ἀποδίδωμι); full requital — God will repay in kind.

καὶ

and

coordinating conjunction

πάλιν

again

adverb (introduces second citation)

πάλιν: 'again'; a formula linking a second proof-text (cf. 1:5; 2:13).

Κρινεῖ

will judge

Fut Act Indic 3 Sg · κρίνω

main verb (within citation)

→ predictive future

κρίνω: 'judge'; the Lord will execute judgment — here on his own covenant people, not only outsiders.

κύριος

the Lord

Nominative

subject

κύριος: 'Lord'; YHWH the Judge (Deut 32:36).

τὸν

the

Accusative

article

λαὸν

people

Accusative

direct object of κρινεῖ

λαός: 'people'; God's own people — covenant membership is no exemption from judgment.

αὐτοῦ

his

Genitive

possessive genitive

31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

It is a fearful thing to fall into the hands of the living God.

CONCLUSION OF THE WARNING **ASYNDETON** The warning's solemn climax, an aphorism: to fall under the judgment of the living God is terrifying. φοβερὸν (v.27) returns as an inclusio; the 'living' God is precisely the one who acts in real judgment.

φοβερὸν

fearful

Nominative

predicate adjective (fronted, emphatic)

φοβερός: 'fearful, dreadful'; frames the warning with v.27 — a terrifying prospect.

τὸ

the

Nominative

article (with articular infinitive)

ἐμπεσεῖν

to fall

Aor Act Inf · ἐπίπτω

articular infinitive (subject of the clause)

→ constative aorist

ἐπίπτω: 'fall into' (ἐν + πίπτω); to fall helplessly into God's grasp for judgment.

εἰς

into

preposition + accusative (direction)

χειρας

hands

Accusative

object of εις

χειρ: 'hand'; God's hands of judgment
— power to punish (cf. 2 Sam 24:14).

θεου

of God

Genitive

possessive genitive

θεός: 'God'; the Judge whose hands are
inescapable.

ζωντος

living

Pres Act Ptc · Gen Sg Masc · ζω

attributive participle

→ present (ongoing characteristic)

ζω: 'live'; 'the living God' (cf. 3:12;
9:14) — not a lifeless idol but the
active, judging God.

32 Αναμνησθεσθε δε τας προτερον ημερας, εν αις φωτισθεντες πολλην αθλησιν υπεμεινατε παθηματων,

But remember the former days, in which, after you were enlightened, you endured a hard struggle of sufferings,

ENCOURAGEMENT: APPEAL TO PAST ENDURANCE **δε** The tone turns from warning to encouragement (δε).

The author appeals to the readers' own track record: in the early days after conversion they endured a great contest of sufferings — proof they can endure again.

Αναμνησθεσθε

remember / recall

Pres Mid Impv 2 Pl · αναμνησκω

imperative (main exhortation)

→ present (continual)

αναμνησκω: 'remind, recall to mind'
(ανά + μνησκω); call the past
deliberately to memory.

δε

but

transitional/contrastive conjunction

δε: 'but, now'; turns from the warning
to warm encouragement.

τας

the

Accusative

article

προτερον

former / earlier

adverb (used adjectivally with ημερας)

πρότερον: 'earlier, formerly'; the early
days of their faith.

<p>ἡμέρας days Accusative <i>direct object of ἀναμνησκεισθε</i></p> <p>ἡμέρα: 'day'; 'the former days' — their initial period of testing.</p>	<p>ἐν in <i>preposition + dative (time)</i></p>	<p>αἷς which Dative <i>relative pronoun (temporal; antecedent ἡμέρας)</i></p>	<p>φωτισθέντες having been enlightened Aor Pass Ptc · Nom Pl Masc · φωτίζω <i>temporal/antecedent participle (after enlightenment)</i></p> <p>→ constative aorist</p> <p>φωτίζω: 'illumine, enlighten'; of conversion/baptism (cf. 6:4) — coming to the light of the gospel.</p>
<p>πολλήν much / hard Accusative <i>attributive adjective (with ἄθλησιν)</i></p> <p>πολύς: 'much, great'; the severity of the contest.</p>	<p>ἄθλησιν struggle / contest Accusative <i>direct object of ὑπεμείνατε</i></p> <p>ἄθλησις: 'contest, struggle' (athletic imagery, whence 'athlete'); the hard 'bout' of persecution endured.</p>	<p>ὑπεμείνατε you endured Aor Act Indic 2 Pl · ὑπομένω <i>main verb of relative clause</i></p> <p>→ constative aorist</p> <p>ὑπομένω: 'endure, remain under, stand firm' (ὑπό + μένω); steadfast endurance under pressure — the keyword of the section (cf. ὑπομονή, v.36).</p>	<p>παθημάτων of sufferings Genitive <i>objective/descriptive genitive (with ἄθλησιν)</i></p> <p>πάθημα: 'suffering, affliction'; the sufferings constituting the contest (cf. 2:9–10).</p>

33 τοῦτο μὲν ὄνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες·

partly by being made a public spectacle through reproaches and afflictions, and partly by becoming partners with those who were so treated.

SPECIFICATION OF THE SUFFERING (TWO WAYS) **τοῦτο μὲν ... τοῦτο δέ** The contest took two forms (τοῦτο μὲν ... τοῦτο δέ): directly, they were publicly exposed to insult and affliction; and indirectly, they stood in solidarity with others so treated. Both personal endurance and sympathetic partnership are commended.

ΤΟΥΤΟ

in this (partly)

Accusative

adverbial accusative (τούτο μὲν = 'on the one hand')

οὕτως: in the idiom τούτο μὲν ... τούτο δέ, 'partly ... partly.'

μὲν

on the one hand

particle (correlative with δέ)

μὲν: first member of the correlation.

ὀνειδισμοῖς

reproaches

Dative

dat. of means (with θεατριζόμενοι)

ὀνειδισμός: 'reproach, insult, public disgrace'; verbal abuse for the faith (cf. 11:26; 13:13).

τε

both

connective particle (τε ... καί)

τε: 'and'; τε ... καί joins reproaches and afflictions closely.

καὶ

and

coordinating conjunction

θλίψεσιν

afflictions

Dative

dat. of means

θλίψις: 'affliction, tribulation, pressure' (lit. 'crushing'); concrete hardships, not merely words.

θεατριζόμενοι

being made a spectacle

Pres Pass Ptc · Nom Pl Masc · θεατρίζω

circumstantial participle (means/manner)

→ present (during the contest)

θεατρίζω: 'expose publicly, make a spectacle of' (from θέατρον, 'theater'); held up to public shame (cf. 1 Cor 4:9).

ΤΟΥΤΟ

in this (partly)

Accusative

adverbial accusative (τούτο δέ = 'on the other hand')

οὕτως: second member of the τούτο μὲν ... τούτο δέ correlation.

δὲ

on the other hand

particle (correlative with μὲν)

δέ: completes the correlation.

κοινωνοὶ

partners / sharers

Nominative

predicate nominative (with γενηθέντες)

κοινωνός: 'partner, sharer, companion'; they made common cause with the persecuted (cf. v.34).

τῶν

of those

Genitive

article (substantizes ptc.)

οὕτως

thus / so

adverb (manner)

οὕτως: 'in this way'; 'those treated thus' — i.e. with reproach and affliction.

ἀναστρεφόμενων

being treated / living

Pres Pass Ptc · Gen Pl Masc · ἀναστρέφω
substantival participle (object of κοινωνοί)

→ present (ongoing)

ἀναστρέφω: 'conduct oneself, live'; in passive, 'those so dealt with' — fellow sufferers.

γενηθέντες

having become

Aor Pass Ptc · Nom Pl Masc · γίνομαι
circumstantial participle (means/manner)

→ constative aorist

γίνομαι: 'become'; they became partners
— chosen solidarity with the afflicted.

34 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξίν καὶ μένουσαν.

For you both showed sympathy to the prisoners and accepted with joy the plundering of your possessions, knowing that you yourselves have a better and abiding possession.

EVIDENCE OF THE PARTNERSHIP καὶ γάρ Concrete proof of their endurance and solidarity: they sympathized with prisoners and even welcomed the seizure of their goods — joyfully, because they knew of a better, lasting possession. Faith's view of an enduring reward transfigures present loss.

καὶ

indeed / both

adjunctive (καὶ γάρ = 'for indeed')

καὶ γάρ: 'for indeed, for also'; introduces confirming evidence.

γὰρ

for

explanatory conjunction

τοῖς

the

Dative

article

δεσμίοις

prisoners

Dative

dat. of object (with συνεπαθήσατε)

δέσμιος: 'prisoner, captive' (from δεσμός, 'bond'); those jailed for the faith (cf. 13:3).

συνεπαθήσατε

you sympathized

Aor Act Indic 2 Pl · συμπαθέω

main verb

→ constative aorist

συνπαθέω: 'sympathize, suffer with' (σύν + πάσχω); fellow-feeling shown to the imprisoned (cf. 4:15 of Christ).

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ἀρπαγὴν

plundering / seizure

Accusative

direct object of προσεδέξασθε

ἀρπαγή: 'seizure, plunder, robbery' (from ἀρπάζω, 'snatch'); confiscation of their property.

τῶν

of the

Genitive

article (substantizes ptc.)

ὑπαρχόντων

possessions / goods

Pres Act Ptc · Gen Pl Neut · ὑπάρχω

substantival participle (objective genitive)

→ present (ongoing)

ὑπάρχω: 'be, belong'; τὰ ὑπάρχοντα = 'belongings, property' — their material goods.

ὑμῶν

your

Genitive

possessive genitive

μετὰ

with

preposition + genitive (manner)

χαρᾶς

joy

Genitive

object of μετὰ (manner)

χαρά: 'joy'; the paradoxical gladness of those who count loss as gain (cf. Mt 5:12).

προσεδέξασθε

you accepted / welcomed

Aor Mid Indic 2 Pl · προσδέχομαι

main verb

→ constative aorist

προσδέχομαι: 'receive, welcome, accept'; they took the loss willingly, even gladly.

γινώσκοντες

knowing

Pres Act Ptc · Nom Pl Masc · γινώσκω

causal participle (ground of the joy)

→ present (ongoing awareness)

γινώσκω: 'know'; the knowledge that made joy possible — awareness of the better possession.

ἔχειν

to have

Pres Act Inf · ἔχω

infinitive in indirect discourse (with γινώσκοντες)

→ stative present

ἔχω: 'have, possess'; 'that they have' — the content of their knowledge.

ἑαυτοὺς

yourselves

Accusative

accusative subject of ἔχειν (reflexive)

ἑαυτοῦ: reflexive
'themselves/yourselves'; the subject of
the indirect statement.

κρείττονα

better

Accusative

attributive comparative adjective

κρείττων: 'better, superior'
(comparative); the signature Hebrews
word — a superior possession (cf. 7:19;
8:6).

ὑπαρξιν

possession

Accusative

direct object of ἔχειν

ὑπαρξις: 'property, possession,
substance'; a heavenly, lasting estate
replacing the plundered earthly goods.

καὶ

and

coordinating conjunction

μένουσαν

abiding / lasting

Pres Act Ptc · Acc Sg Fem · μένω

attributive participle (with ὑπαρξιν)

→ present (enduring characteristic)

μένω: 'remain, abide'; the possession
that endures (cf. 13:14) — unlike
confiscated goods.

35 μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἣτις ἔχει μεγάλην μισθαποδοσίαν.

Do not therefore cast away your boldness, which has a great reward.

EXHORTATION DRAWN FROM THE PAST οὖν The inference (οὖν) from their proven endurance: do not now throw away the very confidence that carried them — it carries a great reward. παρρησία links back to v.19; the boldness of access must not be surrendered.

μὴ

not

negative (with aorist subjunctive of prohibition)

ἀποβάλητε

cast away / throw off

Aor Act Subj 2 Pl · ἀποβάλλω

prohibitory subjunctive (μὴ + aor. subj.)

→ *ingressive aorist (prohibition)*

ἀποβάλλω: 'throw away, cast off' (ἀπό + βάλλω); do not discard your confidence as a worthless thing.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; draws the exhortation from vv.32–34.

τὴν

the

Accusative

article

παρρησίαν

boldness / confidence

Accusative

direct object of ἀποβάλητε

παρρησία: 'boldness, confidence'; resumes v.19 — confident assurance before God, not to be abandoned.

ὑμῶν

your

Genitive

possessive genitive

ἣτις

which

Nominative

qualitative relative pronoun (subject)

ὅστις: 'which (very thing)'; characterizes the confidence by its reward.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

verb of relative clause

→ *stative present*

ἔχω: 'have, hold'; the confidence carries a reward with it.

μεγάλην

great

Accusative

attributive adjective

μέγας: 'great'; the magnitude of the recompense.

μισθαποδοσίαν

reward / recompense

Accusative

direct object of ἔχει

μισθαποδοσία: 'payment of wages, recompense' (μισθός + ἀποδίδωμι); reward for faithfulness (cf. 11:26; contrast 2:2).

36 ὑπομονῆς γὰρ ἔχετε χρείαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.

For you have need of endurance, so that having done the will of God you may receive the promise.

GROUND: THE NEED OF ENDURANCE γὰρ Why not cast away confidence: endurance is exactly what they need to reach the goal. Doing God's will (the very phrase of v.7) and then patiently waiting is the path to receiving the promise — perseverance, not mere initial faith, secures the inheritance.

ὑπομονῆς

endurance

Genitive

genitive object of χρείαν ἔχετε

ὑπομονή: 'endurance, perseverance, steadfastness'; the cardinal virtue of the section (cf. ὑπεμείνατε, v.32) — patient remaining-under.

γὰρ

for

explanatory/causal conjunction

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have'; ἔχετε χρείαν = 'you have need.'

χρείαν

need

Accusative

direct object of ἔχετε

χρεία: 'need, necessity'; what they require to finish the race.

ἵνα

so that

conjunction (purpose/result)

ἵνα: 'in order that'; the goal endurance serves.

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object of ποιήσαντες

θέλημα: 'will'; deliberately echoes vv.7–10 — believers, like Christ, do God's will.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive

θεός: 'God'; whose will, done, leads to the promise.

ποιήσαντες

having done

Aor Act Ptc · Nom Pl Masc · ποιέω

antecedent temporal participle (before κομίσησθε)

→ constative aorist

ποιέω: 'do, accomplish'; doing God's will precedes receiving the promise.

κομίσησθε

you may receive

Aor Mid Subj 2 Pl · κομίζω

subjunctive (purpose, with ἵνα)

→ constative aorist

κομίζω (mid.): 'receive, obtain, carry off (for oneself)'; to receive the promised reward (cf. 11:39).

τὴν

the

Accusative

article

ἐπαγγελίαν

promise

Accusative

direct object of κομίσηθε

ἐπαγγελία: 'promise'; the promised inheritance/salvation, the goal of endurance (cf. 6:12; 11:13).

37 ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει·

For yet "a very little while, and the Coming One will come and will not delay;

SCRIPTURAL GROUND (HAB 2:3–4) **γὰρ** The need for endurance is grounded (γὰρ) in the brevity of the wait. Drawing on Isaiah 26:20 and Habakkuk 2:3, the author promises that 'the Coming One' will arrive without delay — the same Habakkuk text that anchors Romans 1:17 and Galatians 3:11.

ἔτι

yet / still

adverb (time)

ἔτι: 'yet, still'; 'yet a little while' — the remaining short interval.

γὰρ

for

explanatory/causal conjunction

μικρὸν

a little (while)

Accusative

adverbial accusative (of time)

μικρός: 'small, little'; here of time — a brief span (echoing Isa 26:20 LXX).

ὅσον

how (very)

Accusative

intensifying idiom (ὅσον ὅσον = 'very')

ὅσος: in the doubled idiom ὅσον ὅσον, 'a very little, just a tiny bit' — emphasizing extreme brevity.

ὅσον

(very) little

Accusative

intensifying idiom (repetition for emphasis)

ὅσος: the repetition intensifies — 'how very little a while.'

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐρχόμενος

coming one

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (subject)

→ futuristic present

ἔρχομαι: 'come'; ὁ ἐρχόμενος, 'the Coming One' — a messianic title (cf. Mt 11:3), here Christ at his return (the article personalizes Habakkuk's neuter 'vision').

ἥξει

will come

Fut Act Indic 3 Sg · ἦκω

main verb

→ predictive future

ἦκω: 'come, arrive'; the certain future advent.

καὶ

and

coordinating conjunction

οὐ

not

negative particle

χρονίσει

will delay / tarry

Fut Act Indic 3 Sg · χρονίζω

main verb

→ predictive future

χρονίζω: 'take time, delay, tarry' (from χρόνος); he 'will not linger' — the coming is sure and timely.

38 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him."

SCRIPTURAL GROUND (HAB 2:4) **δέ** The decisive citation of Habakkuk 2:4: the righteous lives by faith — but God takes no pleasure in the one who shrinks back. Two ways are set out — faith unto life, or apostate withdrawal — preparing the final summary of v.39 and the faith-chapter to follow.

ὁ

the

Nominative

article

δὲ

but

adversative/connective conjunction

δέ: 'but'; sets the life of faith against the delay just denied, and against shrinking back.

δικαίος

righteous one

Nominative

subject

δικαίος: 'righteous, just'; the righteous person, who lives by faith (Hab 2:4 — central to Pauline theology, Rom 1:17; Gal 3:11).

μου

my

Genitive

possessive genitive (God's righteous one)

ἐγώ: 'my'; the LXX placement makes the righteous one God's own — 'my righteous one.'

ἐκ

by / from

preposition + genitive (source/basis)

πίστεως

faith

Genitive

object of ἐκ (source/basis of life)

πίστις: 'faith, faithfulness'; the principle of true life — ἐκ πίστεως, 'by faith.'

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb

→ predictive future

ζάω: 'live'; the righteous one will have true, lasting life through faith.

καὶ

and

coordinating conjunction

ἐάν

if

conjunction (conditional, with subjunctive)

ἐάν: 'if'; introduces the contrary possibility — shrinking back.

ὑποστειλήται

he shrinks back

Aor Mid Subj 3 Sg · ὑποστέλλω

subjunctive (protasis of 3rd-class condition)

→ ingressive aorist

ὑποστέλλω: 'draw back, shrink, withdraw' (in fear or cowardice); apostate retreat — the antithesis of faith and endurance (cf. v.39).

οὐκ

not

negative particle

εὐδοκεῖ

takes pleasure

Pres Act Indic 3 Sg · εὐδοκέω

main verb (apodosis)

→ gnomic present

εὐδοκέω: 'be pleased, delight in'; God finds no delight in the deserter (the same verb as vv.6, 8, now of persons).

ἡ

the

Nominative

article

ψυχή

soul

Nominative

subject of εὐδοκεῖ

ψυχή: 'soul, self, life'; 'my soul' = God himself, a Semitic idiom for the whole self.

μου

my

Genitive

possessive genitive

ἐν

in

preposition + dative (object of pleasure)

αὐτῷ

him

Dative

object of ἐν (the one God is displeased with)

39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

CONFIDENT CONCLUSION / TRANSITION TO CH. 11 **δέ** A pastoral conclusion expressing confidence and identifying author and readers with the faithful, not the apostate. The contrast 'shrinking back unto destruction' vs. 'faith unto the soul's preservation' resolves the warning on a hopeful note and the word πίστις launches the great roll-call of faith in chapter 11.

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we'; emphatic — author and readers placed firmly among the faithful.

δὲ

but

adversative conjunction

δέ: 'but'; contrasts 'we' with the one who shrinks back (v.38).

οὐκ

not

negative particle

ἐσμὲν

we are

Pres Act Indic 1 Pl · εἰμι

main verb (copula with predicate genitive)

→ stative present

εἰμι: 'be'; 'we are (people) of ...' — a genitive of class/characteristic follows.

ὑποστολῆς

shrinking back

Genitive

predicate genitive of class/quality

ὑποστολή: 'shrinking back, timid withdrawal' (cognate with ὑποστειλῆται, v.38); the apostate disposition — not ours.

εἰς

to / unto

preposition + accusative (result/goal)

ἀπώλειαν

destruction

Accusative

object of εἰς (the end of shrinking back)

ἀπώλεια: 'destruction, ruin, perdition' (from ἀπόλλυμι, 'destroy'); the fatal outcome of apostasy.

ἀλλὰ

but

strong adversative conjunction

ἀλλὰ: 'but rather'; the positive alternative.

πίστεως

faith

Genitive

predicate genitive of class/quality

πίστις: 'faith'; the disposition that characterizes 'us' — the keyword that opens ch. 11 ('Now faith is ...').

εἰς

to / unto

preposition + accusative (result/goal)

περιποίησιν

preserving / gaining

Accusative

object of εἰς (the end of faith)

περιποίησις: 'preservation, obtaining, possession' (from περιποιέομαι, 'keep safe, acquire'); the saving of the soul, faith's outcome.

ψυχῆς

of the soul

Genitive

objective genitive (what is preserved)

ψυχή: 'soul, life'; the true self preserved unto salvation (contrast ἀπώλεια).

On the text. The Greek follows the standard critical text of Hebrews 10, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. 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. All thirty-nine verses of the conventional versification are present; none is omitted by the critical text.

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.