

# The Epistle to the Hebrews, Chapter 12

## ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΙΒ΄

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 · 12:1–3

#### Run the race, looking to Jesus

Drawing the inference (τοιγαροῦν) from the cloud of witnesses of chapter 11, the author summons the readers to strip off every weight and besetting sin and to run with endurance the race set before them (1), fixing their gaze on Jesus, the pioneer and perfecter of faith, who for the joy set before him endured the cross, despising its shame, and is seated at God's right hand (2). They are to reckon up (ἀναλογίσασθε) the One who endured such hostility from sinners, lest they grow weary and faint in soul (3).

B · 12:4–11

#### The discipline of sons

Their struggle against sin has not yet reached blood (4); and they have forgotten the exhortation of Proverbs 3:11–12 that addresses them as sons: do not make light of the Lord's discipline (5), for whom he loves he disciplines, scourging every son he receives (6). Endure for discipline (7): God deals with them as with sons — and what son is undisciplined? If they are without the shared discipline, they are illegitimate, not sons (8). We respected earthly fathers who disciplined us; how much more shall we submit to the Father of spirits and live (9)? Earthly fathers disciplined briefly as seemed good; he disciplines for our benefit, that we may share his holiness (10). All discipline seems painful, not joyful, at the time; but afterward it yields the peaceful fruit of righteousness to those trained by it (11).

C • 12:12–17

### Strengthen, pursue peace, do not fall short

Therefore (διό) straighten the drooping hands and weak knees (12) and make straight paths for the feet, lest the lame be dislocated but rather healed (13). Pursue peace with all and the holiness without which no one will see the Lord (14), watching that no one fall short of God's grace, that no bitter root spring up to defile the many (15), that no one be sexually immoral or profane like Esau, who sold his birthright for one meal (16); for afterward, wishing to inherit the blessing, he was rejected, finding no place for repentance though he sought it with tears (17).

D • 12:18–24

### Mount Sinai versus Mount Zion

They have not come to a tangible, blazing mountain of fire, darkness, gloom, and tempest (18), to a trumpet's blast and a voice of words from which the hearers begged to hear no more (19), for they could not bear the command that even a beast touching the mountain be stoned (20) — so terrifying that Moses said, 'I am trembling with fear' (21). Rather (ἀλλά) they have come to Mount Zion, the city of the living God, the heavenly Jerusalem, to myriads of angels in festal gathering (22), to the assembly of the firstborn enrolled in heaven, to God the judge of all, to the spirits of the righteous made perfect (23), and to Jesus the mediator of a new covenant and to sprinkled blood that speaks better than Abel (24).

E • 12:25–29

### Do not refuse him who speaks; a kingdom unshaken

See that you do not refuse him who speaks: if those who refused the earthly oracle did not escape, much less will we who turn from the heavenly One (25). His voice once shook the earth, but now he has promised, 'Yet once more I will shake not only the earth but also the heaven' (26). The 'yet once more' signifies the removal of what is shaken — created things — that the unshaken may remain (27). Therefore, receiving a kingdom that cannot be shaken, let us have grace by which to offer acceptable worship with reverence and awe (28), for our God is a consuming fire (29).

1 **Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχουμεν τὸν προκείμενον ἡμῖν ἀγῶνα,**

Therefore we too, since we have so great a cloud of witnesses surrounding us, laying aside every weight and the sin that so easily entangles, let us run with endurance the race set before us,

INFERENCE FROM CHAPTER 11 **Τοιγαροῦν** The strong inferential τοιγαροῦν gathers up the whole roll-call of faith (ch. 11) and draws the practical conclusion: the witnesses surround us, so we run. This opens the section's main exhortation, governed by the hortatory subjunctive τρέχουμεν.

## Τοιγαροῦν

therefore / for that very reason

*emphatic inferential conjunction (sentence-initial)*

τοιγαροῦν: a strong, triple-strength inferential particle ('so then, for that very reason'); rare and weighty, marking a major drawing-together of the foregoing argument.

## καὶ

also / too

*adjunctive/ascensive adverb (with ἡμεῖς)*

## ἡμεῖς

we

Nominative

*subject (emphatic pronoun) of τρέχωμεν*

## ΤΟΣΟΥΤΟΝ

so great

Accusative

*attributive adjective (with νέφος)*

τοσοῦτος: 'so great, so large'; quantifies the surrounding cloud — the sheer multitude of attesting saints.

## ἔχοντες

having / since we have

Pres Act Ptc · Nom Pl Masc · ἔχω

*causal adverbial participle*

→ stative present

ἔχω: 'have, hold'; here causal — because we have this surrounding cloud.

## περικείμενον

lying around / surrounding

Pres Mid Ptc · Acc Sg Neut · περικείμεται

*attributive participle (with νέφος)*

→ stative present

περικείμεται: 'lie around, encompass' (περί + κείμεται); the witnesses ring the stadium like spectators encircling the track.

## ἡμῖν

us

Dative

*dat. of reference / advantage (with περικείμενον)*

## νέφος

cloud

Accusative

*direct object of ἔχοντες*

νέφος: 'cloud, dense mass'; a classical metaphor for a vast throng (a 'cloud' of men), here the company of attesting saints.

## μαρτύρων

of witnesses

Genitive

*genitive of content/apposition (with νέφος)*

μάρτυς: 'witness'; those of ch. 11 who bore testimony to faith — and who in turn testify to us; not primarily 'martyrs' but attesters.

## ὄγκον

weight / encumbrance

Accusative

*direct object of ἀποθέμενοι (fronted)*

ὄγκον (ὄγκος): 'bulk, mass, burden'; an athletic image — excess weight or bulk a runner sheds, here whatever impedes the spiritual race.

## ἀποθέμενοι

laying aside

Aor Mid Ptc · Nom Pl Masc · ἀποτίθημι

*attendant-circumstance / means participle*

→ constative aorist

ἀποτίθημι (mid.): 'put off, lay aside' (as clothing); a common paraenetic verb for decisive renunciation (cf. Eph 4:22).

## πάντα

every

Accusative

*attributive adjective (with ὄγκον)*

πᾶς: 'every, all'; the encumbrance to be shed is comprehensive — not only sin but anything that hinders.

καὶ

and

*coordinating conjunction*

τὴν

the

Accusative

*article*

εὐπερίστατον

easily ensnaring / clinging

Accusative

*attributive adjective (with ἁμαρτίαν)*

εὐπερίστατος: a rare word (only here in the NT), 'easily surrounding/besetting' (εὐ + περι- + ἴστημι); sin that readily encircles and trips the runner.

ἁμαρτίαν

sin

Accusative

*direct object of ἀποθέμενοι (coordinate with ὄγκον)*

ἁμαρτία: 'sin'; here sin in general as the entangling adversary of perseverance.

δι'

through / with

*preposition + genitive (manner/attendant means)*

ὑπομονῆς

endurance / perseverance

Genitive

*object of διὰ (manner)*

ὑπομονή: 'patient endurance, steadfastness' (ὑπό + μένω, 'remain under'); the key virtue of the race — sustained perseverance under pressure.

τρέχωμεν

let us run

Pres Act Subj 1 Pl · τρέχω

*hortatory subjunctive (main verb)*

→ *customary/durative present*

τρέχω: 'run'; the present subjunctive frames the Christian life as an ongoing race, not a single sprint.

τὸν

the

Accusative

*article*

προκείμενον

set before / appointed

Pres Mid Ptc · Acc Sg Masc · πρόκειμαι

*attributive participle (with ἀγῶνα)*

→ *stative present*

πρόκειμαι: 'lie before, be set out'; the course is divinely laid out — the same verb recurs of the joy 'set before' Jesus in v. 2.

ἡμῖν

us / for us

Dative

*dat. of reference (with προκείμενον)*

ἀγῶνα

race / contest

Accusative

*direct object of τρέχωμεν*

ἀγών: 'contest, struggle' (the Greek athletic 'agon'); the arena image of strenuous, public competition for a prize.

2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

looking to Jesus, the pioneer and perfecter of faith, who for the joy set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

**MANNER / FOCUS OF THE RUNNING** **ASYNDETON** An adverbial participle modifying τρέχωμεν: the race is run by a fixed gaze on Jesus. He is set forth as both the supreme exemplar of faith's endurance and its goal — and his enthronement is the pattern of the reward awaiting endurance.

### ἀφορῶντες

looking away / fixing our gaze

Pres Act Ptc · Nom Pl Masc · ἀφοράω  
adverbial participle of manner (with τρέχωμεν)

→ customary/durative present

ἀφοράω: 'look away (from all else) to' (ἀπό + ὀράω); to turn the eyes from every distraction and fix them on a single object — here Jesus.

### εἰς

to / unto

preposition + accusative (direction of gaze)

### τὸν

the

Accusative  
article

### τῆς

of the

Genitive  
article (with πίστεως)

### πίστεως

of faith

Genitive

objective/qualifying genitive (with ἀρχηγὸν καὶ τελειωτὴν)

πίστις: 'faith'; the faith just illustrated in ch. 11 — Jesus is its source-leader and its consummator.

### ἀρχηγὸν

pioneer / founder-leader

Accusative

object of εἰς (with Ἰησοῦν)

ἀρχηγός: 'originator, trailblazer, captain' (cf. 2:10); one who leads the way and opens it for others to follow.

### καὶ

and

coordinating conjunction

### τελειωτὴν

perfecter / consummator

Accusative

object of εἰς (coordinate with ἀρχηγὸν)

τελειωτής: 'one who completes/perfects' (a NT hapax, from τελειόω); Jesus brings faith to its appointed goal, having run the course himself.

## Ἰησοῦν

Jesus

Accusative

object of *εἰς* (in apposition to *ἀρχηγόν/τελειωτήν*)

Ἰησοῦς: the personal name, emphatically last for climactic stress — the object of the runner's gaze.

## ὅς

who

Nominative

relative pronoun (subject of *ὑπέμεινεν*)

## ἀντί

for / in exchange for

preposition + genitive (exchange/cause)

ἀντί: 'in place of, in exchange for'; either 'in exchange for' (forgoing) or, more likely here, 'for the sake of the joy he kept in view.

## τῆς

the

Genitive

article

## προκειμένης

set before / appointed

Pres Mid Ptc · Gen Sg Fem · πρόκειται

attributive participle (with *χαρᾶς*)

→ stative present

πρόκειται: 'lie before, be set out'; deliberately echoing v. 1 — the joy set before Jesus answers the race set before us.

## αὐτῷ

him / before him

Dative

dat. of reference (with *προκειμένης*)

## χαρᾶς

joy

Genitive

object of *ἀντί*

χαρά: 'joy'; the anticipated joy of his exaltation and the redeemed, the prospect that nerved his endurance.

## ὑπέμεινεν

he endured

Aor Act Indic 3 Sg · ὑπομένω

main verb of relative clause

→ constative aorist

ὑπομένω: 'remain under, endure, bear up'; the verbal cognate of *ὑπομονή* (v. 1) — Jesus embodies the very endurance now urged on the readers.

## σταυρόν

a cross

Accusative

direct object of *ὑπέμεινεν*

σταυρός: 'cross'; the instrument of the most degrading Roman execution — the extremity of what he endured.

## αἰσχύνης

of shame / its shame

Genitive

objective genitive (with *καταφρονήσας*)

αἰσχύνη: 'shame, disgrace'; the cross's social ignominy, which he reckoned beneath contempt.

## καταφρονήσας

having despised / disregarded

Aor Act Ptc · Nom Sg Masc · καταφρονέω

attendant-circumstance / manner participle

→ constative aorist

καταφρονέω: 'look down on, disdain, think little of' (*κατά* + *φρονέω*); he treated the cross's shame as negligible in view of the joy.

## ἐν

at / in

preposition + dative (place)

δεξιᾶ

the right hand

Dative

*dat. of place (object of ἐν)*

δεξιᾶ: 'right hand/side'; the place of honor and authority, alluding to Ps 110:1 — the position of cosmic enthronement.

τε

and / moreover

*connective particle (linking the clauses)*

τε: a light connective ('and'), joining the enthronement to the endurance as its outcome.

τοῦ

of the

Genitive

*article*

θρόνου

throne

Genitive

*genitive of possession/relation (with δεξιᾶ)*

θρόνος: 'throne'; the royal seat of God's sovereignty, at whose right hand the Son is enthroned.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*possessive genitive (with θρόνου)*

θεός: God; the throne is his — the highest possible exaltation crowns the endurance.

κεκάθικεν

has sat down

Perf Act Indic 3 Sg · καθίζω

*main verb (perfect of abiding result)*

→ *intensive/consummative perfect*

καθίζω: 'sit down, be seated'; the perfect stresses the abiding present state — he sat and remains seated, his work finished (cf. 1:3; 10:12).

3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογία, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

For consider him who endured such hostility against himself from sinners, so that you may not grow weary, fainting in your souls.

GROUND / SUPPORTING EXHORTATION γὰρ γάρ grounds the call to look to Jesus: a deliberate, calculating reflection on his endurance of hostility is the antidote to spiritual fatigue. The ἵνα-clause names the danger to be averted — collapse of the soul.

## ἀναλογίσασθε

consider / reckon up

Aor Mid Impv 2 Pl · ἀναλογίζομαι

*imperative (main verb)*

→ *ingressive/constative aorist (urgent command)*

ἀναλογίζομαι: 'reckon up, weigh carefully, consider analogically' (a NT hapax); not a glance but a comparative, attentive calculation of Christ's example.

## γὰρ

for

*explanatory/causal conjunction*

## τὸν

him who / the one who

Accusative

*article (substantizes the participle)*

## τοιαύτην

such

Accusative

*attributive adjective (with ἀντιλογίαν)*

τοιοῦτος: 'such, of this kind'; pointing to the extreme degree of the opposition Jesus bore.

## ὑπομεμενηκότα

who has endured

Perf Act Ptc · Acc Sg Masc · ὑπομένω

*substantival participle (object of ἀναλογίσασθε)*

→ *intensive perfect (abiding example)*

ὑπομένω: 'endure, bear up under'; the perfect presents his endurance as a permanent, contemplable reality — a third use of this key verb (cf. vv. 1, 2).

## ὑπὸ

from / at the hands of

*preposition + genitive (agency/source)*

ὑπό: with the genitive marks the source/agent of the hostility.

## τῶν

the

Genitive

*article*

## ἁμαρτωλῶν

sinners

Genitive

*object of ὑπό (agents of the opposition)*

ἁμαρτωλός: 'sinner'; the hostile opponents of Jesus, set in contrast to his sinlessness.

## εἰς

against

*preposition + accusative (opposition/direction)*

## ἑαυτὸν

himself

Accusative

*reflexive pronoun (object of εἰς)*

## ἀντιλογίαν

hostility / contradiction

Accusative

*direct object of ὑπομεμενηκότα*

ἀντιλογία: 'gainsaying, opposition, contradiction' (ἀντί + λόγος); the sustained verbal and active hostility directed at Jesus.

## ἵνα

so that / in order that

*purpose conjunction (with subjunctive)*

μὴ

not

*negative particle (with subjunctive)*

κάμητε

you grow weary

Aor Act Subj 2 Pl · κάμνω

*subjunctive in negative purpose clause*

→ *ingressive aorist*

κάμνω: 'be weary, grow tired, faint'; the danger of exhaustion in the contest, which contemplation of Christ forestalls.

ταῖς

in the

Dative

*article*

ψυχαῖς

souls

Dative

*dat. of reference/sphere (with ἐκλύομενοι)*

ψυχή: 'soul, inner life'; the seat of the fatigue — an inward, not merely physical, exhaustion.

ὑμῶν

your

Genitive

*possessive genitive*

ἐκλύομενοι

fainting / losing heart

Pres Mid Ptc · Nom Pl Masc · ἐκλύω

*adverbial participle of manner/result (with κάμητε)*

→ *present (process)*

ἐκλύω: 'loosen, weaken, faint' (ἐκ + λύω); the picture of strength dissolving — the runner's collapse. Drawn from Prov 3:11 LXX, anticipating the next citation.

#### 4 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι,

You have not yet resisted to the point of blood in your struggle against sin,

**TRANSITION TO DISCIPLINE** **ASYNDETON** An asyndetic new movement: their endurance has not yet cost their lives, which both relativizes their suffering and opens the theme of suffering as the Father's formative discipline (vv. 5–11).

<p><b>Οὐπω</b> not yet <i>adverb of time (emphatic, sentence-initial)</i></p> <p>οὐπω: 'not yet'; signals that worse may come, and that their trial remains short of the ultimate.</p>	<p><b>μέχρις</b> to the point of / as far as <i>preposition + genitive (extent/degree)</i></p> <p>μέχρι(ς): 'until, as far as'; marks the limit not reached — the shedding of their own blood.</p>	<p><b>αἵματος</b> blood Genitive <i>object of μέχρις (degree)</i></p> <p>αἷμα: 'blood'; here the loss of life in the struggle — martyrdom, which they have not yet faced (unlike Jesus, v. 2).</p>	<p><b>ἀντικατέστητε</b> you have resisted / withstood Aor Act Indic 2 Pl · ἀντικαθίστημι <i>main verb</i></p> <p>→ <b>constative aorist</b></p> <p>ἀντικαθίστημι: 'set oneself against, resist, take a stand against' (a NT hapax); a vivid military/athletic image of standing firm against an opposing force.</p>
<p><b>πρός</b> against <i>preposition + accusative (opposition)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἁμαρτίαν</b> sin Accusative <i>object of πρὸς (the adversary)</i></p> <p>ἁμαρτία: 'sin'; personified as the opponent in the contest, perhaps with the apostatizing pressure of persecution in view.</p>	<p><b>ἀνταγωνιζόμενοι</b> struggling / contending Pres Mid Ptc · Nom Pl Masc · ἀνταγωνίζομαι <i>adverbial participle of manner (with ἀντικατέστητε)</i></p> <p>→ <b>present (ongoing struggle)</b></p> <p>ἀνταγωνίζομαι: 'struggle against, contend with' (a NT hapax; cognate of ἀγών, v. 1); sustains the athletic-combat metaphor of the race.</p>

5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται· Ὑἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·

and you have forgotten the exhortation which addresses you as sons: "My son, do not make light of the Lord's discipline, nor lose heart when reproved by him;"

CHARGE OF FORGETFULNESS + SCRIPTURE PROOF **καὶ** καί continues the indictment: their faintheartedness shows they have forgotten Proverbs 3:11–12, which the author quotes (vv. 5b–6) as God's word addressed to them now 'as sons.' The citation reframes their suffering as fatherly παιδεία.

καὶ

and

*coordinating conjunction*

ἐκλέλησθε

you have forgotten

Perf Mid Indic 2 Pl • ἐκλανθάνομαι

*main verb (perfect of state)*

→ *intensive perfect (settled forgetfulness)*

ἐκλανθάνομαι: 'forget utterly' (ἐκ-intensive of λανθάνομαι); the perfect marks a lapse of memory still in effect — they have lost sight of a known truth.

τῆς

the

Genitive

*article*

παρακλήσεως

exhortation / encouragement

Genitive

*genitive object of ἐκλέλησθε (verb of forgetting)*

πράκλις: 'exhortation, encouragement, comfort' (παρά + καλέω); the Scriptural appeal that both admonishes and consoles.

ἣτις

which

Nominative

*relative pronoun (subject of διαλέγεται)*

ὅστις: the qualitative relative, 'which (being of such a kind)'; introduces the exhortation's manner of address.

ὕμιν

you / to you

Dative

*dat. of address (with διαλέγεται)*

ὡς

as

*comparative particle (manner)*

υἱοῖς

sons

Dative

*dat. (apposition to ὑμῖν; capacity)*

υἱός: 'son'; the keyword of the section — Scripture addresses them in the relationship that makes discipline a mark of legitimacy, not rejection.

διαλέγεται

speaks / reasons

Pres Mid Indic 3 Sg • διαλέγομαι

*main verb of relative clause*

→ *gnomic/customary present*

διαλέγομαι: 'converse, discourse, address'; Scripture is treated as a living voice still speaking to the readers.

Υἱέ

son

Vocative

*vocative of address (citation begins)*

υἱός (voc. υἱέ): the tender direct address opening the Proverbs citation — God speaks as a father to a son.

μου

my

Genitive

*possessive genitive (with Υἱέ)*

μὴ

do not

*negative particle (with imperative)*

## ὀλιγώρει

make light of / despise

Pres Act Impv 2 Sg · ὀλιγωρέω

*prohibition (present imperative)*

→ present imperative (general prohibition)

ὀλιγωρέω: 'esteem lightly, treat with little regard' (ὀλίγος + ὥρα, 'care'); the first wrong response to discipline — contempt.

## παιδείας

discipline / training

Genitive

*genitive object of ὀλιγώρει*

παιδεία: 'upbringing, training, discipline' (from παῖς, 'child'); the formative education of a child, including correction — the governing concept of vv. 5–11.

## κυρίου

of the Lord

Genitive

*subjective/possessive genitive (with παιδείας)*

κύριος: 'Lord'; the disciplining agent is the covenant Lord himself.

## μηδὲ

nor

*negative coordinating conjunction*

## ἐκλύου

lose heart / faint

Pres Mid Impv 2 Sg · ἐκλύω

*prohibition (present imperative)*

→ present imperative (general prohibition)

ἐκλύω: 'grow faint, lose heart' (cf. v. 3); the opposite error — collapse under correction rather than contempt of it.

## ὑπ'

by

*preposition + genitive (agency)*

## αὐτοῦ

him

Genitive

*object of ὑπό (agent)*

## ἐλεγχόμενος

being reproved / corrected

Pres Pass Ptc · Nom Sg Masc · ἐλέγχω

*adverbial participle of time/cause (with ἐκλύου)*

→ present passive (concurrent)

ἐλέγχω: 'expose, reprove, correct'; the rebuke that accompanies discipline, to be received without despair.

## 6 ὄν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὄν παραδέχεται.

for whom the Lord loves he disciplines, and he scourges every son whom he receives.

GROUND OF THE EXHORTATION (CITATION CONTINUED) **γὰρ** The γὰρ-clause (still Prov 3:12 LXX) grounds the prohibition: discipline is the proof of love and sonship, not its negation. The two parallel verbs (παιδεύει / μαστιγοῖ) intensify from training to scourging.

**ὄν**

whom

Accusative

relative pronoun (object of ἀγαπᾶ, fronted)

**γὰρ**

for

explanatory/causal conjunction

**ἀγαπᾶ**

loves

Pres Act Indic 3 Sg · ἀγαπάω

verb of relative clause

→ gnostic present

ἀγαπάω: 'love'; the divine love that motivates discipline — a timeless principle of the father-son bond.

**κύριος**

the Lord

Nominative

subject

κύριος: 'Lord'; the loving disciplinarian.

**παιδεύει**

disciplines / trains

Pres Act Indic 3 Sg · παιδεύω

main verb

→ gnostic present

παιδεύω: 'train, instruct, discipline' (cognate of παιδεία); the verb of formative correction governing the whole paragraph.

**μαστιγοῖ**

scourges / flogs

Pres Act Indic 3 Sg · μαστιγώω

main verb (parallel clause)

→ gnostic present

μαστιγώω: 'whip, scourge' (from μάστιξ, 'whip'); a strong, even harsh image intensifying παιδεύει — discipline can be severe.

**δὲ**

and / moreover

continuative/developmental conjunction

**πάντα**

every

Accusative

attributive adjective (with υἱὸν)

πᾶς: 'every'; no son is exempt — discipline is universal among the received.

**υἱὸν**

son

Accusative

direct object of μαστιγοῖ

υἱός: 'son'; again the relational keyword — scourging falls precisely on sons.

**ὄν**

whom

Accusative

relative pronoun (object of παραδέχεται)

**παραδέχεται**

he receives / acknowledges

Pres Mid Indic 3 Sg · παραδέχομαι

verb of relative clause

→ gnostic present

παραδέχομαι: 'receive, accept, welcome' (παρά + δέχομαι); to acknowledge as one's own — sonship and discipline go together.

## 7 εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

It is for discipline that you endure; God is dealing with you as with sons. For what son is there whom a father does not discipline?

APPLICATION OF THE CITATION **ASYNDETON** The author applies Proverbs to their situation: their endurance is itself God's fatherly παιδεία, proof that he treats them as sons. The rhetorical question (τίς γάρ...) makes the point self-evident from universal experience.

εἰς

for / unto

*preposition + accusative (purpose/goal)*

παιδείαν

discipline

Accusative

*object of εἰς (purpose, fronted for emphasis)*

παιδεία: 'discipline, training'; the purpose toward which their endurance is directed — God's formative end.

ὑπομένετε

you endure

Pres Act Indic 2 Pl · ὑπομένω

*main verb (or imperative; indicative read here)*

→ customary present

ὑπομένω: 'endure, persevere' (cf. vv. 1–3); their very endurance is the locus of God's training. (Some read as imperative, 'endure for discipline.')

ὡς

as

*comparative particle (manner)*

υἱοῖς

sons

Dative

*dat. (apposition to ὑμῖν; capacity)*

υἱός: 'son'; God's manner of dealing presupposes the filial relationship.

ὑμῖν

you / with you

Dative

*dat. with προσφέρεται (object of God's dealing)*

προσφέρεται

deals / behaves

Pres Mid Indic 3 Sg · προσφέρω

*main verb (middle: 'conduct oneself toward')*

→ customary present

προσφέρω (mid.): 'bring oneself to, deal with, behave toward'; an idiomatic middle — God conducts himself toward them as a father toward sons.

ὁ

the

Nominative

*article*

<p><b>θεός</b> God Nominative <i>subject</i></p> <p>θεός: God; the subject and the disciplining Father.</p>	<p><b>τίς</b> what / who Nominative <i>interrogative pronoun (subject of the question)</i></p> <p>τίς: 'who? what?'; the rhetorical interrogative expecting the answer 'none.'</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>υἱός</b> son Nominative <i>predicate/subject of the rhetorical question</i></p> <p>υἱός: 'son'; every genuine son is, by definition, disciplined.</p>
<p><b>ὃν</b> whom Accusative <i>relative pronoun (object of παιδεύει)</i></p>	<p><b>οὐ</b> not <i>negative particle</i></p>	<p><b>παιδεύει</b> disciplines Pres Act Indic 3 Sg · παιδεύω <i>verb of relative clause</i></p> <p>→ <i>gnomic present</i></p> <p>παιδεύω: 'discipline, train'; the universal practice of fatherhood, here applied to God.</p>	<p><b>πατήρ</b> a father Nominative <i>subject of παιδεύει</i></p> <p>πατήρ: 'father'; the human analogy grounding the argument about God's fatherhood.</p>

## 8 εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγονάσιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

ARGUMENT FROM THE CONTRARY **δὲ** δέ turns the point to the reverse: the absence of discipline would prove not divine favor but illegitimacy. A first-class condition ('if — as is not the case') drives home that discipline is the very badge of true sonship.

εἰ

if

*conditional conjunction (protasis)*

εἰ: 'if'; introduces a first-class condition assumed for the argument.

δὲ

but

*adversative/developmental conjunction*

χωρίς

without / apart from

*improper preposition + genitive (separation)*

χωρίς: 'apart from, without'; states the hypothetical lack of discipline.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

*main verb of protasis (copula)*

→ stative present

εἰμί: 'to be'; the verb of the condition.

παιδείας

discipline

Genitive

*object of χωρίς (separation)*

παιδεία: 'discipline'; the formative correction here hypothetically absent.

ἧς

of which

Genitive

*relative pronoun (genitive with μέτοχοι)*

μέτοχοι

partakers / sharers

Nominative

*predicate nominative (with γεγόνασιν)*

μέτοχος: 'partner, sharer' (μετά + ἔχω); a Hebrews keyword (cf. 3:1, 14) — all true sons share in the common experience of discipline.

γεγόνασιν

have become

Perf Act Indic 3 Pl · γίνομαι

*verb of relative clause (perfect of state)*

→ consummative perfect

γίνομαι: 'become, come to be'; the perfect marks the abiding fact that all sons have, without exception, become sharers in discipline.

πάντες

all

Nominative

*subject of γεγόνασιν (substantival)*

πᾶς: 'all'; universal scope — every legitimate son partakes.

ἄρα

then / consequently

*inferential particle (apodosis)*

ἄρα: 'then, consequently'; draws the conclusion of the condition.

νόθοι

illegitimate / bastards

Nominative

*predicate nominative (with ἐστε)*

νόθος: 'illegitimate child, bastard' (a NT hapax); those outside the legitimate family — having no claim to the father's formative care or inheritance.

καὶ

and

*coordinating conjunction*

οὐχ

not

*negative particle (with υἱοί)*

υἱοί

sons

Nominative

*predicate nominative (negated)*

υἱός: 'son'; the contrast — true sons, not illegitimate ones, are disciplined.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

*main verb of apodosis (copula)*

→ stative present

9 εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

Furthermore, we had the fathers of our flesh as disciplinarians and we respected them; shall we not much more be subject to the Father of spirits and live?

ARGUMENT FROM LESSER TO GREATER (A FORTIORI) **εἶτα** εἶτα ('furthermore') advances the argument by a qal-wāhomer: if we submitted to flawed earthly fathers' discipline, how much more should we submit to the Father of spirits — and the reward is nothing less than life.

**εἶτα**

furthermore / then again

*adverb (continuative/sequential)*

εἶτα: 'then, next, furthermore'; introduces a further consideration in the argument.

**τοὺς**

the

Accusative

*article (with πατέρας)*

**μὲν**

on the one hand

*particle (correlative with implied δέ)*

μὲν: 'on the one hand'; sets the earthly fathers over against the heavenly Father of the rhetorical question.

**τῆς**

of the

Genitive

*article*

**σαρκὸς**

flesh

Genitive

*attributive genitive (with πατέρας)*

σάρξ: 'flesh'; here merely the sphere of natural, bodily descent — 'our physical fathers,' contrasted with the Father of spirits.

**ἡμῶν**

our

Genitive

*possessive genitive*

**πατέρας**

fathers

Accusative

*direct object of εἶχομεν*

πατήρ: 'father'; the human parents whose discipline we accepted.

**εἶχομεν**

we had / used to have

Impf Act Indic 1 Pl · ἔχω

*main verb*

→ customary imperfect (past habit)

ἔχω: 'have'; the imperfect looks back on the habitual experience of childhood under fathers.

## παιδευτὰς

as disciplinarians

Accusative

*double accusative (object complement of εἶχομεν)*

παιδευτής: 'instructor, disciplinarian' (cognate of παιδεύω); one who trains and corrects.

## καὶ

and

*coordinating conjunction*

## ἐνετρεπόμεθα

we respected / revered them

Impf Mid Indic 1 Pl · ἐντρέπω

*main verb (parallel)*

→ *customary imperfect*

ἐντρέπω (mid./pass.): 'feel respect/shame before, regard with reverence'; we gave our earthly fathers deference even in their imperfection.

## οὐ

not

*negative particle (expecting 'yes' answer)*

οὐ: in a question expecting an affirmative answer — 'shall we not surely...?'

## πολύ

much

*adverbial accusative (with μάλλον)*

πολύ: 'much'; intensifies the a fortiori — 'much more.'

## μᾶλλον

more / rather

*comparative adverb*

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

## ὑποταγησόμεθα

shall we be subject

Fut Pass Indic 1 Pl · ὑποτάσσω

*main verb of rhetorical question*

→ *predictive/deliberative future*

ὑποτάσσω (pass.): 'submit, be subject to' (a military 'arrange under'); the fitting response to the Father's discipline.

## τῷ

to the

Dative

*article (with πατρι)*

## πατρὶ

Father

Dative

*dat. of the one submitted to (with ὑποταγησόμεθα)*

πατήρ: 'Father'; God as the supreme Father, in contrast to fathers 'of the flesh.'

## τῶν

of

Genitive

*article*

## πνευμάτων

spirits

Genitive

*genitive of relationship (with πατρι)*

πνεῦμα: 'spirit'; 'Father of spirits' designates God as the source of our spiritual being — contrasted with mere physical fatherhood (cf. Num 16:22).

## καὶ

and

*coordinating conjunction (result)*

## ζήσομεν

we shall live

Fut Act Indic 1 Pl · ζάω

*main verb (result of submission)*

→ predictive future

ζάω: 'live'; submission to the Father issues in true, eschatological life — the goal of his discipline.

10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

For they disciplined us for a few days as seemed best to them, but he for our benefit, that we may share his holiness.

GROUND: SUPERIORITY OF DIVINE DISCIPLINE γὰρ explains why divine discipline so far surpasses the human: earthly fathers acted for a short time and by their own fallible judgment; God acts unerringly for our true profit, the end being participation in his own holiness.

### οἱ

they / the (fathers)

Nominative

article (substantival, = the earthly fathers)

### μὲν

on the one hand

particle (correlative with δέ)

μὲν: balances the earthly fathers (οἱ μὲν) against God (ὁ δέ).

### γὰρ

for

explanatory conjunction

### πρὸς

for

preposition + accusative (duration)

πρὸς: with the accusative of time, 'for (the span of).'

## ὀλίγας

a few

Accusative

*attributive adjective (with ἡμέρας)*

ὀλίγος: 'few, little'; the brevity of childhood discipline — limited to a short season.

## ἡμέρας

days

Accusative

*accusative of duration (object of πρόσ)*

ἡμέρα: 'day'; 'a few days' = the brief years of upbringing.

## κατὰ

according to

*preposition + accusative (standard)*

## τὸ

the

Accusative

*article (substantizes the participle)*

## δοκοῦν

what seemed (best)

Pres Act Ptc · Acc Sg Neut · δοκέω

*substantival participle (object of κατὰ)*

→ stative present

δοκέω: 'seem, think best'; the fathers disciplined by their own (fallible) judgment — 'as it seemed good to them.'

## αὐτοῖς

to them

Dative

*dat. of reference (with δοκοῦν)*

## ἐπαίδευον

they disciplined

Impf Act Indic 3 Pl · παιδεύω

*main verb*

→ customary imperfect

παιδεύω: 'discipline, train'; the imperfect of habitual past practice.

## ὁ

he / the (one)

Nominative

*article (substantival, = God)*

## δὲ

but

*adversative conjunction (answering μὲν)*

## ἐπὶ

for / with a view to

*preposition + accusative (purpose/goal)*

ἐπί: with the accusative here marking goal/purpose — 'for (the sake of).'

## τὸ

the

Accusative

*article (substantizes the participle)*

## συμφέρον

what is profitable / our benefit

Pres Act Ptc · Acc Sg Neut · συμφέρω

*substantival participle (object of ἐπὶ)*

→ stative present

συμφέρω: 'be advantageous, profit' (συν + φέρω); God disciplines unerringly for our genuine good.

εἰς

so as / unto

*preposition + accusative (purpose, with articular infinitive)*

τὸ

the

Accusative

*article (with the infinitive)*

μεταλαβεῖν

to share / partake of

Aor Act Inf · μεταλαμβάνω

*articular infinitive of purpose (with εἰς)*

→ constative aorist

μεταλαμβάνω: 'partake of, share in' (μετά + λαμβάνω); the goal of divine discipline — participation in God's own holiness.

τῆς

of the

Genitive

*article*

ἀγιότητος

holiness

Genitive

*partitive genitive (object of μεταλαβεῖν)*

ἀγιότης: 'holiness' (a rare word; cf. 2 Cor 1:12); God's own moral purity, in which his disciplined sons are made to share — anticipating ἀγιασμόν in v. 14.

αὐτοῦ

his

Genitive

*possessive genitive (with ἀγιότητος)*

11 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

Now all discipline for the present seems not to be joyful but painful; yet afterward it yields the peaceful fruit of righteousness to those who have been trained by it.

CONCESSION AND RESOLUTION δὲ δέ rounds off the paragraph with a balanced μὲν...δέ: discipline is painful 'for the present,' but 'afterward' it yields the peaceful harvest of righteousness — but only to those trained by it. The temporal contrast answers the readers' present distress with future fruit.

## πᾶσα

all / every

Nominative

*attributive adjective (with παιδεία)*

πᾶς: 'all, every'; the generalization covers discipline as such.

## δὲ

now / but

*developmental/transitional conjunction*

## παιδεία

discipline

Nominative

*subject*

παιδεία: 'discipline, training'; the section's keyword, summed up.

## πρὸς

for

*preposition + accusative (with reference to time)*

πρὸς: with the accusative, 'with respect to, for' a period.

## μὲν

on the one hand

*particle (correlative with ὅστερον δέ)*

μὲν: balances 'for the present' against 'afterward.'

## τὸ

the

Accusative

*article (substantizes the participle)*

## παρὸν

present (time)

Pres Act Ptc · Acc Sg Neut · πάρεμι

*substantival participle (object of πρὸς)*

→ stative present

πάρεμι: 'be present, be at hand' (παρά + εἶμι); τὸ παρὸν = 'the present time,' the moment of undergoing discipline.

## οὐ

not

*negative particle (with εἶναι)*

## δοκεῖ

seems

Pres Act Indic 3 Sg · δοκέω

*main verb*

→ gnomic present

δοκέω: 'seem, appear'; discipline's appearance at the time, not its reality.

## χαρᾶς

of joy / joyful

Genitive

*predicate/descriptive genitive (with εἶναι)*

χαρά: 'joy'; a genitive of quality — 'a thing of joy.'

## εἶναι

to be

Pres Act Inf · εἶμι

*complementary infinitive (with δοκεῖ)*

→ stative present

εἶμι: 'to be'; completes 'seems to be.'

## ἀλλὰ

but

*strong adversative conjunction*

ἀλλά: 'but, rather'; the sharp contrast — not joy but pain.

## λύτης

of grief / painful

Genitive

*predicate/descriptive genitive (with εἶναι)*

λύπη: 'grief, sorrow, pain'; the present sensation of discipline.

## ὅστερον

afterward / later

*adverb of time (answering πρὸς τὸ παρὸν)*

ὅστερον: 'later, afterward'; the turning point — discipline's eventual yield.

## δὲ

but / yet

*adversative conjunction (answering μὲν)*

## καρπὸν

fruit / harvest

Accusative

*direct object of ἀποδίδωσιν*

καρπός: 'fruit'; the agricultural metaphor for the beneficial outcome of discipline.

## εἰρηνικὸν

peaceful / peaceable

Accusative

*attributive adjective (with καρπὸν)*

εἰρηνικός: 'peaceful' (from εἰρήνη); the fruit is marked by peace — the opposite of the present pain.

## τοῖς

to those

Dative

*article (substantizes the participle)*

## δι'

by / through

*preposition + genitive (means)*

## αὐτῆς

it / by it

Genitive

*object of διὰ (= τῆς παιδείας)*

## γεγυμνασμένοις

having been trained

Perf Pass Ptc · Dat Pl Masc · γυμνάζω

*substantival participle (indirect object)*

→ *intensive perfect (trained state)*

γυμνάζω: 'train, exercise (as in a gymnasium)'; the athletic image returns — discipline that trains like rigorous exercise. The perfect marks the resulting trained condition.

## ἀποδίδωσιν

yields / gives back

Pres Act Indic 3 Sg · ἀποδίδωμι

*main verb*

→ *gnomic present*

ἀποδίδωμι: 'give back, render, pay' (ἀπό + δίδωμι); discipline 'pays out' its return — the harvest of righteousness.

## δικαιοσύνης

of righteousness

Genitive

*genitive of content/apposition (with καρπὸν)*

δικαιοσύνη: 'righteousness'; the fruit consists in righteousness — right standing and right living wrought through trial.

## 12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

Therefore strengthen the drooping hands and the weakened knees,

**INFERENCE: EXHORTATION TO RENEWED VIGOR** **Διὸ** διό draws the practical conclusion from the discipline argument and opens a new hortatory section. Echoing Isaiah 35:3, it summons the weary to brace themselves for the road ahead — the language of revived strength after exhaustion.

Διὸ

therefore

*inferential conjunction (sentence-initial)*

διό: 'therefore, wherefore' (δι' ὄ); draws a conclusion and launches the exhortation of vv. 12–13.

τὰς

the

Accusative

*article (with χεῖρας)*

παρειμένας

drooping / slackened

Perf Pass Ptc · Acc Pl Fem · παρήμι

*attributive participle (with χεῖρας)*

→ *intensive perfect (settled slackness)*

παρήμι: 'let drop, relax, weaken' (παρά + ἴημι); hands hanging limp from fatigue (Isa 35:3 LXX).

χεῖρας

hands

Accusative

*direct object of ἀνορθώσατε*

χείρ: 'hand'; symbol of capacity to work and fight, here enfeebled.

καὶ

and

*coordinating conjunction*

τὰ

the

Accusative

*article (with γόνατα)*

παραλελυμένα

weakened / paralyzed

Perf Pass Ptc · Acc Pl Neut · παραλύω

*attributive participle (with γόνατα)*

→ *intensive perfect (settled weakness)*

παραλύω: 'loosen, disable, paralyze' (παρά + λύω; cf. 'paralytic'); knees gone weak and buckling.

γόνατα

knees

Accusative

*direct object of ἀνορθώσατε (coordinate with χεῖρας)*

γόνυ: 'knee'; the runner's failing knees (cf. the race, v. 1).

ἀνορθώσατε

set straight / strengthen

Aor Act Impv 2 Pl · ἀνορθόω

*imperative (main verb)*

→ *constative/ingressive aorist (urgent command)*

ἀνορθόω: 'set upright again, restore, strengthen' (ἀνά + ὀρθόω); brace what has sagged — a call to renewed resolve.

# 13 καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.

and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed.

CONTINUED EXHORTATION + PURPOSE **καὶ** A second imperative (Prov 4:26 LXX) extends the image: clear, level paths so the weak in the community are not dislocated but restored. The concern reaches beyond the self to the vulnerable 'lame' member.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>τροχιάς</b> paths / tracks Accusative <i>direct object of ποιεῖτε</i></p> <p>τροχιά: 'wheel-track, path, course' (from τροχός, 'wheel'; a NT hapax); the worn track of a road — make it level and straight.</p>	<p><b>ὀρθὰς</b> straight / level Accusative <i>attributive adjective (with τροχιάς)</i></p> <p>ὀρθός: 'straight, upright, level'; paths without obstacle or crookedness — easy going for weak feet.</p>	<p><b>ποιεῖτε</b> make Pres Act Impv 2 Pl · ποιέω <i>imperative (main verb)</i></p> <p>→ present imperative (ongoing duty)</p> <p>ποιέω: 'make, do'; the present imperative urges a continuing practice.</p>
<p><b>τοῖς</b> for the Dative <i>article (with ποσὶν)</i></p>	<p><b>ποσὶν</b> feet Dative <i>dat. of advantage (with ποιεῖτε)</i></p> <p>πούς: 'foot'; the feet that must traverse the race-course safely.</p>	<p><b>ὑμῶν</b> your Genitive <i>possessive genitive</i></p>	<p><b>ἵνα</b> so that <i>purpose conjunction (with subjunctive)</i></p>
<p><b>μὴ</b> not <i>negative particle (with subjunctive)</i></p>	<p><b>τὸ</b> what is / the Nominative <i>article (substantizes the adjective)</i></p>	<p><b>χωλὸν</b> lame Nominative <i>substantival adjective (subject of ἐκτραπῆ)</i></p> <p>χωλός: 'lame, halt'; 'the lame (part/member)' — figuratively the weak or wavering believer in danger of being thrown off the way.</p>	<p><b>ἐκτραπῆ</b> be put out of joint / turned aside Aor Pass Subj 3 Sg · ἐκτρέπω <i>subjunctive in negative purpose clause</i></p> <p>→ ingressive aorist</p> <p>ἐκτρέπω: 'turn aside, dislocate' (ἐκ + τρέπω); either 'be turned off the path' or, medically, 'be dislocated' — a lame limb wrenched out of joint.</p>

ἰαθῆ

be healed

Aor Pass Subj 3 Sg · ἰάομαι

*subjunctive (positive alternative)*

→ *ingressive aorist*

ἰάομαι: 'heal, cure'; the hoped-for opposite outcome — restoration rather than injury.

δὲ

but

*adversative conjunction*

μᾶλλον

rather

*comparative adverb*

μᾶλλον: 'rather, instead'; sets healing over against dislocation as the intended end.

## 14 Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

Pursue peace with all, and the holiness without which no one will see the Lord,

**NEW STRING OF IMPERATIVES** **ASYNDETON** Asyndeton marks a fresh, weighty command opening the warnings of vv. 14–17. The double object — peace and holiness — sets the relational and the consecrated life as joint, non-negotiable pursuits, the latter sanctioned by the solemn warning that without it no one sees the Lord.

Εἰρήνην

peace

Accusative

*direct object of διώκετε (fronted, emphatic)*

εἰρήνη: 'peace'; harmony with others — the communal counterpart of the personal pursuit of holiness.

διώκετε

pursue

Pres Act Impv 2 Pl · διώκω

*imperative (main verb)*

→ *present imperative (continual pursuit)*

διώκω: 'pursue, chase after, press toward'; an energetic verb — peace and holiness are to be actively hunted, not passively awaited.

μετὰ

with

*preposition + genitive (association)*

πάντων

all

Genitive

*object of μετὰ (substantival)*

πᾶς: 'all'; the scope of the peace to be pursued — with everyone.

καὶ

and

*coordinating conjunction*

τὸν

the

Accusative

*article (with ἁγιασμόν)*

ἁγιασμόν

holiness / sanctification

Accusative

*direct object of διώκετε (second object)*

ἁγιασμός: 'holiness, sanctification' (from ἀγιάζω); the consecrated life set apart for God — picking up ἀγιότης (v. 10).

οὗ

which

Genitive

*relative pronoun (genitive with χωρίς)*

χωρίς

without

*improper preposition + genitive (separation)*

χωρίς: 'apart from, without'; the indispensability of holiness for the beatific vision.

οὐδείς

no one

Nominative

*subject of ὄψεται*

οὐδείς: 'no one'; the absolute negation — without holiness, vision of the Lord is impossible.

ὄψεται

will see

Fut Mid Indic 3 Sg · ὀράω

*main verb of relative clause*

→ *predictive future*

ὀράω: 'see'; here the eschatological seeing of God (cf. Matt 5:8) — the goal that holiness conditions.

τὸν

the

Accusative

*article (with κύριον)*

κύριον

Lord

Accusative

*direct object of ὄψεται*

κύριος: 'Lord'; the object of the longed-for vision, reserved for the holy.

15 ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μή τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ δι' αὐτῆς μιανθῶσιν οἱ πολλοί,

watching carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and through it the many be defiled;

MANNER OF THE PURSUIT (COMMUNAL VIGILANCE) ASYNDETON An adverbial participle (ἐπισκοποῦντες) qualifying the imperatives of v. 14: the pursuit of peace and holiness entails mutual oversight. Two parallel μή-clauses name the dangers — apostasy ('falling short of grace') and a contaminating 'root of bitterness' (Deut 29:18 LXX) that can defile the whole body.

### ἐπισκοποῦντες

watching over / overseeing

Pres Act Ptc · Nom Pl Masc · ἐπισκοπέω  
adverbial participle of manner (with διώκετε)

→ present (ongoing vigilance)

ἐπισκοπέω: 'look upon, oversee, take care' (ἐπί + σκοπέω; cf. ἐπίσκοπος, 'overseer'); mutual pastoral watchfulness within the community.

### μή

lest

negative particle (introducing apprehension clause)

μή: here 'lest,' introducing the danger to be guarded against.

### τις

anyone

Nominative

subject of ὑστερῶν (indefinite pronoun)

τις: 'someone, anyone'; the individual at risk.

### ὑστερῶν

falling short / lacking

Pres Act Ptc · Nom Sg Masc · ὑστερέω

predicate participle (with implied ᾗ, 'be falling short')

→ present (process)

ὑστερέω: 'come short, fail to reach, be lacking' (cf. 4:1); to drift away from and miss God's grace — the language of apostasy.

### ἀπὸ

from

preposition + genitive (separation)

### τῆς

the

Genitive

article

### χάριτος

grace

Genitive

object of ἀπὸ (that fallen short of)

χάρις: 'grace'; God's saving favor, from which one may tragically fall short.

### τοῦ

of

Genitive

article

θεοῦ

God

Genitive

*possessive/source genitive (with χάριτος)*

μή

lest

*negative particle (second apprehension clause)*

τις

any

Nominative

*indefinite adjective (with ρίζα)*

τις: 'any'; an indefinite, lurking danger.

ρίζα

root

Nominative

*subject of ἐνοχλῆ*

ρίζα: 'root'; from Deut 29:18 LXX — a bitter, poisonous root, a metaphor for an apostate or corrupting influence.

πικρίας

of bitterness

Genitive

*genitive of quality/content (with ρίζα)*

πικρία: 'bitterness'; the root's poisonous nature — embittered rebellion against God that spreads.

ἄνω

up / upward

*adverb of direction (with φύουσα)*

ἄνω: 'up, upward'; the root sprouting up into visible, harmful growth.

φύουσα

springing up / sprouting

Pres Act Ptc · Nom Sg Fem · φύω

*attributive participle (with ρίζα)*

→ present (process)

φύω: 'grow, spring up, produce'; the germination of the bitter root into open trouble.

ἐνοχλῆ

cause trouble / annoy

Pres Act Subj 3 Sg · ἐνοχλέω

*subjunctive in apprehension clause*

→ present (ongoing)

ἐνοχλέω: 'trouble, harass, cause disturbance' (ἐν + ὄχλος, 'crowd/throng'); the disruptive effect of the bitter root on the community.

καὶ

and

*coordinating conjunction*

δι'

through / by

*preposition + genitive (means)*

αὐτῆς

it / it

Genitive

*object of διὰ (= the root)*

μιαθῶσιν

be defiled / polluted

Aor Pass Subj 3 Pl · μιάινω

*subjunctive (coordinate result)*

→ ingressive aorist

μιάινω: 'stain, defile, pollute'; the contagion of corruption spreading to the whole — the opposite of the holiness just commanded.

οἱ

the

Nominative

article (with πολλοί)

πολλοί

many

Nominative

subject of μιανθῶσιν (substantival)

πολύς: 'many'; the wider community endangered by one corrupting root.

16 μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.

lest there be any sexually immoral or profane person like Esau, who for a single meal sold his own birthright.

THIRD DANGER (CONTINUED APPREHENSION) ASYNDETON A third μή-clause names sexual immorality and profanity, embodied in Esau, who despised his birthright for one meal. Esau becomes the cautionary type of the apostate who trades the eternal inheritance for a momentary appetite.

μή

lest

negative particle (third apprehension clause)

τις

any

Nominative

indefinite pronoun (subject)

τις: 'anyone'; the individual to be guarded against.

πόρνος

sexually immoral person

Nominative

predicate nominative (with implied ἦ)

πόρνος: 'fornicator, sexually immoral person' (cf. πορνεία); one given to illicit sexual conduct.

ἢ

or

disjunctive conjunction

βέβηλος

profane / unholy

Nominative

predicate nominative (coordinate)

βέβηλος: 'profane, godless, worldly' (lit. 'accessible, trodden'); one who treats the sacred as common — Esau's defining vice.

ὡς

like / as

comparative particle

Ἡσαῦ

Esau

Nominative

comparison (indeclinable proper noun)

Ἡσαῦ: Esau (Gen 25:29–34); the archetypal profane man who scorned his sacred privilege.

ὃς

who

Nominative

relative pronoun (subject of ἀπέδετο)

ἀντί

for / in exchange for

*preposition + genitive (exchange)*

ἀντί: 'in exchange for'; the ruinous trade — birthright bartered for food.

βρώσεως

of food / a meal

Genitive

*object of ἀντί*

βρώσις: 'eating, food, a meal'; the trivial, perishable thing for which the eternal was forfeited.

μιάς

one / single

Genitive

*attributive adjective (with βρώσεως)*

εἷς (μία): 'one'; the smallness of the price magnifies the folly — a single meal.

ἀπέδeto

sold / gave up

Aor Mid Indic 3 Sg · ἀποδίδωμι

*main verb of relative clause*

→ *constative aorist*

ἀποδίδωμι (mid.): 'sell, give over for a price'; Esau bartered away his sacred privilege (Gen 25:33).

τὰ

the

Accusative

*article (with πρωτοτόκια)*

πρωτοτόκια

birthright

Accusative

*direct object of ἀπέδeto*

πρωτοτόκια: 'rights of the firstborn, birthright' (from πρωτότοκος); the sacred inheritance and blessing belonging to the eldest son.

ἑαυτοῦ

his own

Genitive

*reflexive possessive genitive*

17 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομηῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

For you know that even afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it earnestly with tears.

GROUND / WARNING FROM ESAU'S END γὰρ γάρ presses the warning home: Esau's later, tearful attempt to reclaim the blessing was rejected — the door of repentance had closed. The example sobers any who would presume that the despised inheritance can be casually recovered.

## ἴστε

you know

Perf Act Indic 2 Pl · οἶδα

*main verb (perfect with present sense)*

→ stative perfect (settled knowledge)

οἶδα: 'know' (perfect with present meaning); appeals to the readers' familiarity with the Esau narrative. (Possibly imperative, 'know!', but indicative is read here.)

## γὰρ

for

*explanatory/causal conjunction*

## ὅτι

that

*conjunction (content of knowing)*

ὅτι: 'that'; introduces the object clause of ἴστε.

## καὶ

even

*ascensive adverb (with μετέπειτα)*

## μετέπειτα

afterward

*adverb of time*

μετέπειτα: 'afterward, later' (a NT hapax); the subsequent moment when Esau sought the blessing — too late.

## θέλων

wishing / desiring

Pres Act Ptc · Nom Sg Masc · θέλω

*adverbial participle of time/concession (with ἀπεδοκιμάσθη)*

→ present (concurrent desire)

θέλω: 'wish, will, desire'; Esau's belated longing for the blessing he had despised.

## κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

*complementary infinitive (with θέλων)*

→ constative aorist

κληρονομέω: 'inherit, obtain by inheritance'; the blessing he sought to receive as heir.

## τὴν

the

Accusative

*article (with εὐλογίαν)*

## εὐλογίαν

blessing

Accusative

*direct object of κληρονομήσαι*

εὐλογία: 'blessing, benediction' (εὖ + λόγος, 'good word'); the patriarchal blessing tied to the birthright (Gen 27).

## ἀπεδοκιμάσθη

he was rejected

Aor Pass Indic 3 Sg · ἀποδοκιμάζω

*main verb of ὅτι clause*

→ constative aorist

ἀποδοκιμάζω: 'reject after testing, declare unfit' (ἀπό + δοκιμάζω); Esau was found wanting and turned away.

## μετανοίας

of repentance / for a change of mind

Genitive

*objective/descriptive genitive (with τόπον)*

μετάνοια: 'repentance, change of mind' (μετά + νοῦς); here either Esau's own repentance, or — more likely contextually — a means to reverse Isaac's irrevocable decision.

## γὰρ

for

*explanatory conjunction (grounding ἀπεδοκιμάσθη)*

<p><b>τόπον</b> place / opportunity Accusative <i>direct object of εὔρεν</i></p> <p>τόπος: 'place, room, opportunity'; 'no place for repentance' — no opening to undo the loss.</p>	<p><b>οὐχ</b> not <i>negative particle</i></p>	<p><b>εὔρεν</b> he found Aor Act Indic 3 Sg · εὕρισκω <i>main verb (γάρ clause)</i></p> <p>→ <i>constative aorist</i></p> <p>εὕρισκω: 'find'; he could find no way back — the opportunity was gone.</p>	<p><b>καίπερ</b> although <i>concessive particle (with participle)</i></p> <p>καίπερ: 'although, even though'; introduces the concessive participle — his tearful effort notwithstanding.</p>
<p><b>μετά</b> with <i>preposition + genitive (accompaniment)</i></p>	<p><b>δακρύων</b> tears Genitive <i>object of μετά (manner)</i></p> <p>δάκρυον: 'tear'; the intensity of his (vain) entreaty — yet tears could not reverse the verdict.</p>	<p><b>ἐκζητήσας</b> having sought earnestly Aor Act Ptc · Nom Sg Masc · ἐκζητέω <i>concessive participle (with καίπερ)</i></p> <p>→ <i>constative aorist</i></p> <p>ἐκζητέω: 'seek out diligently, search earnestly' (ἐκ-intensive of ζητέω); his strenuous but fruitless quest to recover the blessing.</p>	<p><b>αὐτήν</b> it Accusative <i>direct object of ἐκζητήσας (= the blessing)</i></p>

## 18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ,

For you have not come to something that can be touched, a blazing fire, and darkness and gloom and tempest,

GROUND: THE TWO MOUNTAINS CONTRASTED (SINAI) **γάρ** γάρ grounds the foregoing warnings in the new-covenant privilege now described. The section opens with the negative half of a great contrast: the readers have NOT come to the terrifying, tangible Sinai (vv. 18–21), a prelude to the glorious 'but you have come to Zion' of vv. 22–24.

Οὐ

not

*negative particle (with προσεληλύθατε)*

γὰρ

for

*explanatory/causal conjunction*

προσεληλύθατε

you have come / approached

Perf Act Indic 2 Pl · προσέρχομαι

*main verb (perfect of abiding state)*

→ intensive/consummative perfect

προσέρχομαι: 'come/draw near' (a Hebrews cultic keyword, cf. 4:16; 10:22); the perfect frames their approach as an accomplished, standing reality — and here it is what they have NOT approached.

ψηλαφωμένω

to what can be touched / tangible

Pres Pass Ptc · Dat Sg Neut · ψηλαφάω

*substantival participle (object of προσεληλύθατε)*

→ present (capacity)

ψηλαφάω: 'touch, handle, feel'; 'a (mountain) that can be touched' — the palpable, material character of Sinai, in contrast to the heavenly Zion.

καὶ

and

*coordinating conjunction*

κεκαυμένω

kindled / blazing

Perf Pass Ptc · Dat Sg Neut · καίω

*attributive participle (with πυρι)*

→ intensive perfect (set ablaze and burning)

καίω: 'kindle, burn'; the perfect pictures the fire as having been set and now blazing — Sinai aflame (Exod 19:18).

πυρὶ

with fire

Dative

*dat. (coordinate object of προσεληλύθατε)*

πῦρ: 'fire'; the consuming fire of the Sinai theophany (cf. v. 29).

καὶ

and

*coordinating conjunction*

γνόφω

darkness

Dative

*dat. (coordinate object)*

γνόφος: 'darkness, thick cloud'; the murk enveloping the mountain (Exod 19:16; Deut 4:11).

καὶ

and

*coordinating conjunction*

ζόφω

gloom / deep darkness

Dative

*dat. (coordinate object)*

ζόφος: 'gloom, nether darkness'; a deeper, more oppressive dark — intensifying the terror.

καὶ

and

*coordinating conjunction*

## Θυέλλη

tempest / whirlwind

Dative

*dat. (coordinate object)*

θύελλα: 'whirlwind, violent storm' (a NT hapax); the raging storm completing the fearsome scene at Sinai (Deut 5:22).

## 19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·

and to the blast of a trumpet, and to a voice whose words made the hearers beg that no further word be spoken to them.

SINAI IMAGERY CONTINUED καὶ καί continues the catalogue of Sinai's terrors — the trumpet-blast and the dreadful voice — and adds the people's reaction: they begged to hear no more, so unbearable was the direct address of God (Exod 20:18–19; Deut 5:25).

καὶ

and

*coordinating conjunction*

## σάλπιγγος

of a trumpet

Genitive

*genitive of source (with ἤχῳ)*

σάλπιγξ: 'trumpet'; the war-trumpet whose blast accompanied the theophany (Exod 19:16, 19).

## ἤχῳ

to the sound / blast

Dative

*dat. (coordinate object of προσεληλύθατε)*

ἦχος: 'sound, noise, blast, echo'; the trumpet's reverberating roar.

καὶ

and

*coordinating conjunction*

## φωνῆ

to a voice

Dative

*dat. (coordinate object)*

φωνή: 'voice, sound'; the divine voice speaking the words of the law.

## ῥημάτων

of words

Genitive

*genitive of content (with φωνῆ)*

ῥῆμα: 'word, utterance'; the articulate words spoken from the mountain (the Decalogue).

## ἧς

which

Genitive

*relative pronoun (genitive object of ἀκούσαντες, = the voice)*

## οἱ

the

Nominative

*article (substantizes the participle)*

## ἀκούσαντες

those who heard / the hearers

Aor Act Ptc · Nom Pl Masc · ἀκούω

*substantival participle (subject of παρητήσαντο)*

→ constative aorist

ἀκούω: 'hear'; the Israelites who heard the voice and recoiled.

## παρητήσαντο

begged off / entreated

Aor Mid Indic 3 Pl · παραιτέομαι

*main verb of relative clause*

→ constative aorist

παραιτέομαι: 'ask to be excused, decline, beg off' (παρά + αἰτέομαι); they entreated that the address cease — the same verb warns 'do not refuse' in v. 25.

## μὴ

not / that not

*negative particle (with infinitive)*

## προστεθῆναι

to be added / spoken further

Aor Pass Inf · προστίθημι

*complementary infinitive (with παρητήσαντο)*

→ constative aorist

προστίθημι: 'add, put to'; 'that no word be added to them' — they begged that the speaking not continue.

## αὐτοῖς

to them

Dative

*dat. of indirect object (with προστεθῆναι)*

## λόγον

a word

Accusative

*accusative subject of the infinitive*

λόγος: 'word'; the further utterance they could not bear to hear.

## 20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Κἂν θηρίον θίγη τοῦ ὄρους, λιθοβοληθήσεται·

For they could not endure the command that was given: "If even a beast touches the mountain, it shall be stoned."

**GROUND FOR THEIR DREAD** **γὰρ** γάρ explains why they begged to hear no more: the very command was unbearable. Even an animal straying onto the holy mountain was to be stoned (Exod 19:12–13) — the law's lethal severity underscores Sinai's inaccessibility.

οὐκ

not

*negative particle (with ἔφερον)*

ἔφερον

they could endure / bear

Impf Act Indic 3 Pl · φέρω

*main verb (imperfect)*

→ conative/customary imperfect

φέρω: 'bear, carry, endure'; 'they could not bear' — the imperfect of their continued inability to withstand the command.

γὰρ

for

*explanatory conjunction*

τὸ

the (thing)

Accusative

*article (substantizes the participle)*

διαστελλόμενον

what was commanded / charged

Pres Pass Ptc · Acc Sg Neut · διατέλλω

*substantival participle (object of ἔφερον)*

→ present passive (the standing order)

διατέλλω: 'order, charge strictly, give explicit command' (mid./pass.); the solemn prohibition delivered at Sinai.

Κἂν

if even / even if

*crasis (καὶ ἐάν) introducing the condition (citation)*

κἂν: crasis of καὶ ἐάν, 'and if, even if'; opens the cited command's protasis.

θηρίον

a beast / animal

Nominative

*subject of θίγη*

θηρίον: 'wild animal, beast'; even an irrational creature — the least culpable — was not exempt.

θίγη

touches

Aor Act Subj 3 Sg · θιγγάνω

*subjunctive in conditional protasis*

→ ingressive aorist

θιγγάνω: 'touch'; the merest contact with the holy mountain triggered the penalty.

τοῦ

the

Genitive

article (with ὄρους)

ὄρους

mountain

Genitive

genitive object of θίγη (verb of touching)

ὄρος: 'mountain'; Sinai, made off-limits by its holiness during the theophany.

λιθοβοληθήσεται

it shall be stoned

Fut Pass Indic 3 Sg · λιθοβολέω

main verb of apodosis

→ predictive future (legal prescription)

λιθοβολέω: 'stone, pelt with stones' (λίθος + βάλλω); the prescribed death penalty for violating the boundary (Exod 19:13).

21 καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν· Ἐκφοβός εἰμι καὶ ἔντρομος.

And so terrifying was the sight that Moses said, "I am trembling with fear."

CLIMAX OF THE SINAI DREAD καί καί caps the description with its most striking detail: even Moses, the mediator, was terrified. His confession of fear and trembling measures the awe of the old covenant's revelation — and heightens the contrast with the joyful access of Zion.

καί

and

coordinating conjunction

οὕτω

so

adverb of degree (with φοβερόν)

οὕτω(ς): 'so, thus, to such a degree'; intensifying the fearfulness of the scene.

φοβερόν

fearful / terrifying

Nominative

predicate adjective (with ἦν)

φοβερός: 'fearful, dreadful, terrifying'; the quality of the spectacle (cf. 10:31).

ἦν

was

Impf Act Indic 3 Sg · εἶμι

main verb of parenthetical clause (copula)

→ descriptive imperfect

εἶμι: 'to be'; describes the past terror of the scene.

<p><b>τὸ</b> the (thing) Nominative <i>article (substantizes the participle)</i></p>	<p><b>φανταζόμενον</b> what appeared / the sight Pres Pass Ptc · Nom Sg Neut · φαντάζω <i>substantival participle (subject of ἦν)</i> → present passive (the appearing) φαντάζω: 'make visible, appear' (mid./pass.; a NT hapax; cf. 'phantom, phenomenon'); the awesome spectacle visible at Sinai.</p>	<p><b>Μωϋσῆς</b> Moses Nominative <i>subject of εἶπεν</i> Μωϋσῆς: Moses, the mediator of the old covenant — even he is overcome with dread.</p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω (εἶπον) <i>main verb</i> → constative aorist λέγω (aor. εἶπον): 'say'; introduces Moses' confession (cf. Deut 9:19).</p>
<p><b>Ἐκφοβός</b> terrified / utterly afraid Nominative <i>predicate adjective (with εἰμι)</i> ἔκφοβος: 'terrified, frightened out' (ἐκ-intensive of φόβος; cf. Mark 9:6); extreme fear.</p>	<p><b>εἰμι</b> I am Pres Act Indic 1 Sg · εἰμί <i>main verb of citation (copula)</i> → stative present εἰμί: 'to be'; Moses' present, vivid confession of dread.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἔντρομος</b> trembling Nominative <i>predicate adjective (coordinate with Ἐκφοβός)</i> ἔντρομος: 'trembling, quaking' (ἐν + τρόμος); the bodily shaking of terror — fear so deep it convulses.</p>

## 22 ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels in festal gathering,

**THE POSITIVE CONTRAST (MOUNT ZION)** **ἀλλὰ** The pivotal ἀλλά swings from Sinai's terror to Zion's glory. The same verb προσεληλύθατε now governs a soaring catalogue of what the new-covenant people have come to — Mount Zion, the heavenly city, festal hosts of angels — access in joy, not dread.

ἀλλά

but

*strong adversative conjunction (the pivot)*

ἀλλά: 'but, rather'; the hinge of the contrast — over against Sinai, you have come to Zion.

προσεληλύθατε

you have come / drawn near

Perf Act Indic 2 Pl · προσέρχομαι

*main verb (perfect of abiding state)*

→ *intensive/consummative perfect*

προσέρχομαι: 'come/draw near'; the perfect declares an accomplished, present access — you have come and now stand near (contrast v. 18).

Σιών

Zion

Dative

*dat. (with ὄρει; indeclinable, in apposition)*

Σιών: Zion; the mountain of God's dwelling and the messianic city — here the heavenly counterpart to earthly Jerusalem.

ὄρει

to a mountain / Mount

Dative

*dat. (object of προσεληλύθατε)*

ὄρος: 'mountain'; 'Mount Zion' set against the touchable mountain (v. 18) — the place of grace, not terror.

καὶ

and

*coordinating conjunction*

πόλει

to the city

Dative

*dat. (coordinate object of προσεληλύθατε)*

πόλις: 'city'; the abiding city the patriarchs sought (11:10, 16; 13:14) — God's own dwelling-place.

θεοῦ

of God

Genitive

*possessive genitive (with πόλει)*

θεός: God; the city is his own.

ζῶντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

*attributive participle (with θεοῦ)*

→ *stative/gnomic present*

ζάω: 'live'; 'the living God' (a Hebrews refrain, cf. 3:12; 9:14; 10:31) — over against dead idols, the source of life.

Ἱερουσαλήμ

Jerusalem

Dative

*dat. (apposition to πόλει; indeclinable)*

Ἱερουσαλήμ: Jerusalem; here the heavenly, eschatological city (cf. Gal 4:26; Rev 21:2).

ἐπουρανίῳ

heavenly

Dative

*attributive adjective (with Ἱερουσαλήμ)*

ἐπουράνιος: 'heavenly, in the heavens' (ἐπί + οὐρανός); the celestial character of this Jerusalem — not the earthly city.

καὶ

and

*coordinating conjunction*

μυριάσιν

to myriads / tens of thousands

Dative

*dat. (coordinate object of προσεληλύθατε)*

μυριάς: 'myriad, ten thousand,' hence 'countless thousands'; the innumerable angelic host (cf. Deut 33:2; Dan 7:10).

## ἁγγέλων

of angels

Genitive

*partitive/content genitive (with μυριάσιν)*

ἄγγελος: 'angel, messenger'; the heavenly attendants assembled in celebration.

## πανηγύρει

in festal assembly

Dative

*dat. (apposition to μυριάσιν, or beginning a new member)*

πανήγυρις: 'festal gathering, joyous assembly' (a NT hapax; a public feast-day convocation); the angels gathered not in dread but in festal joy.

23 καὶ ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,

and to the assembly of the firstborn enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect,

THE HEAVENLY COMPANY CONTINUED καὶ καί extends the catalogue of Zion's inhabitants: the enrolled assembly of the firstborn, God the universal judge, and the perfected righteous. The new-covenant worshiper is brought into communion with the whole redeemed and angelic city.

καὶ

and

*coordinating conjunction*

## ἐκκλησία

to the assembly / church

Dative

*dat. (coordinate object of προσεληλύθατε)*

ἐκκλησία: 'assembly, congregation, church'; the gathered company of God's people, here in its heavenly fullness.

## πρωτοτόκων

of the firstborn

Genitive

*genitive of content (with ἐκκλησία)*

πρωτότοκος: 'firstborn'; the plural marks all believers as heirs of the firstborn's privilege — pointedly the opposite of Esau, who lost his birthright (v. 16).

## ἀπογεγραμμένων

enrolled / registered

Perf Pass Ptc · Gen Pl Masc · ἀπογράφω

*attributive participle (with πρωτοτόκων)*

→ intensive perfect (permanently registered)

ἀπογράφω: 'register, enroll, record'; their names written in heaven (cf. Luke 10:20) — the perfect marks an enrollment that abides.

ἐν

in

*preposition + dative (place)*

οὐρανοῖς

heaven / the heavens

Dative

*dat. of place (object of ἐν)*

οὐρανός: 'heaven'; the register of the firstborn is kept in heaven, not on earth.

καὶ

and

*coordinating conjunction*

κριτῇ

to a judge

Dative

*dat. (coordinate object of προσεληλύθατε)*

κριτής: 'judge'; God presented as the universal arbiter — a note of awe even amid the joy (cf. v. 29).

θεῶ

God

Dative

*dat. (apposition to κριτῇ)*

θεός: God; the judge is none other than God himself.

πάντων

of all

Genitive

*objective genitive (with κριτῇ)*

πᾶς: 'all'; the scope of his judgment — over everyone.

καὶ

and

*coordinating conjunction*

πνεύμασι

to the spirits

Dative

*dat. (coordinate object of προσεληλύθατε)*

πνεῦμα: 'spirit'; the disembodied spirits of departed believers, now perfected and gathered in the heavenly city.

δικαίων

of the righteous

Genitive

*genitive of content (with πνεύμασι)*

δικαίος: 'righteous, just'; the saints declared righteous — including the faithful of ch. 11 who 'apart from us would not be made perfect' (11:40).

τετελειωμένων

made perfect / completed

Perf Pass Ptc · Gen Pl Masc · τελειόω

*attributive participle (with δικαίων)*

→ *consummative/intensive perfect*

τελειόω: 'bring to completion, perfect' (a Hebrews keyword; cf. v. 2, τελειωτής); the perfect marks the finished, abiding state of consummation Christ has secured for the righteous.

## 24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸν Ἄβελ.

and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks better than that of Abel.

**CLIMAX: JESUS AND HIS BLOOD** καὶ The catalogue climaxes where it must — at Jesus, mediator of the new covenant, and his sprinkled blood. Unlike Abel's blood, which cried for vengeance, Christ's blood speaks a 'better' word of forgiveness and access, sealing the whole contrast of the two mountains.

καὶ

and

*coordinating conjunction*

διαθήκης

of a covenant

Genitive

*objective genitive (with μεσίτη)*

διαθήκη: 'covenant, testament'; the new covenant of which Jesus is mediator (cf. 8:6; 9:15).

νέας

new

Genitive

*attributive adjective (with διαθήκης)*

νέος: 'new, fresh, recent'; the new covenant — here νέα ('new in time'), complementing καινή ('new in kind') used elsewhere.

μεσίτη

to the mediator

Dative

*dat. (coordinate object of προσεληλύθατε)*

μεσίτης: 'mediator, go-between' (from μέσος, 'middle'); the one who stands between God and people to establish the covenant — surpassing Moses.

Ἰησοῦ

Jesus

Dative

*dat. (apposition to μεσίτη)*

Ἰησοῦς: Jesus; named personally as the covenant mediator — the goal of the whole approach.

καὶ

and

*coordinating conjunction*

αἵματι

to the blood

Dative

*dat. (coordinate object of προσεληλύθατε)*

αἷμα: 'blood'; the sacrificial blood of Jesus that ratifies the covenant and cleanses (cf. 9:14; 10:19, 22).

ῥαντισμοῦ

of sprinkling

Genitive

*genitive of quality/relation (with αἵματι)*

ῥαντισμός: 'sprinkling' (from ῥαντίζω; cf. 1 Pet 1:2); the blood applied in covenant ratification and purification (cf. Exod 24:8).

## ΚΡΕΪΤΤΟΝ

better / a better word

*adverbial accusative (with λαλοῦντι)*

κρείττων: 'better, superior' (the great Hebrews comparative, cf. 1:4; 7:22); the blood speaks a better message — pardon, not vengeance.

## λαλοῦντι

that speaks

Pres Act Ptc · Dat Sg Neut · λαλέω

*attributive participle (with αἵματι)*

→ *gnomic/durative present*

λαλέω: 'speak'; the blood 'speaks' — personified as making continual appeal before God (cf. Abel's blood, Gen 4:10).

## παρά

than

*preposition + accusative (comparison)*

παρά: with the accusative in comparison, 'than, beyond' — marking the superiority.

## τὸν

the

Accusative

*article (with Ἄβελ)*

## Ἄβελ

Abel

Accusative

*object of παρά (comparison; indeclinable, art. governs case)*

Ἄβελ: Abel (Gen 4); his shed blood cried out for vengeance (cf. 11:4), whereas Christ's blood pleads forgiveness — the better word.

25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·

See that you do not refuse him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape if we turn away from him who warns from heaven;

FINAL WARNING (A FORTIORI) **ASYNDETON** An asyndetic, urgent imperative opens the concluding warning. By a now-familiar lesser-to-greater argument: if rejecting the earthly oracle at Sinai brought inescapable judgment, far more will rejecting the One who speaks from heaven in the gospel. The verb παραιτέομαι deliberately echoes v. 19.

## Βλέπετε

see / take care

Pres Act Impv 2 Pl · βλέπω

*imperative (main verb)*

→ present imperative (continual watchfulness)

βλέπω: 'look, see, beware'; here 'see to it, take care' — a warning to vigilance (cf. 3:12).

## μὴ

not / that ... not

*negative particle (with subjunctive)*

## παραίτησθε

you refuse / reject

Aor Mid Subj 2 Pl · παραιτέομαι

*subjunctive of prohibition (with μὴ)*

→ ingressive aorist

παραιτέομαι: 'refuse, reject, beg off'; the same verb as v. 19 — do not do what the Israelites did, refusing the divine voice.

## τὸν

him who

Accusative

*article (substantizes the participle)*

## λαλοῦντα

is speaking

Pres Act Ptc · Acc Sg Masc · λαλέω

*substantival participle (object of παραιτήσθε)*

→ present (ongoing speech)

λαλέω: 'speak'; God (in Christ / the gospel) still speaking — picking up the speaking blood of v. 24.

## εἰ

if

*conditional conjunction (protasis)*

εἰ: 'if'; first-class condition assumed true for the argument.

## γὰρ

for

*explanatory/causal conjunction*

## ἐκεῖνοι

those / they

Nominative

*subject of ἐξέφυγον (demonstrative)*

ἐκεῖνος: 'that one, those'; the Sinai generation who refused God's voice.

## οὐκ

not

*negative particle*

## ἐξέφυγον

escaped

Aor Act Indic 3 Pl · ἐκφεύγω

*main verb of protasis*

→ constative aorist

ἐκφεύγω: 'flee out, escape' (ἐκ + φεύγω); they did not escape the consequences of their refusal.

## ἐπὶ

on

*preposition + genitive (place)*

## γῆς

earth

Genitive

*object of ἐπὶ (place of the warning)*

γῆ: 'earth, land'; the earthly locus of the Sinai oracle, contrasted with 'from heaven.'

## παραιτησάμενοι

having refused

Aor Mid Ptc · Nom Pl Masc · παραιτέομαι

*adverbial participle of cause/time (with ἐξέφυγον)*

→ constative aorist

παραιτέομαι: 'refuse, reject'; their refusal of the one who warned — the cause of their not escaping.

## τὸν

him who

Accusative

*article (substantizes the participle)*

## χρηματίζοντα

warned / gave the divine oracle

Pres Act Ptc · Acc Sg Masc · χρηματίζω

*substantival participle (object of παραιτησάμενοι)*

→ present (the act of warning)

χρηματίζω: 'give a divine warning/oracle, instruct from God'; the One who spoke the law at Sinai.

## πολὺ

much

*adverbial accusative (with μᾶλλον)*

πολύ: 'much'; intensifies the a fortiori.

## μᾶλλον

more / less (in escaping)

*comparative adverb*

μᾶλλον: 'more, rather'; 'much more' shall we not escape — the greater accountability of the greater privilege.

## ἡμεῖς

we

Nominative

*subject of implied 'shall not escape' (emphatic)*

## οἱ

we who

Nominative

*article (substantizes the participle)*

## τὸν

him

Accusative

*article (object of ἀποστρέφόμενοι)*

## ἀπ'

from

*preposition + genitive (source)*

## οὐρανῶν

heaven / the heavens

Genitive

*object of ἀπό (source of the speaking)*

οὐρανός: 'heaven'; the heavenly source of the gospel warning — greater than the earthly Sinai voice.

## ἀποστρεφόμενοι

turning away from

Pres Mid Ptc · Nom Pl Masc · ἀποστρέφω

*substantival participle (in apposition to ἡμεῖς)*

→ present (the act of turning away)

ἀποστρέφω (mid.): 'turn away from, reject, repudiate' (ἀπό + στρέφω); the apostate's rejection of the heavenly Speaker.

26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων· Ἐτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

whose voice then shook the earth, but now he has promised, saying, "Yet once more I will shake not only the earth but also the heaven."

SCRIPTURE PROOF: THE FINAL SHAKING **ASYNDETON** A relative clause grounds the warning: the God who once shook the earth at Sinai now promises (Haggai 2:6) a final, cosmic shaking of earth and heaven. The τότε / νῦν contrast sets the old theophany against the coming eschatological upheaval.

<p><b>οὗ</b> whose Genitive <i>relative pronoun (possessive, with φωνή)</i></p>	<p><b>ἡ</b> the Nominative <i>article (with φωνή)</i></p>	<p><b>φωνή</b> voice Nominative <i>subject of ἐσάλευσεν</i>   φωνή: 'voice'; God's voice — the agent of the earth-shaking at Sinai.</p>	<p><b>τὴν</b> the Accusative <i>article (with γῆν)</i></p>
<p><b>γῆν</b> earth Accusative <i>direct object of ἐσάλευσεν</i>   γῆ: 'earth'; the earth that quaked at Sinai (Exod 19:18; Judg 5:4–5).</p>	<p><b>ἐσάλευσεν</b> shook Aor Act Indic 3 Sg · σαλεύω <i>main verb of relative clause</i> → constative aorist   σαλεύω: 'shake, cause to totter'; the earthquake of the Sinai theophany — the keyword of vv. 26–27.</p>	<p><b>τότε</b> then / at that time <i>adverb of time (contrast with νῦν)</i>   τότε: 'then'; the past Sinai event.</p>	<p><b>νῦν</b> now <i>adverb of time (contrast with τότε)</i>   νῦν: 'now'; the present age of promise, looking to the final shaking.</p>

δὲ

but

*adversative/developmental conjunction*

ἐπήγγελται

he has promised

Perf Mid Indic 3 Sg · ἐπαγγέλλομαι

*main verb (perfect of abiding promise)*

→ intensive perfect (the promise stands)

ἐπαγγέλλομαι: 'promise, announce'; the perfect marks a promise made and still in force — God's word through Haggai abides.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*participle introducing direct discourse*

→ present (concurrent)

λέγω: 'say'; the standard participle marking the citation that follows.

ἔτι

yet / still

*adverb of time (citation begins)*

ἔτι: 'yet, still'; 'yet once more' — the phrase the author will expound in v. 27 (Hag 2:6 LXX).

ἅπαξ

once / one (more) time

*adverb (with ἔτι)*

ἅπαξ: 'once'; ἔτι ἅπαξ = 'yet once more' — pointing to a single, final, decisive shaking.

ἐγὼ

I

Nominative

*subject (emphatic pronoun) of σειῶ*

σειῶ

will shake

Fut Act Indic 1 Sg · σειῶ

*main verb of citation*

→ predictive future

σειῶ: 'shake, agitate' (cf. 'seismic'); the coming cosmic upheaval God himself will effect.

οὐ

not

*negative particle (with μόνον)*

μόνον

only

*adverb (with οὐ ... ἀλλὰ καὶ)*

μόνον: 'only'; the 'not only ... but also' construction widens the shaking from earth to heaven.

τὴν

the

Accusative

*article (with γῆν)*

γῆν

earth

Accusative

*direct object of σειῶ*

γῆ: 'earth'; the lower of the two realms to be shaken.

ἀλλὰ

but

*adversative conjunction (in οὐ μόνον ... ἀλλὰ καὶ)*

καὶ

also

*ascensive adverb*

τὸν

the

Accusative

*article (with οὐρανόν)*

οὐρανόν

heaven

Accusative

*direct object of σειῶ (coordinate with γῆν)*

οὐρανός: 'heaven, sky'; the higher realm — the final shaking spares nothing created.

27 τὸ δὲ Ἔτι ἅπαξ δηλοῖ τὴν τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων, ἵνα μείνη τὰ μὴ σαλευόμενα.

Now this phrase, "Yet once more," indicates the removal of what is shaken—that is, of created things—so that what cannot be shaken may remain.

EXPOSITION OF THE CITATION δὲ δέ introduces the author's exegesis of 'yet once more': it implies a final removal of the shakeable (created) order, to the end that the unshakeable alone remains. The point prepares the climactic exhortation about receiving an unshakeable kingdom.

τὸ

this (phrase)

Nominative

article (substantizes the quoted phrase)

τὸ: the article nominalizes the cited words Ἔτι ἅπαξ as the subject — 'the (expression) "Yet once more."'

δὲ

now / and

developmental/explanatory conjunction

Ἔτι

Yet

quoted adverb (subject phrase)

ἔτι: 'yet'; the quoted word being expounded.

ἅπαξ

once (more)

quoted adverb (subject phrase)

ἅπαξ: 'once'; the decisive 'once more' that implies finality.

δηλοῖ

indicates / makes clear

Pres Act Indic 3 Sg · δηλώω

main verb

→ gnomic present

δηλώω: 'make clear, show, signify' (cf. 9:8); the phrase 'reveals' its theological import.

τὴν

the

Accusative

article (with μετάθεσιν)

τῶν

of the (things)

Genitive

article (substantizes the participle)

σαλευομένων

things being shaken

Pres Pass Ptc · Gen Pl Neut · σαλεύω

substantival participle (objective genitive with μετάθεσιν)

→ present passive (subject to shaking)

σαλεύω: 'shake'; 'the things that are shaken' — the transient created order destined for removal.

<p><b>μετάθεσιν</b> removal / change Accusative <i>direct object of δηλοῖ</i></p> <p>μετάθεσις: 'transferral, removal, change' (μετά + τίθημι; cf. 7:12; 11:5); the taking-away of the shakeable order.</p>	<p><b>ὥς</b> as / since they are <i>particle (causal/explanatory)</i></p> <p>ὥς: here 'as being, since they are'; explains why they are removed — because they are made/created.</p>	<p><b>πεποιημένων</b> having been made / created things Perf Pass Ptc · Gen Pl Neut · ποιέω <i>predicate participle (with τῶν σαλευομένων)</i></p> <p>→ intensive perfect (created and so standing)</p> <p>ποιέω: 'make, create'; the shaken things are 'made' — belonging to the created, hence provisional, order.</p>	<p><b>ἵνα</b> so that <i>purpose conjunction (with subjunctive)</i></p>
<p><b>μείνη</b> may remain / abide Aor Act Subj 3 Sg · μένω <i>subjunctive in purpose clause</i></p> <p>→ constative aorist</p> <p>μένω: 'remain, abide, endure'; the goal — that the unshakeable permanently stand when all else is removed.</p>	<p><b>τὰ</b> the (things) Nominative <i>article (substantizes the participle; subject of μείνη)</i></p>	<p><b>μὴ</b> not <i>negative particle (with participle)</i></p>	<p><b>σαλευόμενα</b> things not being shaken / unshakeable Pres Pass Ptc · Nom Pl Neut · σαλεύω <i>substantival participle (subject of μείνη)</i></p> <p>→ present passive (incapable of being shaken)</p> <p>σαλεύω: 'shake'; 'the things not shaken' — the permanent realities of God's kingdom that survive the final upheaval.</p>

## 28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·

Therefore, since we are receiving a kingdom that cannot be shaken, let us have grace, by which we may offer to God acceptable worship with reverence and awe;

**CLIMACTIC EXHORTATION** **Διὸ** διό draws the grand conclusion: because we receive an unshakeable kingdom, let us hold to grace and render acceptable worship marked by reverence and awe. The hortatory ἔχωμεν gathers the chapter's pastoral aim — grateful, reverent perseverance.

Διὸ

therefore

*inferential conjunction (sentence-initial)*

διό: 'therefore, wherefore'; draws the climactic inference from the unshakeable kingdom.

βασιλείαν

a kingdom

Accusative

*direct object of παραλαμβάνοντες*

βασιλεία: 'kingdom, reign'; the unshakeable rule of God we inherit — the abiding reality of v. 27.

ἀσάλευτον

unshakeable

Accusative

*attributive adjective (with βασιλείαν)*

ἀσάλευτος: 'unshaken, immovable' (alpha-privative + σαλεύω; cf. Acts 27:41); the kingdom that survives the final shaking.

παραλαμβάνοντες

receiving

Pres Act Ptc · Nom Pl Masc ·

παραλαμβάνω

*causal adverbial participle (with ἔχωμεν)*

→ present (in process of receiving)

παραλαμβάνω: 'receive, take to oneself (παρά + λαμβάνω); the kingdom is received as a gift, not achieved — grounds for gratitude.

ἔχωμεν

let us have / hold

Pres Act Subj 1 Pl · ἔχω

*hortatory subjunctive (main verb)*

→ customary present (continuing)

ἔχω: 'have, hold'; 'let us have grace' — either 'be thankful' (idiom, χάριν ἔχειν) or 'hold fast to grace'; either way, the fitting response to the gift.

χάριν

grace / gratitude

Accusative

*direct object of ἔχωμεν*

χάρις: 'grace, favor, thanks'; the divine grace that enables acceptable worship — or, idiomatically with ἔχω, 'thankfulness.'

δι'

by / through

*preposition + genitive (means)*

ἣς

which

Genitive

*relative pronoun (object of διὰ, = grace)*

λατρεύωμεν

let us worship / serve

Pres Act Subj 1 Pl · λατρεύω

*subjunctive in relative-purpose clause*

→ customary present

λατρεύω: 'serve, worship' (cultic service; cf. 9:14; 10:2); the grateful, reverent service that befits the kingdom's heirs.

εὐαρέστως

acceptably / pleasingly

*adverb of manner (with λατρεύωμεν)*

εὐαρέστως: 'acceptably, in a well-pleasing way' (a NT hapax; from εὐάρεστος, 'well-pleasing'); worship that God accepts.

τῷ

the

Dative

*article (with θεῷ)*

θεῷ

God

Dative

*dat. of the one served (with λατρεύωμεν)*

θεός: God; the object of the acceptable worship.

μετά

with

*preposition + genitive  
(manner/accompaniment)*

εὐλαβείας

reverence / godly fear

Genitive

*object of μετά (manner)*

εὐλάβεια: 'reverence, godly caution, devout fear' (cf. 5:7); the worshipful awe befitting God's presence.

καὶ

and

*coordinating conjunction*

δέους

awe / dread

Genitive

*object of μετά (coordinate with εὐλαβείας)*

δέος: 'awe, reverent fear, dread' (a NT hapax); the holy fear answering the 'consuming fire' of v. 29.

## 29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

for indeed our God is a consuming fire.

**GROUND / CLOSING WARNING** καὶ γὰρ καὶ γάρ ('for indeed') closes the chapter by grounding the call to reverent awe in the nature of God himself: a consuming fire (Deut 4:24). The Sinai imagery of fire (v. 18) returns, now as the abiding character of the God whose kingdom cannot be shaken — grace and gravity held together.

καὶ

indeed / also

*ascensive adverb (in καὶ γὰρ)*

καὶ γὰρ: 'for indeed, for in fact'; a strong confirming ground for the preceding exhortation.

γὰρ

for

*explanatory/causal conjunction*

γὰρ: 'for'; grounds the reverence and awe of v. 28 in God's character.

ὁ

the

Nominative

*article (with θεός)*

θεός

God

Nominative

*subject (of an implied ἐστίν)*

θεός: God; the subject of the closing declaration.

ἡμῶν

our

Genitive

*possessive genitive (with θεός)*

πῦρ

a fire

Nominative

*predicate nominative (with implied εἶστιν)*

πῦρ: 'fire'; from Deut 4:24 — God's holiness pictured as fire that consumes all that opposes it (cf. v. 18).

καταναλίσκων

consuming / devouring

Pres Act Ptc · Nom Sg Neut · καταναλίσκω

*attributive participle (with πῦρ)*

→ gnomic/durative present

καταναλίσκω: 'consume utterly, devour' (κατά-intensive of ἀναλίσκω; a NT hapax); fire that wholly burns up — God's awesome, purifying holiness, the chapter's final, sobering note.

**On the text.** The Greek follows the standard critical text of Hebrews 12, 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 twenty-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.