

The Epistle to the Hebrews, Chapter 13

ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΙΓ'

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 · 13:1–6

Love, hospitality, marriage, and contentment

The closing parenthesis opens with the obligations of communal love: let brotherly love continue (1), and do not neglect hospitality to strangers — by which some unknowingly entertained angels (2). Remember prisoners and the mistreated as fellow-sufferers in the body (3). Marriage is to be honored and the bed undefiled, for God will judge the sexually immoral (4). The disposition is to be free of money-love, content with what one has (5a), resting on God's own promise never to forsake — so that the believer can confidently say, 'The Lord is my helper; I will not fear' (5b–6).

B · 13:7–8

Remember your leaders; Christ unchanging

Remember the leaders who spoke God's word to you; observing the outcome of their conduct, imitate their faith (7). The ground of that imitation is the constancy of the one they preached: Jesus Christ is the same yesterday and today and forever (8) — the unchanging object of faith across every generation of teachers.

C • 13:9–14

Going outside the camp to Jesus

Do not be carried away by diverse and strange teachings; the heart is established by grace, not by foods that did not profit their adherents (9). We have an altar from which those who serve the tabernacle have no right to eat (10). For as the bodies of the sin offerings are burned outside the camp (11), so Jesus suffered outside the gate to sanctify the people through his own blood (12). Therefore let us go out to him outside the camp, bearing his reproach (13), for here we have no abiding city but seek the one to come (14).

D • 13:15–16

The sacrifice of praise and of good works

Through him, then, let us continually offer up a sacrifice of praise to God — the fruit of lips confessing his name (15). And do not neglect doing good and sharing, for with such sacrifices God is pleased (16): the new-covenant cultus is praise and love, not Levitical offering.

E • 13:17–19

Obey your leaders; pray for us

Obey and submit to your leaders, who keep watch over your souls as those who must give account, that they may do so with joy and not groaning, which would be unprofitable for you (17). Pray for us, for we are persuaded we have a good conscience, desiring to conduct ourselves honorably in all things (18); and especially that the author may be restored to them the sooner (19).

F • 13:20–21

The benediction of the God of peace

The great closing prayer-wish: may the God of peace, who brought up from the dead the great Shepherd of the sheep by the blood of the eternal covenant — our Lord Jesus (20) — equip you in every good thing to do his will, working in us what is pleasing in his sight through Jesus Christ, to whom be glory forever, Amen (21).

G • 13:22–25

Closing exhortation, news, and greetings

A final personal close: bear with the word of exhortation, for the letter has been brief (22); news that Timothy has been released, with whom the author hopes to see them (23); greetings to all the leaders and saints, with greetings from those of Italy (24); and the closing grace-benediction: grace be with you all (25).

1 Ἡ φιλαδελφία μενέτω.

Let brotherly love continue.

OPENING IMPERATIVE **ASYNDETON** Asyndeton launches the closing parenthesis with a terse, programmatic command. φιλαδελφία heads a chain of communal duties (vv. 1–6); the present imperative μενέτω frames love not as something to begin but to sustain.

Ἡ

the

Nominative

article

φιλαδελφία

brotherly love

Nominative

subject of *μενέτω*

φιλαδελφία: 'love of a brother/sister' (φίλος + ἀδελφός); in the NT the warm familial affection among believers (cf. Rom 12:10; 1 Pet 1:22).

μενέτω

let it continue

Pres Act Impv 3 Sg · μένω

main verb (3rd-person imperative)

→ customary present (durative command)

μένω: 'remain, abide, continue'; the present-tense command calls for ongoing permanence, not a fresh act.

2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

Do not neglect hospitality to strangers, for through this some unknowingly entertained angels.

IMPERATIVE + MOTIVATING GROUND **ASYNDETON** A second duty in the love-series: hospitality. The γάρ supplies an incentive drawn from patriarchal narrative (Abraham, Lot), where strangers proved to be angelic messengers — the unseen reward of welcome.

τῆς

the

Genitive

article

φιλοξενίας

hospitality

Genitive

genitive object of *ἐπιλανθάνεσθε*

φιλοξενία: 'love of strangers,' hospitality (φίλος + ξένος); the verb of forgetting governs the genitive.

μὴ

not

negative (prohibition)

ἐπιλανθάνεσθε

do neglect/forget

Pres Mid Impv 2 Pl · ἐπιλανθάνομαι

main verb (prohibition)

→ customary present (ongoing)

ἐπιλανθάνομαι: 'forget, neglect'; μὴ + present imperative forbids a habitual neglect.

<p>διὰ through <i>preposition + genitive (means)</i></p>	<p>ταύτης this Genitive <i>object of διὰ (refers to hospitality)</i></p>	<p>γὰρ for <i>explanatory/causal conjunction</i></p>	<p>ἔλαθόν they did unawares Aor Act Indic 3 Pl · λανθάνω <i>main verb (with ptc. ξενίσαντες)</i> → constative aorist λανθάνω: 'escape notice, be hidden'; with a complementary participle = 'do (the action) without knowing it.'</p>
<p>ΤΙΝΕΣ some Nominative <i>subject (indefinite pronoun)</i></p>	<p>ΞΕΝΙΣΑΝΤΕΣ having entertained Aor Act Ptc · Nom Pl Masc · ξενίζω <i>complementary participle (with ἔλαθον)</i> → constative aorist ξενίζω: 'receive as a guest, entertain'; the act that, per λανθάνω, was done without realizing the guests' identity.</p>	<p>ἁγγέλους angels Accusative <i>direct object of ξενίσαντες</i> ἄγγελος: 'messenger, angel'; alluding to Gen 18–19 — the heavenly visitors to Abraham and Lot.</p>	

3 μμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

Remember those in prison, as bound with them, and those who are mistreated, since you yourselves are also in the body.

IMPERATIVE (LOVE EMBODIED) ASYNDETON Love extends to the suffering: prisoners and the abused. The two ὡς-clauses ground empathy in solidarity — fellow-feeling 'as if bound together' and shared bodily vulnerability.

μυμνήσκεσθε

remember

Pres Mid Impv 2 Pl · μυμνήσκομαι

main verb (imperative)

→ customary present

μυμνήσκομαι: 'remember, be mindful of'; here active concern, not mere recollection (governs the genitive).

τῶν

the

Genitive

article (substantival)

δεσμίων

prisoners

Genitive

genitive object of μυμνήσκεσθε

δέσμιος: 'prisoner, captive' (from δεσμός, 'bond'); those imprisoned, often for the faith.

ὡς

as

comparative particle (manner)

συνδεδεμένοι

bound with them

Perf Pass Ptc · Nom Pl Masc · συνδέω

predicate participle (manner)

→ intensive perfect (settled solidarity)

συνδέω: 'bind together with' (σύν + δέω); the perfect pictures the readers as if jointly fettered — empathetic identification.

τῶν

the

Genitive

article (substantival)

κακουχουμένων

those mistreated

Pres Pass Ptc · Gen Pl Masc · κακουχέω

substantival participle (genitive object)

→ present (ongoing suffering)

κακουχέω: 'treat badly, maltreat' (κακός + ἔχω); the ill-used and oppressed (cf. 11:37).

ὡς

as/since

comparative/causal particle

καὶ

also

adverbial (ascensive)

αὐτοὶ

yourselves

Nominative

intensive pronoun (subject of ὄντες)

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

causal adverbial participle

→ stative present

εἰμί: 'be'; the participle grounds the empathy — you too are 'in the body,' liable to like suffering.

ἐν

in

preposition + dative (sphere)

σώματι

the body

Dative

dat. of sphere (bodily existence)

σῶμα: 'body'; here mortal, vulnerable flesh — the shared condition that warrants compassion.

4 Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.

Let marriage be held in honor among all, and the marriage bed undefiled, for God will judge the sexually immoral and adulterers.

VERBLESS EXHORTATION + GROUND **ASYNDETON** A verbless clause (supply 'let ... be') commands sexual integrity. The γὰρ warns of divine judgment as the sanction: marriage's honor is upheld by the certainty that God himself will judge its violators.

Τίμιος

honorable

Nominative

predicate adjective (fronted, emphatic)

τίμιος: 'held in honor, precious, costly'; the fronting stresses the high worth marriage should be accorded.

ὁ

the

Nominative

article

γάμος

marriage

Nominative

subject (copula understood)

γάμος: 'marriage, wedding'; here the marriage relation/state itself.

ἐν

among

preposition + dative (sphere)

πᾶσιν

all

Dative

object of ἐν ('among all' / 'in every respect')

πᾶς: 'all'; either 'among all people' (masc.) or 'in all respects' (neut.) — the honor is universal.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

κοίτη

marriage bed

Nominative

subject (copula understood)

κοίτη: 'bed,' euphemism for sexual intercourse/the marriage bed (cf. Rom 13:13).

<p>ἀμίαντος undefiled Nominative <i>predicate adjective</i></p> <p>ἀμίαντος: 'undefiled, unstained' (alpha-privative + μιάω, 'defile'); free from sexual pollution.</p>	<p>πόρνους the sexually immoral Accusative <i>direct object of κρινεῖ (fronted)</i></p> <p>πόρνος: 'fornicator,' one practicing πορνεία; the sexually immoral broadly.</p>	<p>γὰρ for <i>causal conjunction</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>μοιχοὺς adulterers Accusative <i>direct object (coordinate)</i></p> <p>μοιχός: 'adulterer'; one who violates the marriage bond specifically.</p>	<p>κρινεῖ will judge Fut Act Indic 3 Sg · κρίνω <i>main verb (γάρ clause)</i></p> <p>→ predictive future</p> <p>κρίνω: 'judge, condemn'; the accent (κρινεῖ, future) distinguishes it from the present κρίνει — eschatological judgment.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject of κρινεῖ</i></p> <p>θεός: God himself is the judge — the highest possible sanction on sexual sin.</p>

5 Αφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω·

Let your manner of life be free from the love of money, being content with what you have; for he himself has said, "I will never leave you nor will I ever forsake you."

EXHORTATION + SCRIPTURAL GROUND **ASYNDETON** The contentment command (again verbless) is anchored by an emphatic divine promise (Deut 31:6/Josh 1:5), introduced by αὐτός ('he himself'). The piled-up double negatives οὐ μὴ ... οὐδ' οὐ μὴ make the assurance maximally strong.

Ἀφιλάργυρος

free from love of money

Nominative

predicate adjective (fronted)

ἀφιλάργυρος: 'not money-loving' (alpha-privative + φιλάργυρος); the opposite of greed (cf. 1 Tim 3:3).

ὁ

the

Nominative

article

τρόπος

manner of life

Nominative

subject (copula understood)

τρόπος: 'way, manner, character'; one's habitual conduct or disposition.

ἀρκούμενοι

being content

Pres Pass Ptc · Nom Pl Masc · ἀρκέω

imperative/circumstantial participle

→ present (continuous state)

ἀρκέω (pass.): 'be satisfied, content'; the participle functions imperatively, specifying contentment as the antidote to greed.

τοῖς

the things

Dative

article (substantizes ptc.)

παρουῖσιν

present/at hand

Pres Act Ptc · Dat Pl Neut · πάρεμι

substantival ptc. (dat. with ἀρκούμενοι)

→ present (ongoing reality)

πάρεμι: 'be present, be at hand'; τὰ παρόντα = 'present possessions, what one has.'

αὐτός

he himself

Nominative

intensive pronoun (subject, emphatic)

αὐτός: the intensive 'himself' throws weight on God as the speaker of the promise.

γὰρ

for

causal conjunction

εἶρηκεν

has said

Perf Act Indic 3 Sg · λέγω (εἶπον)

main verb (introduces citation)

→ intensive perfect (abiding word)

εἶρηκα (perf. of λέγω): 'have spoken'; the perfect treats Scripture's word as a standing, still-valid utterance.

Οὐ

not

negative (with μή = emphatic denial)

μή

by no means

negative (οὐ μή = strong future denial)

οὐ μή + aorist subjunctive: the strongest form of negation — 'I will absolutely never.'

σε

you

Accusative

direct object of ἀνῶ

ἀνῶ

I will leave/give up

Aor Act Subj 1 Sg · ἀνίημι

subjunctive of emphatic denial (οὐ μή)

→ constative aorist (subj.)

ἀνίημι: 'let go, abandon, relax one's hold'; here 'leave you to yourself, give up on you.'

οὐδ'

nor

negative conjunction (οὐδέ)

οὐ

not

negative (with μή)

μή

by no means

negative (οὐ μή = emphatic denial)

σε

you

Accusative

direct object of ἐγκαταλίπω

ἐγκαταλίπω

I will forsake

Aor Act Subj 1 Sg · ἐγκαταλείπω

subjunctive of emphatic denial (οὐ μή)

→ constative aorist (subj.)

ἐγκαταλείπω: 'forsake, abandon, leave behind in the lurch' (cf. Ps 22:1, quoted at the cross); God's pledge is the opposite of abandonment.

6 ὥστε θαρροῦντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

So that with confidence we may say, "The Lord is my helper, and I will not fear; what will man do to me?"

RESULT OF THE PROMISE ὥστε The ὥστε draws the believer's response from God's promise (v.5b): emboldened confession of Psalm 118:6 (LXX 117:6). The rhetorical question 'what will man do to me?' answers fear with the Lord's help.

ὥστε

so that

result conjunction (+ infinitive)

ὥστε: 'so that, with the result that'; here introducing an actual/intended result with the infinitive λέγειν.

θαρροῦντας

being confident

Pres Act Ptc · Acc Pl Masc · θαρρέω

adverbial ptc. (manner; agrees w/ ἡμᾶς)

→ present (continuing disposition)

θαρρέω: 'be confident, take courage'; the boldness that the divine promise warrants.

ἡμᾶς

us

Accusative

accusative subject of infinitive λέγειν

λέγειν

to say

Pres Act Inf · λέγω

infinitive of result (with ὥστε)

→ customary present

λέγω: 'say, speak'; the confessional speaking that confidence enables.

Κύριος

the Lord

Nominative

subject (citation; copula understood)

κύριος: 'Lord' = YHWH in the LXX Psalm; the covenant God as personal protector.

ἐμοὶ

to me

Dative

dat. of advantage (emphatic pronoun)

βοηθός

helper

Nominative

predicate nominative

βοηθός: 'helper, succorer' (one who runs to a cry, βοή + θέω); God as the one who comes to aid.

καὶ

and

coordinating conjunction

οὐ

not

negative

φοβηθήσομαι

I will fear

Fut Pass(Dep) Indic 1 Sg · φοβέομαι

main verb (citation)

→ predictive future

φοβέομαι: 'fear, be afraid'; the deponent future negated — fear is excluded by the Lord's presence.

τί

what

Accusative

interrogative (object of ποιήσει)

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

main verb (rhetorical question)

→ predictive future

ποιέω: 'do, make'; the rhetorical question expects the answer 'nothing of ultimate consequence.'

μοι

to me

Dative

dat. of disadvantage

ἄνθρωπος

man

Nominative

subject of ποιήσει

ἄνθρωπος: 'a human being, mortal'; set in contrast to the Lord — mere man cannot finally harm the one God helps.

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

Remember your leaders, who spoke to you the word of God; considering the outcome of their way of life, imitate their faith.

IMPERATIVE (LEADERS, PAST) ASYNDETON Turns to the community's teachers — here the former leaders now passed on. The command pairs memory with imitation: observe the τέλος of their conduct (perhaps their faithful deaths) and copy their faith.

Μνημονεύετε

remember

Pres Act Impv 2 Pl · μνημονεύω

main verb (imperative)

→ customary present

μνημονεύω: 'remember, keep in mind, mention'; governs the genitive of the person remembered.

τῶν

the

Genitive

article (substantizes ptc.)

ἡγουμένων

leaders

Pres Mid Ptc · Gen Pl Masc · ἡγέομαι

substantival ptc. (gen. object of μνημονεύετε)

→ customary present (their standing role)

ἡγέομαι: 'lead, guide, command'; οἱ ἡγούμενοι = 'the leaders, those in charge' (recurs vv. 17, 24).

ὑμῶν

your

Genitive

genitive of relationship

οἵτινες

who

Nominative

relative pronoun (qualitative; subject)

ὅστις: 'who, the very ones who'; the qualitative relative — 'such as spoke God's word.'

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

main verb (rel. clause)

→ *constative aorist*

λαλέω: 'speak, utter'; their defining act — proclaiming the divine message.

ὑμῖν

to you

Dative

indirect object

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἐλάλησαν

λόγος: 'word, message'; the gospel/Scripture preached.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/content

θεός: God; the word's origin and authority.

ἧν

of whom

Genitive

relative pronoun (gen.; possessor of ἀναστροφῆς)

ἀναθεωροῦντες

considering closely

Pres Act Ptc · Nom Pl Masc · ἀναθεωρέω

adverbial ptc. (means/temporal)

→ *present (ongoing observation)*

ἀναθεωρέω: 'look at again and again, observe carefully' (ἀνά + θεωρέω); attentive reflection on their lives.

τὴν

the

Accusative

article

ἔκβασιν

outcome

Accusative

direct object of ἀναθεωροῦντες

ἔκβασις: 'way out, outcome, end' (ἐκ + βαίνω); the result/termination of their conduct — likely their faithful deaths.

τῆς

of the

Genitive

article

ἀναστροφῆς

way of life

Genitive

genitive of source (whose outcome)

ἀναστροφή: 'conduct, manner of life' (lit. 'turning about'); one's whole way of living (cf. 1 Pet 1:15).

μιμεῖσθε

imitate

Pres Mid Impv 2 Pl · μιμέομαι

main verb (imperative)

→ *customary present*

μιμέομαι: 'imitate, follow as a pattern' (cf. 'mimic'); the faith of faithful leaders is to be reproduced.

τὴν

the

Accusative

article

πίστιν

faith

Accusative

direct object of μιμεῖσθε

πίστις: 'faith, faithfulness'; the trust- and-fidelity exemplified by the leaders.

8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.

Jesus Christ is the same yesterday and today and forever.

CHRISTOLOGICAL GROUND **ASYNDETON** A creedal acclamation, verbless and lapidary, grounding v.7's call to imitate faith: leaders pass, but the object of faith is constant. The triadic 'yesterday — today — forever' spans all time, asserting Christ's immutability (cf. 1:11–12).

Ἰησοῦς

Jesus

Nominative

subject (copula understood)

Ἰησοῦς: the personal name; here with Χριστός as the full name-title of the unchanging Lord.

Χριστὸς

Christ

Nominative

apposition (name-title)

Χριστός: 'Anointed, Messiah'; with Ἰησοῦς forms the subject of the acclamation.

ἐχθὲς

yesterday

adverb (time)

ἐχθὲς: 'yesterday'; the past — perhaps his earthly ministry and that of the former leaders.

καὶ

and

coordinating conjunction

σήμερον

today

adverb (time)

σήμερον: 'today'; the present — a key word in Hebrews' 'today' of faith (3:13; 4:7).

ὁ

the

Nominative

article (with αὐτός = 'the same')

αὐτός

same

Nominative

predicate (identity: 'the same one')

ὁ αὐτός: 'the same'; the article + αὐτός asserts identity over time — Christ's unchanging being.

καὶ

and

coordinating conjunction

εἰς

unto

preposition + accusative (extent of time)

τοὺς

the

Accusative

article

αἰῶνας

ages/forever

Accusative

object of εἰς (extent: 'forever')

αἰών: 'age, eternity'; εἰς τοὺς αἰῶνας = 'unto the ages,' i.e. forever — the future arm of the triad.

9 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.

Do not be carried away by various and strange teachings; for it is good that the heart be strengthened by grace, not by foods, by which those who walked in them were not benefited.

PROHIBITION + GROUND (GRACE VS. FOODS) **ASYNDETON** A warning against doctrinal drift introduces the section on the new-covenant altar. The γὰρ contrasts two stabilizers of the heart: grace, which establishes, versus cultic 'foods,' which never profited their practitioners — preparing for vv. 10–14.

Διδαχαῖς

by teachings

Dative

dat. of means (with παραφέρεσθε; fronted)

διδαχή: 'teaching, doctrine'; here the heterodox instruction threatening the readers.

ποικίλαις

various

Dative

attributive adjective

ποικίλος: 'of various kinds, manifold, diverse'; the teachings are many-colored and inconsistent.

καὶ

and

coordinating conjunction

ξέναις

strange

Dative

attributive adjective

ξένος: 'foreign, strange, alien'; doctrines alien to the apostolic gospel.

μὴ

not

negative (prohibition)

παραφέρεσθε

be carried away

Pres Pass Impv 2 Pl · παραφέρω

main verb (prohibition)

→ customary present (ongoing)

παραφέρω: 'carry past, lead astray, sweep away' (παρά + φέρω); to be diverted from the right course.

καλὸν

good

Nominative

predicate adjective (impersonal: 'it is good')

καλός: 'good, fine, noble'; introduces the better alternative.

γὰρ

for

causal conjunction

χάριτι

by grace

Dative

dat. of means (with βεβαιῶσθαι)

χάρις: 'grace'; God's favor as the true ground that steadies the heart, contrasted with ritual food.

βεβαιῶσθαι

to be strengthened

Pres Pass Inf · βεβαιῶ

subject infinitive (with καλόν)

→ present (durative)

βεβαιῶ: 'make firm, confirm, establish'; the heart is steadied/secured (cf. βέβαιος, 'firm').

τὴν

the

Accusative

article

καρδίαν

heart

Accusative

accusative of respect / subject of inf.

καρδία: 'heart'; the inner center of will and trust that grace establishes.

οὐ

not

negative (contrast)

βρώμασιν

by foods

Dative

dat. of means (contrasted with χάριτι)

βρῶμα: 'food'; ceremonial foods/dietary observances that cannot establish the heart.

ἐν

in

preposition + dative (sphere)

οἷς

which

Dative

relative pronoun (object of ἐν; refers to foods)

οὐκ

not

negative

ὠφελήθησαν

were benefited

Aor Pass Indic 3 Pl · ὠφελέω

main verb (rel. clause)

→ constative aorist

ὠφελέω: 'help, benefit, profit'; the dietary rites brought no real advantage to their practitioners.

οἱ

those

Nominative

article (substantizes ptc.)

περιπατοῦντες

who walked

Pres Act Ptc · Nom Pl Masc · περιπατέω

substantival participle (subject)

→ customary present (habitual conduct)

περιπατέω: 'walk about,' idiomatically 'conduct one's life'; those who ordered their lives by such food-rules.

10 ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

We have an altar from which those who serve the tabernacle have no right to eat.

CHRISTIAN COUNTER-CLAIM **ASYNDETON** Against the 'foods' of v.9, the author asserts the believers' own 'altar' — Christ's sacrifice — from which the old-covenant ministrants, clinging to the tabernacle, are excluded. The contrast sets up the 'outside the camp' argument.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present (possession)

ἔχω: 'have, possess'; the emphatic 'we have' claims a superior reality for believers.

θυσιαστήριον

an altar

Accusative

direct object

θυσιαστήριον: 'altar' (place of θυσία, sacrifice); here figuratively the cross/Christ's sacrifice, the source of true nourishment.

ἐξ

from

preposition + genitive (source)

οὗ

which

Genitive

relative pronoun (object of ἐξ)

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (with ἐξουσίαν)

→ constative aorist

ἐσθίω: 'eat'; the aorist infinitive completes 'have authority to eat.'

οὐκ

not

negative

ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

main verb (rel. clause)

→ stative present

ἔχω: 'have'; here 'have authority/right.'

ἐξουσίαν

right/authority

Accusative

direct object of ἔχουσιν

ἐξουσία: 'authority, right, permission'; the legal entitlement the old ministrants lack.

οἱ

those

Nominative

article (substantizes ptc.)

τῇ

the

Dative

article

σκηνῇ

tabernacle

Dative

dat. object of λατρεύοντες

σκηνή: 'tent, tabernacle'; the OT sanctuary and its cult, here standing for the old order.

λατρεύοντες

who serve

Pres Act Ptc · Nom Pl Masc · λατρεύω

substantival participle (subject)

→ customary present (cultic service)

λατρεύω: 'serve, worship' (cultic); the priests/worshippers attached to the tabernacle ritual.

11 ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

For the bodies of those animals whose blood is brought into the holy places by the high priest as an offering for sin are burned outside the camp.

LEVITICAL ANALOGY **γὰρ** The γὰρ grounds v.10 from the Day of Atonement rite (Lev 16:27): the sin-offering carcasses, whose blood went into the holy place, were burned outside the camp — a typological pattern the author applies to Jesus in v.12.

ὧν

of which

Genitive

relative pronoun (gen.; antecedent ζώων)

γὰρ

for

explanatory/causal conjunction

εἰσφέρεται

is brought in

Pres Pass Indic 3 Sg · εἰσφέρω

main verb (rel. clause)

→ customary/gnomic present (rite)

εἰσφέρω: 'bring in, carry into' (εἰς + φέρω); the blood is conveyed into the sanctuary.

ζώων

of animals

Genitive

genitive (antecedent of ὧν / τούτων)

ζῶον: 'living creature, animal'; the sacrificial beasts (bull and goat of Lev 16).

τὸ

the

Nominative

article

αἷμα

blood

Nominative

subject of εἰσφέρεται

αἷμα: 'blood'; the atoning blood carried within, central to Hebrews' cultic theology.

περὶ

for

preposition + genitive (purpose: 'concerning')

ἁμαρτίας

sin

Genitive

object of περὶ (περὶ ἁμαρτίας = sin offering)

ἁμαρτία: 'sin'; περὶ ἁμαρτίας is the LXX idiom for the sin-offering.

εἰς

into

preposition + accusative (place)

τὰ

the

Accusative

article

ἅγια

holy places

Accusative

object of εἰς (the sanctuary)

ἅγια: 'holy places, the sanctuary'; neut. pl. for the inner shrine where atonement blood was applied.

διὰ

through/by

preposition + genitive (agency)

τοῦ

the

Genitive

article

ἀρχιερέως

high priest

Genitive

genitive of agency (object of διὰ)

ἀρχιερεύς: 'high priest'; the one who alone entered the Most Holy with the blood on Yom Kippur.

τούτων

of these

Genitive

demonstrative (resumes ὧν ζώων)

τὰ

the

Nominative

article

σώματα

bodies

Nominative

subject of κατακαίεται

σῶμα: 'body, carcass'; the animal bodies, disposed of outside.

κατακαίεται

are burned up

Pres Pass Indic 3 Sg · κατακαίω

main verb (neut. pl. subj. + sg. verb)

→ *customary/gnomic present (rite)*

κατακαίω: 'burn up, consume by fire' (κατά intensive); the prescribed incineration of the carcasses.

ἔξω

outside

adverb/improper preposition (+ gen.)

ἔξω: 'outside'; the key spatial term — disposal beyond the sacred precinct.

τῆς

the

Genitive

article

παρεμβολῆς

camp

Genitive

genitive with ἔξω

παρεμβολή: 'camp, encampment'; Israel's wilderness camp, the locus of the holy community.

12 διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν.

Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside the gate.

TYPOLOGICAL FULFILLMENT διὸ The inference applies the Levitical pattern (v.11) to Christ: 'outside the camp' becomes 'outside the gate' (of Jerusalem). His suffering there, by his own blood, accomplishes the sanctification of the people the old rite only prefigured.

διὸ

therefore

inferential conjunction

διό: 'therefore, for which reason'; draws the typological conclusion.

καὶ

also

adverbial (correspondence: 'Jesus too')

Ἰησοῦς

Jesus

Nominative

subject of ἔπαθεν

Ἰησοῦς: the human name foregrounded — the historical sufferer corresponding to the sin-offering victims.

ἵνα

that

purpose conjunction (+ subjunctive)

ἵνα: 'in order that'; introduces the purpose of the suffering.

ἀγιάσῃ

he might sanctify

Aor Act Subj 3 Sg · ἀγιάζω

subjunctive (purpose, with ἵνα)

→ constative aorist (subj.)

ἀγιάζω: 'make holy, consecrate, set apart'; the goal — the people's consecration to God.

διὰ

through

preposition + genitive (means)

τοῦ

the

Genitive

article

ἰδίου

his own

Genitive

attributive adjective (emphatic)

ἴδιος: 'one's own'; stresses that it is Christ's own blood, not an animal's — the decisive contrast.

αἵματος

blood

Genitive

genitive of means (object of διὰ)

αἷμα: 'blood'; the means of sanctification, answering to the εἰσφέρεται αἷμα of v.11.

τὸν

the

Accusative

article

λαόν

people

Accusative

direct object of ἀγιάσῃ

λαός: 'people'; the covenant people of God, here the sanctified community.

ἔξω

outside

adverb/improper preposition (+ gen.)

ἔξω: 'outside'; echoing v.11 — the place of Christ's suffering.

τῆς

the

Genitive

article

πύλης

gate

Genitive

genitive with ἔξω

πύλη: 'gate'; of the city —
corresponding to the camp's boundary;
Jesus suffered outside Jerusalem's wall.

ἔπαθεν

he suffered

Aor Act Indic 3 Sg · πάσχω

main verb

→ constative aorist

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

13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

Therefore let us go out to him outside the camp, bearing his reproach.

HORTATORY INFERENCE **τοίνυν** The exhortation drawn from vv.11–12: since Christ suffered 'outside,' believers must leave the security of the old order to join him there, willing to share his disgrace — a call to costly identification.

τοίνυν

therefore

inferential particle

τοίνυν: 'accordingly, then, therefore'; an
emphatic drawing-out of consequence.

ἐξερχώμεθα

let us go out

Pres Mid Subj 1 Pl · ἐξέρχομαι

hortatory subjunctive

→ present (durative exhortation)

ἐξέρχομαι: 'go out, come out' (ἐκ +
έρχομαι); to depart from the camp/old
order toward Christ.

πρὸς

to

preposition + accusative (direction)

αὐτὸν

him

Accusative

object of πρὸς (Jesus)

ἔξω

outside

adverb/improper preposition (+ gen.)

ἔξω: 'outside'; deliberately repeating
vv.11–12 — the believers' place is with
Christ beyond the camp.

τῆς

the

Genitive

article

παραμβολῆς

camp

Genitive

genitive with ἔξω

παραβολή: 'camp'; here the settled
religious establishment to be left
behind.

τὸν

the

Accusative

article

ὀνειδισμόν

reproach

Accusative

direct object of φέροντες

ὀνειδισμός: 'reproach, disgrace, insult';
the shame of association with the
crucified one (cf. 11:26).

αὐτοῦ

his

Genitive

genitive of relationship/possession

φέροντες

bearing

Pres Act Ptc · Nom Pl Masc · φέρω

adverbial ptc. (manner/attendant circ.)

→ present (ongoing endurance)

φέρω: 'bear, carry'; to take up and
endure the reproach as one carries a
burden.

14 οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

For here we have no lasting city, but we seek the one to come.

ESCHATOLOGICAL GROUND **γὰρ** The motive for leaving the camp: believers are pilgrims with no permanent earthly home, so abandoning earthly security costs nothing ultimate. The forward-looking ἐπιζητοῦμεν fixes hope on the coming city (cf. 11:10, 16; 12:22).

οὐ

not

negative

γὰρ

for

causal conjunction

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have, possess'; negated — no
abiding earthly city is ours.

ὧδε

here

adverb (place)

ὧδε: 'here'; in this present earthly order.

μένουσαν

lasting

Pres Act Ptc · Acc Sg Fem · μένω

attributive participle (modifies πόλιν)

→ present (continuing state)

μένω: 'remain, abide, last'; an 'abiding' city — permanence we lack here.

πόλιν

city

Accusative

direct object of ἔχομεν

πόλις: 'city'; the settled homeland — for believers, not the present Jerusalem but the heavenly one.

ἀλλὰ

but

adversative conjunction

τὴν

the (one)

Accusative

article (substantizes ptc.)

μέλλουσαν

coming/about to be

Pres Act Ptc · Acc Sg Fem · μέλλω

substantival participle (object of ἐπιζητούμεν)

→ present (imminent expectation)

μέλλω: 'be about to, be destined'; ἡ μέλλουσα (πόλις) = 'the city to come,' the eschatological hope.

ἐπιζητούμεν

we seek

Pres Act Indic 1 Pl · ἐπιζητέω

main verb

→ customary present (ongoing pursuit)

ἐπιζητέω: 'seek after, search for, long for' (ἐπί intensive); the pilgrim's earnest pursuit of the future city.

15 δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

Through him, then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that confess his name.

NEW-COVENANT CULTUS (PRAISE) οὖν The οὖν gathers the altar/sacrifice argument into positive worship: the believer's offering is no longer animal blood but the 'sacrifice of praise.' The exegetical 'fruit of lips' (Hos 14:2 LXX) defines praise as confessing God's name.

δι'

through

preposition + genitive (mediation)

αὐτοῦ

him

Genitive

object of διὰ (Christ as mediator)

οὖν

then/therefore

inferential conjunction

οὖν: 'therefore, then'; draws the worship-response from Christ's once-for-all work.

ἀναφέρωμεν

let us offer up

Pres Act Subj 1 Pl · ἀναφέρω

hortatory subjunctive

→ present (continual offering)

ἀναφέρω: 'bring up, offer up' (ἀνά + φέρω); the cultic verb for presenting a sacrifice — now praise.

θυσίαν

a sacrifice

Accusative

direct object of ἀναφέρωμεν

θυσία: 'sacrifice, offering'; reapplied from blood to the verbal offering of praise.

αἰνέσεως

of praise

Genitive

epexegetical/qualitative genitive

αἴνεσις: 'praise'; θυσία αἰνέσεως is an LXX phrase for the thank-offering (cf. Lev 7; Ps 50).

διὰ

through

preposition + genitive (in idiom διὰ παντός)

παντός

all (time)

Genitive

διὰ παντός = 'continually' (adverbial idiom)

διὰ παντός: 'continually, at all times'; the praise-sacrifice is unceasing, unlike the periodic Levitical rites.

τῷ

to the

Dative

article

θεῷ

God

Dative

indirect object (recipient of praise)

θεός: God, to whom the sacrifice of praise ascends.

τοῦτ'

this

Nominative

demonstrative (τοῦτ' ἔστιν = 'that is')

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

copula (in explanatory idiom)

→ stative present

τοῦτ' ἔστιν: 'that is to say'; introduces an epexegetical definition of the sacrifice.

καρπὸν

fruit

Accusative

accusative in apposition to θυσίαν

καρπός: 'fruit, produce'; metaphor for what lips bring forth — echoing Hos 14:2 LXX ('fruit of lips').

χειλέων

of lips

Genitive

genitive of source/production

χειλος: 'lip'; the organ of confession — praise as the lips' yield.

ὁμολογούντων

confessing

Pres Act Ptc · Gen Pl Neut · ὁμολογέω

attributive participle (modifies χειλέων)

→ present (ongoing confession)

ὁμολογέω: 'confess, acknowledge, profess' (ὁμός + λέγω, 'say the same'); here with the dative, 'give praise to / confess his name.'

τῷ

the

Dative

article

ὀνόματι

name

Dative

dat. object of ὁμολογούντων

ὄνομα: 'name'; God's name as the content of confessing praise.

αὐτοῦ

his

Genitive

genitive of possession

16 τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

And do not neglect doing good and sharing, for with such sacrifices God is well pleased.

SECOND SACRIFICE (GOOD WORKS) δὲ Praise (v.15) is paired with practical love: doing good and sharing are themselves sacrifices. The γὰρ supplies the motive — God's pleasure rests on 'such sacrifices,' the new-covenant cultus of word and deed.

τῆς

the

Genitive

article

δὲ

and/but

connective conjunction (adds a second offering)

δέ: 'and, but'; links the deed-sacrifice to the praise-sacrifice.

εὐποιΐας

of doing good

Genitive

genitive object of ἐπιλανθάνεσθε

εὐποιΐα: 'doing of good, beneficence' (εὖ + ποιέω); active benevolence.

καὶ

and

coordinating conjunction

κοινωνίας

of sharing

Genitive

genitive object (coordinate)

κοινωνία: 'fellowship, sharing, contribution'; here the sharing of goods with the needy (cf. Rom 15:26).

μὴ

not

negative (prohibition)

ἐπιλανθάνεσθε

do neglect/forget

Pres Mid Impv 2 Pl · ἐπιλανθάνομαι

main verb (prohibition)

→ customary present (ongoing)

ἐπιλανθάνομαι: 'forget, neglect'; echoing v.2 — a second 'do not neglect' in the love-cluster.

τοιούταις

with such

Dative

attributive demonstrative (dat. of means)

τοιούτος: 'such, of this kind'; pointing back to praise and good works as the sacrifices in view.

γὰρ

for

causal conjunction

θυσίαις

sacrifices

Dative

dat. of means (with εὐαρεστεῖται)

θυσία: 'sacrifice'; the metaphor extends to deeds of love as pleasing offerings.

εὐαρεστεῖται

is well pleased

Pres Pass Indic 3 Sg · εὐαρεστέω

main verb (γάρ clause)

→ gnomic present

εὐαρεστέω: 'be pleased, take pleasure' (εὖ + ἀρεστός); God's delight is in such living sacrifices (cf. 11:5–6).

ὁ

the

Nominative

article

θεός

God

Nominative

subject of εὐαρεστεῖται

θεός: God, whose pleasure crowns the new-covenant worship.

17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account, that they may do this with joy and not with groaning, for that would be unprofitable for you.

IMPERATIVE (LEADERS, PRESENT) ASYNDETON Complementing v.7's memory of past leaders, this addresses the present ones: obedience and submission. The double γάρ grounds the command in the leaders' accountable vigilance and in the readers' own interest — joyful, not grieving, oversight.

Πείθεσθε

obey

Pres Mid Impv 2 Pl · πείθω

main verb (imperative)

→ customary present

πειθω (mid./pass.): 'be persuaded by, obey, trust'; willing compliance arising from confidence, not coercion.

τοῖς

the

Dative

article (substantizes ptc.)

ἡγουμένοις

leaders

Pres Mid Ptc · Dat Pl Masc · ἡγέομαι

substantival ptc. (dat. object of Πείθεσθε)

→ customary present (standing role)

ἡγέομαι: 'lead, guide'; οἱ ἡγούμενοι, the present overseers (cf. vv. 7, 24).

ὑμῶν

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ὑπέικετε

submit

Pres Act Impv 2 Pl · ὑπέικω

main verb (imperative)

→ customary present

ὑπέικω: 'yield, give way, submit' (ὑπό + εἴκω); defer to their guidance — a NT hapax legomenon.

αὐτοὶ

they

Nominative

intensive pronoun (subject, emphatic)

γὰρ

for

causal conjunction

ἀγρουπνοῦσιν

they keep watch

Pres Act Indic 3 Pl · ἀγρουπνέω

main verb (γάρ clause)

→ customary present (vigilance)

ἀγρουπνέω: 'be sleepless, keep watch'
(lit. 'chase sleep'); the leaders' wakeful
pastoral care.

ὑπὲρ

over/for

preposition + genitive (concern/advantage)

τῶν

the

Genitive

article

ψυχῶν

souls

Genitive

object of ὑπὲρ

ψυχή: 'soul, life'; the spiritual welfare
entrusted to the leaders' watch.

ὑμῶν

your

Genitive

genitive of relationship

ὥς

as

comparative particle (causal nuance)

λόγον

an account

Accusative

direct object of ἀποδώσοντες

λόγος: here 'account, reckoning'; λόγον
ἀποδίδωμι = 'render an account' before
God.

ἀποδώσοντες

going to give

Fut Act Ptc · Nom Pl Masc · ἀποδίδωμι

adverbial ptc. (causal; future of intent)

→ predictive future (impending
reckoning)

ἀποδίδωμι: 'give back, render, pay'; the
future participle marks the
accountability still to come — they will
answer for their charge.

ἵνα

that

purpose conjunction (+ subjunctive)

μετὰ

with

*preposition + genitive
(manner/accompaniment)*

χαρᾶς

joy

Genitive

object of μετὰ (manner)

χαρά: 'joy'; the desired mood of the
leaders' oversight.

τοῦτο

this

Accusative

direct object of ποιῶσιν (their watching)

ΠΟΙΩΣΙΝ

they may do

Pres Act Subj 3 Pl · ποιέω

subjunctive (purpose, with ἵνα)

→ present (durative)

ποιέω: 'do, make'; here 'carry out (their watch).'

καὶ

and

coordinating conjunction

μὴ

not

negative

στενάζοντες

groaning

Pres Act Ptc · Nom Pl Masc · στενάζω

adverbial ptc. (manner; negated)

→ present (would-be ongoing grief)

στενάζω: 'groan, sigh'; the grieved oversight to be avoided.

ἀλυσιτελές

unprofitable

Nominative

predicate adjective (copula understood)

ἀλυσιτελής: 'unprofitable, disadvantageous' (alpha-privative + λυσιτελής, 'paying expenses'); a litotes — grieved leaders harm the flock. A NT hapax.

γὰρ

for

causal conjunction

ὑμῖν

for you

Dative

dat. of disadvantage

τούτο

this

Nominative

subject (copula understood; refers to grieving)

18 Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.

Pray for us, for we are convinced that we have a clear conscience, desiring to conduct ourselves honorably in all things.

REQUEST FOR PRAYER **ASYNDETON** The author moves to personal requests. The γὰρ gives the warrant for the appeal: a good conscience and the sincere desire to live honorably make the request fitting — he asks the prayers of those he has served faithfully.

Προσεύχεσθε

pray

Pres Mid Impv 2 Pl · προσεύχομαι

main verb (imperative)

→ customary present

προσεύχομαι: 'pray'; the standard verb for prayer addressed to God.

περὶ

for

preposition + genitive (concerning)

ἡμῶν

us

Genitive

object of περὶ

πειθόμεθα

we are convinced

Pres Mid/Pass Indic 1 Pl · πείθω

main verb (γάρ clause)

→ stative present (settled persuasion)

πείθω (mid./pass.): 'be persuaded, be confident'; the author's settled assurance.

γὰρ

for

causal conjunction

ὅτι

that

conjunction (content of persuasion)

καλὴν

good

Accusative

attributive adjective

καλός: 'good, clear'; a conscience that is morally sound.

συνείδησιν

conscience

Accusative

direct object of ἔχομεν

συνείδησις: 'conscience, moral awareness' (lit. 'co-knowledge'); a major Hebrews theme (9:9, 14; 10:22).

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb (ὄτι clause)

→ stative present

ἔχω: 'have, hold'; possessing a clear conscience now.

ἐν

in

preposition + dative (respect)

πᾶσιν

all things

Dative

object of ἐν ('in all respects')

πᾶς: 'all'; ἐν πᾶσιν = 'in everything, in all respects.'

καλῶς

honorably

adverb (manner)

καλῶς: 'well, honorably, rightly'; the adverb of καλός — to live commendably.

θέλοντες

desiring

Pres Act Ptc · Nom Pl Masc · θέλω

adverbial/causal participle

→ present (ongoing intention)

θέλω: 'will, wish, desire'; the sincere intention undergirding the good conscience.

ἀναστρέφεται

to conduct ourselves

Pres Pass Inf · ἀναστρέφω

complementary infinitive (with θέλοντες)

→ present (habitual conduct)

ἀναστρέφω (pass.): 'conduct oneself, behave, live'; cognate with ἀναστροφή (v.7) — the manner of life desired.

19 περισσότερως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

And I urge you the more earnestly to do this, so that I may be restored to you the sooner.

INTENSIFIED REQUEST **δὲ** An intensification of v.18's appeal, now in the singular ('I urge'): pray especially that he be returned to them quickly. The personal note presupposes a separation (imprisonment or travel) the author hopes soon to end.

περισσότερως

the more earnestly

adverb (comparative, degree)

περισσότερως: 'more abundantly, especially' (comp. of περισσῶς); heightens the urgency of the appeal.

δὲ

and/but

connective conjunction

παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ customary present

παρακαλέω: 'urge, exhort, entreat' (παρά + καλέω, 'call alongside'); a strong personal appeal.

τοῦτο

this

Accusative

direct object of ποιῆσαι (refers to praying)

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (with παρακαλῶ)

→ constative aorist

ποιέω: 'do, make'; the act urged — namely, to pray (v.18).

ἵνα

that

purpose conjunction (+ subjunctive)

τάχιον

the sooner

adverb (comparative of time)

τάχιον: 'more quickly, sooner' (comp. of ταχέως); the hoped-for speedy reunion.

ἀποκατασταθῶ

I may be restored

Aor Pass Subj 1 Sg · ἀποκαθίστημι

subjunctive (purpose, with ἵνα)

→ constative aorist (subj.)

ἀποκαθίστημι: 'restore, give back, return' (ἀπό + κατά + ἵστημι); to be brought back to them.

ὑμῖν

to you

Dative

dat. of advantage/recipient

20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

Now may the God of peace, who brought up from the dead the great Shepherd of the sheep, by the blood of the eternal covenant — our Lord Jesus —

BENEDICTION (INVOCATION) **δὲ** The grand closing prayer-wish opens by naming and describing its addressee: the God of peace, characterized as the resurrector of Christ. The participial clause heaps up the letter's theology — resurrection, shepherd-Christology, eternal covenant, blood — before the petition lands in v.21.

Ὁ

the

Nominative

article

δὲ

now

transitional conjunction

δέ: 'now, and'; marks the transition to the closing benediction.

θεὸς

God

Nominative

subject of καταρτίσαι (v.21)

θεός: God; the grammatical subject whose action the prayer invokes.

τῆς

of

Genitive

article

εἰρήνης

peace

Genitive

attributive/descriptive genitive

εἰρήνη: 'peace'; 'the God of peace' is a Pauline benedictory title (Rom 15:33; Phil 4:9) — the God who reconciles.

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀναγαγών

who brought up

Aor Act Ptc · Nom Sg Masc · ἀνάγω

substantival participle (describes God)

→ constative aorist

ἀνάγω: 'lead up, bring up' (ἀνά + ἄγω); of raising Christ from the dead — the only explicit resurrection statement in Hebrews.

ἐκ

from

preposition + genitive (separation/source)

νεκρῶν

the dead

Genitive

object of ἐκ ('from among the dead')

νεκρός: 'dead'; ἐκ νεκρῶν, the realm of the dead from which Christ was raised.

τὸν

the

Accusative

article

ποιμένα

shepherd

Accusative

direct object of ἀναγαγών

ποιμήν: 'shepherd'; Christ as the pastoral leader of his flock (cf. Isa 63:11; John 10; 1 Pet 2:25).

τῶν

of the

Genitive

article

προβάτων

sheep

Genitive

objective genitive (whom he shepherds)

πρόβατον: 'sheep'; the covenant people as the flock under the Shepherd's care.

τὸν

the

Accusative

article (with μέγαν)

μέγαν

great

Accusative

attributive adjective (modifies ποιμένα)

μέγας: 'great'; 'the great Shepherd' — superlative to any earthly under-shepherd (cf. 'great high priest,' 4:14).

ἐν

by

preposition + dative (means/instrument)

αἵματι

blood

Dative

dat. of means (with ἀναγαγών)

αἷμα: 'blood'; the covenant blood as the basis/means of the resurrection-vindication.

διαθήκης

of a covenant

Genitive

genitive (covenant ratified by the blood)

διαθήκη: 'covenant, testament'; the new and better covenant central to Hebrews (chs. 8–10).

αἰωνίου

eternal

Genitive

attributive adjective (modifies διαθήκης)

αἰώνιος: 'eternal, everlasting'; the covenant's permanence — unlike the obsolescent first one (8:13).

τὸν

the

Accusative

article

κύριον

Lord

Accusative

apposition to ποιμένα

κύριος: 'Lord'; the title resolving the description into a confession of who the Shepherd is.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦν

Jesus

Accusative

apposition (the name)

Ἰησοῦν: the personal name closing the appositional chain — the Shepherd is Jesus.

21 καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

equip you with every good thing to do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

BENEDICTION (PETITION + DOXOLOGY) **ASYNDETON** The petition completes the prayer begun in v.20: God equip and work in them what pleases him, through Christ. It closes with a doxology — glory to Christ (or God) forever — sealed by Amen, the formal end of the letter's body.

καταρτίσαι

may he equip

Aor Act Opt 3 Sg · καταρτιζῶ

main verb (optative of wish)

→ constative aorist (volitive optative)

καταρτιζῶ: 'put in order, equip, make complete, mend' (used of mending nets); the optative expresses the prayer-wish.

ὑμᾶς

you

Accusative

direct object of καταρτίσαι

ἐν

with/in

preposition + dative (means/respect)

παντὶ

every

Dative

attributive adjective

πᾶς: 'every, all'; the comprehensiveness of the equipping.

ἀγαθῶ

good thing

Dative

substantival adjective (object of ἐν)

ἀγαθός: 'good'; 'every good thing' — all that is needed for obedience.

εἰς

for/to

preposition + accusative (purpose, + articular inf.)

τὸ

the

Accusative

article (with infinitive)

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive (purpose, with εἰς τὸ)

→ constative aorist

ποιέω: 'do, perform'; the purpose of the equipping — doing God's will.

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object of ποιῆσαι

θέλημα: 'will'; God's will as the goal of the equipped life (cf. 10:7, 36).

αὐτοῦ

his

Genitive

genitive of possession

ποιῶν

working

Pres Act Ptc · Nom Sg Masc · ποιέω

adverbial participle (means; subject = God)

→ present (concurrent action)

ποιέω: 'do, make, work'; God himself produces in believers what he requires of them — grace enabling obedience.

ἐν

in

preposition + dative (sphere)

ἡμῖν

us

Dative

object of ἐν (sphere of God's work)

τὸ

that which is

Accusative

article (substantizes adj.)

εὐάρεστον

pleasing

Accusative

substantival adjective (object of ποιῶν)

εὐάρεστος: 'well-pleasing, acceptable' (εὖ + ἀρεστός); what is pleasing to God (cf. v.16).

ἐνώπιον

in the sight of

improper preposition (+ genitive)

ἐνώπιον: 'before, in the presence of'; the divine vantage that judges what is pleasing.

αὐτοῦ

him

Genitive

object of ἐνώπιον

διὰ

through

preposition + genitive (mediation)

Ἰησοῦ

Jesus

Genitive

object of διὰ (mediator)

<p>Χριστοῦ Christ Genitive <i>apposition</i></p>	<p>ᾧ to whom Dative <i>relative pronoun (dat. of possession in doxology)</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>δόξα glory Nominative <i>subject of doxology (copula understood)</i> δόξα: 'glory, honor'; the doxological ascription (cf. Rom 11:36).</p>
<p>εἰς unto <i>preposition + accusative (extent of time)</i></p>	<p>τούς the Accusative <i>article</i></p>	<p>αἰῶνας ages Accusative <i>object of εἰς</i> αἰών: 'age'; εἰς τοὺς αἰῶνας τῶν αἰώνων = 'forever and ever,' the strongest eternity idiom.</p>	<p>τῶν of the Genitive <i>article</i></p>
<p>αἰώνων ages Genitive <i>genitive (intensifying: 'of the ages')</i></p>	<p>ἀμήν amen <i>liturgical affirmation</i> ἀμήν: Hebrew 'truly, so be it'; the worshipful seal of the doxology.</p>		

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχείων ἐπέστειλα ὑμῖν.

Now I urge you, brothers, bear with the word of exhortation, for I have written to you only briefly.

CLOSING APPEAL **δὲ** After the doxology, a postscript-style personal appeal. The author calls the whole letter a 'word of exhortation' (λόγος παρακλήσεως — the term for a synagogue homily, Acts 13:15) and asks patience, since it is comparatively short.

Παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ customary present

παρακαλέω: 'urge, exhort, appeal'; the cognate of παράκλησις — fitting for the 'word of exhortation.'

δὲ

now

transitional conjunction

ὑμᾶς

you

Accusative

direct object of Παρακαλῶ

ἀδελφοί

brothers

Vocative

vocative (direct address)

ἀδελφός: 'brother'; the warm familial address to the congregation.

ἀνέχεσθε

bear with

Pres Mid Impv 2 Pl · ἀνέχομαι

main verb (imperative)

→ customary present

ἀνέχομαι: 'bear with, endure, put up with'; governs the genitive — tolerate patiently.

τοῦ

the

Genitive

article

λόγου

word

Genitive

genitive object of ἀνέχεσθε

λόγος: 'word, message'; here the letter/sermon itself.

τῆς

of

Genitive

article

παρακλήσεως

exhortation

Genitive

epexegetical/qualitative genitive

παράκλησις: 'exhortation, encouragement, consolation'; ὁ λόγος τῆς παρακλήσεως = the technical term for a homily (Acts 13:15).

καὶ

indeed

adverbial (καὶ γάρ = 'for indeed')

γὰρ

for

causal conjunction (καὶ γάρ)

διὰ

in

preposition + genitive (διὰ βραχέων = 'briefly')

βραχέων

few (words)

Genitive

object of *διά* (*διά βραχέων* = 'briefly')

βραχύς: 'short, brief, little'; *διά βραχέων* = 'in few words, briefly' — a modest description of the long letter.

ἐπέστειλα

I have written

Aor Act Indic 1 Sg · ἐπιστέλλω

main verb (epistolary aorist)

→ epistolary aorist

ἐπιστέλλω: 'send a message, write a letter' (whence ἐπιστολή, 'epistle'); the epistolary aorist views the writing from the reader's standpoint.

ὑμῖν

to you

Dative

indirect object of ἐπέστειλα

23 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ ἂν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

Know that our brother Timothy has been released, with whom, if he comes soon, I will see you.

PERSONAL NEWS **ASYNDETON** A travel-and-news note typical of letter closings: Timothy's release is reported, and a plan to visit together is floated. The mention of Timothy is the chief internal link to the Pauline circle, though it does not establish authorship.

Γινώσκετε

know

Pres Act Impv 2 Pl · γινώσκω

main verb (imperative; or indicative)

→ customary present

γινώσκω: 'know, come to know'; here imperatival, 'be informed that...' (the form is ambiguous with the indicative).

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object of Γινώσκετε

ἀδελφός: 'brother'; an affectionate designation of fellow workers.

ἡμῶν

our

Genitive

genitive of relationship

Τιμόθεον

Timothy

Accusative

apposition to ἀδελφόν

Τιμόθεος: Timothy, the well-known companion of Paul (Phil 1:1; 1–2 Tim) — the named link to that circle.

ἀπολελυμένον

released

Perf Pass Ptc · Acc Sg Masc · ἀπολύω

predicate/object-complement participle

→ intensive perfect (resulting state of freedom)

ἀπολύω: 'release, set free, send away' (ἀπό + λύω); likely 'freed from imprisonment,' the perfect marking his now-free state.

μεθ'

with

preposition + genitive (accompaniment)

οὗ

whom

Genitive

relative pronoun (object of μετά)

ἐάν

if

conditional conjunction (+ subjunctive)

ἐάν: 'if'; introduces a future/contingent condition.

τάχιον

soon

adverb (comparative of time)

τάχιον: 'sooner, quite soon' (comp. of ταχέως); the hoped-for promptness of Timothy's coming.

ἔρχηται

he comes

Pres Mid Subj 3 Sg · ἔρχομαι

subjunctive (protasis of condition)

→ present (contingent)

ἔρχομαι: 'come, go'; the condition on which the joint visit depends.

ὄψομαι

I will see

Fut Mid Indic 1 Sg · ὀράω

main verb (apodosis)

→ predictive future

ὀράω: 'see' (fut. ὄψομαι); the anticipated reunion with the readers.

ύμᾱς

you

Accusative

direct object of ὄψομαι

24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

Greet all your leaders and all the saints. Those from Italy greet you.

GREETINGS **ASYNDETON** The conventional epistolary greetings: a command to greet all leaders and saints, then conveyed greetings from 'those of Italy' — an ambiguous phrase (greetings sent to Italy, or from Italians abroad) bearing on the letter's destination.

Ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (imperative)

→ constative aorist (epistolary greeting)

ἀσπάζομαι: 'greet, salute, welcome'; the standard verb of epistolary greetings.

πάντας

all

Accusative

attributive adjective

πᾶς: 'all'; the inclusiveness of the greeting.

τούς

the

Accusative

article (substantizes ptc.)

ἡγουμένους

leaders

Pres Mid Ptc · Acc Pl Masc · ἡγέομαι

substantival participle (object of Ἀσπάσασθε)

→ customary present (standing role)

ἡγέομαι: 'lead'; οἱ ἡγούμενοι once more (cf. vv. 7, 17) — the community's overseers.

ὑμῶν

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

πάντας

all

Accusative

attributive adjective

τούς

the

Accusative

article

ἁγίους

saints

Accusative

substantival adjective (object of Ἀσπάσασθε)

ἅγιος: 'holy one, saint'; the set-apart members of the church.

ἀσπάζονται

greet

Pres Mid Indic 3 Pl · ἀσπάζομαι

main verb (conveyed greeting)

→ customary/epistolary present

ἀσπάζομαι: 'greet'; now in the indicative — greetings sent from others.

ὑμᾶς

you

Accusative

direct object of ἀσπάζονται

οἱ

those

Nominative

article (substantizes the prep. phrase)

ἀπὸ

from

preposition + genitive (origin)

τῆς

the

Genitive

article

Ἰταλίας

Italy

Genitive

object of ἀπὸ (place of origin)

Ἰταλία: Italy; οἱ ἀπὸ τῆς Ἰταλίας — either Italians abroad sending greetings home, or believers in Italy; a clue (much debated) to provenance or destination.

25 Ἡ χάρις μετὰ πάντων ὑμῶν.

Grace be with you all.

CLOSING BENEDICTION **ASYNDETON** The terse grace-benediction that closes the letter, echoing the standard Pauline epistolary signature (cf. Col 4:18; 1 Tim 6:21). Its brevity and form complete the letter as a piece of early Christian correspondence.

Ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (copula/optative understood)

χάρις: 'grace'; God's favor invoked upon the readers — the characteristic Christian benediction.

μετὰ

with

preposition + genitive (accompaniment)

πάντων

all

Genitive

attributive adjective

πᾶς: 'all'; the grace is for the whole community without exception.

ὑμῶν

of you

Genitive

object of μετὰ

On the text. The Greek follows the standard critical text of Hebrews 13, 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 is 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-five 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.