

# The Epistle to the Hebrews, Chapter 2

## ΠΡΟΣ ΕΒΡΑΙΟΥΣ Β'

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 · 2:1–4

#### The first warning: do not drift away

The pastoral inference (διὰ τοῦτο) from the Son's supremacy in ch. 1: we must pay closer attention to what we heard lest we drift away (1). If the message spoken through angels was binding and every transgression justly recompensed (2), how shall we escape if we neglect so great a salvation (3a)? — a salvation first spoken by the Lord, confirmed by hearers, and attested by God with signs, wonders, and gifts of the Spirit (3b–4).

B · 2:5–9

#### Jesus crowned with glory through suffering

The coming world was not subjected to angels (5). Scripture (Ps 8) marvels that God is mindful of frail 'man,' made lower than the angels for a little while, yet crowned with glory and honor with all things subjected under his feet (6–8a). We do not yet see all things subjected (8b) — but we do see Jesus, made lower than the angels, now crowned with glory and honor because of the suffering of death, that by God's grace he might taste death for everyone (9).

C · 2:10–13

### The pioneer perfected through suffering

It was fitting that God, in bringing many sons to glory, should perfect the pioneer of their salvation through sufferings (10). The sanctifier and the sanctified are all of one, so he is not ashamed to call them brothers (11) — confirmed by three Scriptures: he proclaims God's name to his brothers (Ps 22:22), he puts his trust in God, and 'here am I and the children God gave me' (Isa 8:17–18) (12–13).

D · 2:14–18

### He shared flesh and blood: the merciful high priest

Because the children share flesh and blood, he likewise partook of the same, that through death he might destroy the devil who held the power of death and free those enslaved by fear of death (14–15). For he does not help angels but Abraham's seed (16); therefore he had to be made like his brothers in every way, to become a merciful and faithful high priest making propitiation for the people's sins (17) — and because he himself suffered when tempted, he is able to help those who are tempted (18).

## 1 Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρῶμεν.

Therefore we must pay much closer attention to the things we have heard, lest we drift away.

INFERENCE / EXHORTATION **Διὰ τοῦτο** The first of the letter's warnings, drawn as a pastoral conclusion from the Son's supremacy over the angels (ch. 1): superior revelation demands closer attention.

Διὰ

because of

*preposition + accusative (cause)*

ΤΟΥΤΟ

this

Accusative

*object of διὰ (inferential, 'therefore')*

διὰ τοῦτο: 'for this reason'; the standard inferential bridge from ch. 1 — the Son's greatness grounds the exhortation.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal main verb (obligation)*

→ gnomic present

δεῖ: 'it is necessary, one must'; impersonal verb of binding obligation, governing the infinitive προσέχειν.

ΠΕΡΙΣΣΟΤΕΡΩΣ

more abundantly

*comparative adverb (degree)*

περισσοτέρως: 'all the more, more earnestly'; comparative of περισσῶς — closer attention proportioned to greater revelation.

## προσέχειν

to pay attention

Pres Act Inf · προσέχω

*complementary infinitive (of δεῖ)*

→ customary present

προσέχω: 'attend to, give heed' (lit. 'hold [the mind] toward'); a nautical resonance anticipating 'drift away.'

## ἡμᾶς

us

Accusative

*accusative subject of the infinitive*

## τοῖς

to the things

Dative

*article (substantizes ptc.)*

## ἀκουσθεῖσιν

having been heard

Aor Pass Ptc · Dat Pl Neut · ἀκούω

*substantival participle (object of προσέχειν)*

→ constative aorist

ἀκούω: 'hear'; the passive substantival ptc. = 'the things heard,' i.e. the gospel message just expounded as the Son's word.

## μήποτε

lest ever

*conjunction (negative purpose / apprehension)*

μήποτε: 'lest perhaps'; introduces a clause of feared outcome with the subjunctive.

## παραρῶμεν

we should drift away

Aor Pass Subj 2 Aor 1 Pl · παραρῶ

*subjunctive (clause of apprehension)*

→ ingressive aorist

παραρῶ: 'flow past, drift away, slip away' (παρά + ῥέω, 'flow'); a maritime image — being carried off course like a ship adrift.

2 εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

For if the message spoken through angels proved binding, and every transgression and disobedience received a just penalty,

GROUND (PROTASIS, LESSER CASE) γὰρ The warning's a fortiori ground begins: a first-class condition assuming the reliability of the angel-mediated law (Sinai), with its inexorable sanctions.

εἰ

if

conjunction (first-class condition)

εἰ: 'if'; with the indicative, an argument assumed true for the sake of the inference.

γὰρ

for

explanatory conjunction

ὁ

the

Nominative

article

δι'

through

preposition + genitive (intermediate agency)

ἄγγελων

angels

Genitive

genitive of intermediate agency

ἄγγελος: 'messenger, angel'; the law was mediated through angels (cf. Acts 7:53; Gal 3:19) — a lesser mode than the Son's direct speech.

λαληθεῖς

spoken

Aor Pass Ptc · Nom Sg Masc · λαλέω

attributive participle (modifying λόγος)

→ constative aorist

λαλέω: 'speak, utter'; the same verb as 1:1–2 (God 'spoke'), linking the lesser word to the climactic word in the Son.

λόγος

word/message

Nominative

subject

λόγος: 'word, message'; here the Sinai legislation as a spoken revelation.

ἐγένετο

became/proved

Aor Mid Indic 3 Sg · γίνομαι

main verb (apodosis of internal clause)

→ constative aorist

γίνομαι: 'become, prove to be'; the word 'proved firm,' i.e. its threats were enforced.

βέβαιος

firm/binding

Nominative

predicate adjective

βέβαιος: 'firm, reliable, legally valid' (cf. βεβαιόω in v.3); a term of legal guarantee — the word held good and was acted on.

καὶ

and

coordinating conjunction

πᾶσα

every

Nominative

attributive adjective

παράβασις

transgression

Nominative

subject (coordinate)

παράβασις: 'overstepping, transgression' (παρά + βαίνω, 'step beside'); a positive breach of an explicit command.

καὶ

and

coordinating conjunction

παρακοή

disobedience

Nominative

subject (coordinate)

παρακοή: 'unwillingness to hear, disobedience' (παρά + ἀκούω); failing to heed — pointedly the opposite of 'paying attention' (v.1).

ἔλαβεν

received

Aor Act Indic 3 Sg · λαμβάνω

main verb (coordinate apodosis)

→ constative aorist

λαμβάνω: 'receive'; the legal penalty was duly meted out.

ἔνδικον

just

Accusative

attributive adjective

ἐνδικος: 'just, deserved' (έν + δίκη, 'right'); the recompense fit the offense — strict retributive justice.

## μισθαποδοσίαν

recompense

Accusative

*direct object*

μισθαποδοσία: 'payment of wages, recompense' (μισθός 'wage' + ἀποδίδωμι 'pay back'); a Hebrews coinage, here of penal recompense (cf. its reward sense in 10:35; 11:26).

3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἣτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

how shall we escape if we neglect so great a salvation? — which, having begun to be spoken through the Lord, was confirmed to us by those who heard,

CONCLUSION (A FORTIORI) + RELATIVE EXPANSION ASYNDETON The a fortiori sting: if the lesser word was enforced, escape is impossible for neglecting the greater salvation — whose pedigree (spoken by the Lord, confirmed by hearers) is then traced.

πῶς

how

*interrogative adverb (rhetorical)*

πῶς: 'how?'; a rhetorical question expecting the answer 'we shall not.'

ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

ἐκφευξόμεθα

shall escape

Fut Mid Indic 1 Pl · ἐκφεύγω

*main verb*

→ predictive future

ἐκφεύγω: 'flee out, escape' (ἐκ + φεύγω); escape the just recompense — left unstated, the implied judgment.

τηλικαύτης

so great

Genitive

*attributive adjective (with σωτηρίας)*

τηλικοῦτος: 'so great, of such magnitude'; the greatness of the salvation is the weight of the warning.

## ἀμελήσαντες

having neglected

Aor Act Ptc · Nom Pl Masc · ἀμελέω

*conditional/causal adverbial participle*

→ constative aorist

ἀμελέω: 'be careless of, neglect' (ἀ-privative + μέλει, 'it concerns'); the antithesis of 'paying attention' (v.1).

## σωτηρίας

salvation

Genitive

*genitive object of ἀμελήσαντες*

σωτηρία: 'salvation, deliverance'; the new-covenant deliverance, immeasurably greater than the law's word.

## ἣτις

which

Nominative

*relative pronoun (qualitative; subject)*

ὅστις: indefinite/qualitative relative — 'a salvation of such a kind as.'

## ἀρχὴν

beginning

Accusative

*direct object (idiom ἀρχὴν λαβοῦσα)*

ἀρχή: 'beginning'; ἀρχὴν λαμβάνω = 'take a beginning, originate' — a classical idiom.

## λαβοῦσα

having taken

Aor Act Ptc · Nom Sg Fem · λαμβάνω

*adverbial (temporal) participle*

→ constative aorist

λαμβάνω: 'take, receive'; in the idiom, the salvation 'took its origin' in the Lord's own preaching.

## λαλεῖσθαι

to be spoken

Pres Pass Inf · λαλέω

*exegetical/complementary infinitive*

→ present (ongoing proclamation)

λαλέω: 'speak'; the salvation 'began to be proclaimed' — again echoing 1:1–2.

## διὰ

through

*preposition + genitive (agency)*

## τοῦ

the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive of agency (object of διὰ)*

κύριος: 'Lord'; here Jesus himself as the first herald of this salvation — over against the angels as mediators of the law.

## ὑπὸ

by

*preposition + genitive (ultimate agency)*

## τῶν

those

Genitive

*article (substantizes ptc.)*

## ἀκουσάντων

who heard

Aor Act Ptc · Gen Pl Masc · ἀκούω

*substantival participle (agent of ἐβεβαιώθη)*

→ constative aorist

ἀκούω: 'hear'; the original hearers (the apostolic eyewitnesses) — the author counts himself among the second generation ('to us').

εἰς

to/for

*preposition + accusative (advantage/goal)*

ἡμᾶς

us

Accusative

*object of εἰς (recipients)*

ἐβεβαιώθη

was confirmed

Aor Pass Indic 3 Sg · βεβαιόω

*main verb (relative clause)*

→ constative aorist

βεβαιόω: 'confirm, guarantee, make firm' (cognate with βέβαιος, v.2); the gospel was legally 'warranted' to the readers by reliable testimony.

#### 4 συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν.

while God added his testimony by signs and wonders and various miracles and distributions of the Holy Spirit according to his will.

ATTENDANT CIRCUMSTANCE (DIVINE ATTESTATION) ASYNDETON A genitive absolute clinching the salvation's pedigree: God himself co-testified to the apostolic word by miraculous signs and Spirit-gifts, distributed at his sovereign will.

συνεπιμαρτυροῦντος

testifying together with

Pres Act Ptc · Gen Sg Masc ·

συνεπιμαρτυρέω

*genitive absolute (attendant circumstance)*

→ present (concurrent)

συνεπιμαρτυρέω: 'join in bearing witness, add corroborating testimony' (σύν + ἐπί + μαρτυρέω); a triple-compound — God's witness alongside the human witnesses.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

*subject of the genitive absolute*

σημείοις

signs

Dative

*dative of means/instrument*

σημεῖον: 'sign'; a miracle pointing beyond itself to its divine significance.

τε

both

*enclitic conjunction (τε ... καί)*

τε: correlative particle binding 'signs' and 'wonders' into a single pair.

καὶ

and

*coordinating conjunction*

τέρασιν

wonders

Dative

*dative of means (coordinate)*

τέρας: 'wonder, portent'; the awe-evoking aspect of a miracle — 'signs and wonders' is a fixed OT/NT pairing.

καὶ

and

*coordinating conjunction*

ποικίλαις

various

Dative

*attributive adjective*

ποικίλος: 'many-colored, manifold, varied'; the diversity of the attesting powers.

δυνάμεσιν

miracles/powers

Dative

*dative of means (coordinate)*

δύναμις: 'power'; concretely a 'mighty work,' a deed of power — the dynamic aspect of the miracle.

καὶ

and

*coordinating conjunction*

πνεύματος

of the Spirit

Genitive

*genitive of source/content (with μερισμοῖς)*

πνεῦμα: 'Spirit'; the Holy Spirit as the source of the apportioned gifts.

ἁγίου

Holy

Genitive

*attributive adjective*

ἅγιος: 'holy'; qualifying the Spirit.

μερισμοῖς

distributions

Dative

*dative of means (coordinate)*

μερισμός: 'a dividing, apportionment' (from μερίζω, 'divide'); the Spirit's gifts parceled out — perhaps both 'gifts the Spirit distributes' and 'distributions consisting of the Spirit.'

κατὰ

according to

*preposition + accusative (standard)*

τὴν

the

Accusative

*article*

αὐτοῦ

his

Genitive

*genitive of possession (attributive position)*

θέλησιν

will

Accusative

*object of κατὰ (standard/norm)*

θέλησις: 'willing, will' (a rarer noun than θέλημα); the gifts are sovereignly apportioned at God's discretion.

## 5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

For it was not to angels that he subjected the coming world, of which we are speaking.

**GROUND / TRANSITION TO THE NEW THEME** γὰρ The argument turns from angels to humanity: the destined dominion over the 'coming world' belongs not to angels but — as Ps 8 will show — to man, and so to the Son made man.

Οὐ

not

*negative particle (fronted, emphatic)*

οὐ: the emphatic fronting negates 'to angels' — 'not to angels (but to man).'

γὰρ

for

*explanatory conjunction*

ἀγγέλοις

to angels

Dative

*dative indirect object (emphatic by position)*

ἄγγελος: 'angel'; resuming the ch. 1 contrast — the world to come is not the angels' domain.

ὑπέταξεν

he subjected

Aor Act Indic 3 Sg · ὑποτάσσω

*main verb*

→ *constative aorist*

ὑποτάσσω: 'subject, put under' (ὑπό + τάσσω, 'arrange under'); the key verb of Ps 8, repeated through vv.5–8.

τὴν

the

Accusative

*article*

οἰκουμένην

world

Accusative

*direct object*

οἰκουμένη: 'the inhabited world' (ptc. of οἰκέω, 'dwell'); here the redeemed created order to come.

τὴν

the

Accusative

*article (repeated, attributive)*

μέλλουσαν

coming/about to be

Pres Act Ptc · Acc Sg Fem · μέλλω

*attributive participle*

→ *futuristic present*

μέλλω: 'be about to'; 'the world to come' — the eschatological age (cf. 6:5), already a theme of the homily.

περὶ

concerning

*preposition + genitive (reference)*

ἧς

which

Genitive

*relative pronoun (object of περι)*

λαλοῦμεν

we are speaking

Pres Act Indic 1 Pl · λαλέω

*main verb (relative clause)*

→ present (in progress)

λαλέω: 'speak'; the author signals this is his present subject — the destiny of humanity in the age to come.

## 6 διεμαρτύρατο δέ πού τις λέγων· Τί ἐστὶν ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;

But someone has testified somewhere, saying: "What is man, that you are mindful of him, or the son of man, that you care for him?"

SCRIPTURAL SUPPORT (PS 8:4) **δέ** The proof from Psalm 8 opens with deliberate vagueness ('someone, somewhere') — the focus is on God as the true speaker; the psalm marvels at God's regard for frail humanity.

διεμαρτύρατο

testified

Aor Mid Indic 3 Sg · διαμαρτύρομαι

*main verb*

→ constative aorist

διαμαρτύρομαι: 'solemnly testify, attest' (διά-intensive of μαρτύρομαι); Scripture itself bears witness.

δέ

but

*developmental/contrastive conjunction*

πού

somewhere

*indefinite adverb (place)*

πού: 'somewhere'; the vague citation formula characteristic of Hebrews (cf. 4:4) — the point is who speaks, not where.

τις

someone

Nominative

*subject (indefinite pronoun)*

τις: 'someone'; the human author left unnamed, since God is the ultimate speaker of Scripture.

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*participle of attendant circumstance  
(introduces quotation)*

→ present (concurrent)

λέγω: 'say'; the standard ptc.  
introducing direct quotation.

## Τί

what

Nominative

*interrogative predicate nominative*

τίς: 'what?'; the psalmist's wondering  
question at humanity's smallness.

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

## ἄνθρωπος

man

Nominative

*subject*

ἄνθρωπος: 'human being, mankind'; the  
frail creature whom God nonetheless  
regards.

## ὅτι

that

*conjunction (result/consecutive)*

ὅτι: here consecutive — 'that you  
should be mindful,' expressing the  
wonder.

## μυμήσκη

you remember

Pres Mid/Pass Indic 2 Sg · μυμήσκομαι

*main verb (ὄτι clause)*

→ customary present

μυμήσκομαι: 'remember, be mindful of';  
covenantal 'remembering' — God's  
attentive care, taking the genitive  
αὐτοῦ.

## αὐτοῦ

him

Genitive

*genitive object of μυμήσκη*

## ἢ

or

*disjunctive conjunction (synonymous  
parallelism)*

ἢ: 'or'; binds the parallel half-line —  
Hebrew poetic parallelism.

## υἱός

son

Nominative

*subject (parallel to ἄνθρωπος)*

υἱός: 'son'; 'son of man' = a Hebrew  
idiom for a human being, here echoing  
the psalm's parallelism.

## ἀνθρώπου

of man

Genitive

*genitive of relationship (Hebraic idiom)*

ἄνθρωπος: 'son of man' = mortal; the  
author hears it as fulfilled in Jesus, the  
true Man, though the psalm speaks of  
humanity.

## ὅτι

that

*conjunction (result/consecutive)*

## ἐπισκέπτη

you care for

Pres Mid/Pass Indic 2 Sg · ἐπισκέπτομαι

*main verb (ὄτι clause)*

→ customary present

ἐπισκέπτομαι: 'look upon, visit, care for'  
(whence 'episcopate'); gracious  
visitation — God stoops to attend to  
mortals.

## αὐτόν

him

Accusative

*direct object of ἐπισκέπτη*

## 7 ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,

You made him for a little while lower than the angels; you crowned him with glory and honor,

SCRIPTURAL SUPPORT (PS 8:5) **ASYNDETON** The psalm's paradox: humanity briefly lowered beneath the angels, yet royally crowned — language the author will read christologically of the humbled-then-exalted Son.

### ἠλάττωσας

you made lower

Aor Act Indic 2 Sg · ἐλάττω

main verb

→ constative aorist

ἐλάττω: 'make less, lower' (from ἐλάττων, 'less'); the verb of the incarnational humbling in v.9.

### αὐτόν

him

Accusative

direct object

### βραχύ

a little

Accusative

adverbial accusative (degree or time)

βραχύς: 'short, little'; βραχύ τι can mean 'a little' (degree) or 'for a little while' (time) — the author exploits the temporal sense for Jesus' brief humiliation.

### τι

somewhat

Accusative

indefinite pronoun (adverbial, with βραχύ)

### παρ'

than

preposition + accusative (comparison)

παρά + acc.: here comparative, 'in comparison with, lower than.'

### ἀγγέλους

angels

Accusative

object of παρά (comparison)

ἄγγελος: 'angel'; the LXX renders Hebrew 'elohim ('God'/heavenly beings') as 'angels,' which the argument requires.

### δόξῃ

with glory

Dative

dative of means/material

δόξα: 'glory, splendor'; the royal investiture answering the humiliation.

### καὶ

and

coordinating conjunction

## τιμῆ

with honor

Dative

*dative of means (coordinate)*

τιμῆ: 'honor, value'; paired with glory as the regalia of the crowning.

## ἔστεφάνωσας

you crowned

Aor Act Indic 2 Sg · στεφανώω

*main verb (asyndeton)*

→ *constative aorist*

στεφανώω: 'crown, wreath' (from στέφανος, 'crown'); royal/victorious coronation — fulfilled in the exalted Jesus.

## αὐτόν

him

Accusative

*direct object*

8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ γὰρ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·

you put everything in subjection under his feet." Now in subjecting all things to him, he left nothing not subject to him. But at present we do not yet see all things subjected to him.

SCRIPTURE (PS 8:6) + AUTHORIAL EXPOSITION **γὰρ** The citation closes ('all things under his feet'); the author then mines the word 'all' — it admits no exception in principle — yet candidly notes the 'not yet' of present experience.

## πάντα

all things

Accusative

*direct object (fronted, emphatic)*

πᾶς: 'all'; the comprehensive 'all things' the author will press in exposition.

## ὑπέταξας

you subjected

Aor Act Indic 2 Sg · ὑποτάσσω

*main verb (close of citation)*

→ *constative aorist*

ὑποτάσσω: 'subject, put under'; the climactic verb of the psalm's dominion theme.

## ὑποκάτω

under

*improper preposition + genitive (place)*

ὑποκάτω: 'underneath, below'; an emphatic 'right under.'

## τῶν

the

Genitive

*article*

## ποδῶν

feet

Genitive

*object of ὑποκάτω*

πούς: 'foot'; 'under the feet' — a stock image of total dominion (cf. Ps 110:1).

## αὐτοῦ

his

Genitive

*genitive of possession*

## ἐν

in

*preposition + dative (with articular inf.: temporal/circumstantial)*

ἐν τῷ + inf.: a temporal/circumstantial construction — 'in subjecting,' 'in that he subjected.'

## τῷ

the

Dative

*article (with infinitive)*

## γὰρ

for

*explanatory conjunction (postpositive)*

## ὑποτάξαι

to subject

Aor Act Inf · ὑποτάσσω

*articular infinitive (object of ἐν)*

→ *constative aorist*

ὑποτάσσω: 'subject'; the articular infinitive substantivizes the verb — 'the subjecting of all things.'

## αὐτῷ

to him

Dative

*dative indirect object (of the infinitive)*

## τὰ

the

Accusative

*article*

## πάντα

all things

Accusative

*accusative object of the infinitive*

πᾶς: 'all'; the articular τὰ πάντα — 'the totality,' the universe without remainder.

## οὐδέν

nothing

Accusative

*direct object (of ἀφήκεν)*

οὐδείς: 'nothing'; the negative counterpart pressing the comprehensiveness of 'all.'

## ἀφήκεν

he left

Aor Act Indic 3 Sg · ἀφίημι

*main verb*

→ *constative aorist*

ἀφίημι: 'let go, leave'; God left nothing outside the scope of the subjection.

## αὐτῷ

to him

Dative

*dative of reference*

## ἀνυπότακτον

unsubjugated

Accusative

*predicate adjective (complement of οὐδέν)*

ἀνυπότακτος: 'not subjected, insubordinate' (ἀ- privative + ὑποτάσσω); 'nothing left unsubjugated' — the logical limit of 'all.'

## νῦν

now

*adverb (time)*

νῦν: 'now'; the present 'already-not yet' tension is conceded honestly.

## δὲ

but

*contrastive conjunction*

## οὐπω

not yet

*negative adverb (time)*

οὐπω: 'not yet'; the eschatological reservation — the dominion is real but not visibly consummated.

## ὁρῶμεν

we see

Pres Act Indic 1 Pl · ὁράω

*main verb*

→ present (in progress)

ὁράω: 'see, perceive'; empirical observation — what is not yet evident to sight, set against what 'we do see' (v.9).

## αὐτῷ

to him

Dative

*dative of reference*

## τὰ

the

Accusative

*article*

## πάντα

all things

Accusative

*accusative subject of the participle*

## ὑποτεταγμένα

subjected

Perf Pass Ptc · Acc Pl Neut · ὑποτάσσω

*predicate participle (object complement of ὁρῶμεν)*

→ intensive perfect (settled state)

ὑποτάσσω: 'subject'; the perfect denotes an abiding state — 'all things in a state of having-been-subjected,' which we do not yet observe.

9 τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξη καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

But we do see Jesus, who was made for a little while lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

COUNTERPOINT / CHRISTOLOGICAL RESOLUTION **δέ** The hinge of the chapter: against the 'not yet' stands what we do see — Jesus, who walked the psalm's path, lowered then crowned, his crowning grounded precisely in his suffering of death for all.

## τὸν

the

Accusative  
article (with Ἰησοῦν)

## δὲ

but

contrastive conjunction (answering οὐπω)

## βραχύ

a little

Accusative  
adverbial accusative (time, w/ ἠλαττωμένον)

βραχύς: 'short'; here clearly temporal — Jesus' humiliation was 'for a little while,' reversed by exaltation.

## τι

somewhat

Accusative  
indefinite pronoun (adverbial)

## παρ'

than

preposition + accusative (comparison)

## ἀγγέλους

angels

Accusative  
object of παρά (comparison)

ἄγγελος: 'angel'; the Son who is greater than angels (ch. 1) became, in the flesh, for a season lower than they.

## ἠλαττωμένον

having been made lower

Perf Pass Ptc · Acc Sg Masc · ἐλαττώω  
attributive participle (modifying Ἰησοῦν)

→ perfect (abiding consequence of the incarnation)

ἐλαττώω: 'make less, lower'; the perfect ptc. views the incarnate humbling as an accomplished, enduring fact.

## βλέπομεν

we see

Pres Act Indic 1 Pl · βλέπω  
main verb

→ present (in progress)

βλέπω: 'see, look at'; deliberately answering ὁρῶμεν (v.8) — what eludes sight in general is seen in Jesus.

## Ἰησοῦν

Jesus

Accusative  
direct object (emphatic, delayed)

Ἰησοῦς: 'Jesus'; the human name, placed climactically — the man Jesus is the true 'son of man' of Ps 8.

## διὰ

because of

preposition + accusative (cause/ground)

διὰ + acc.: causal — the crowning is 'because of' the suffering, not merely after it.

## τὸ

the

Accusative  
article

## πάθημα

suffering

Accusative  
object of διὰ (cause)

πάθημα: 'suffering, what is undergone' (from πάσχω); the passion — a leading motif of Hebrews (cf. v.10, 5:8).

## τοῦ

of

Genitive  
article

## θανάτου

death

Genitive  
epexegetical/objective genitive

θάνατος: 'death'; 'the suffering of death' = the suffering that is death — the cross.

## δόξη

with glory

Dative  
dative of means/material

δόξα: 'glory'; the same crown the psalm spoke of, now Jesus' by exaltation.

## καὶ

and

coordinating conjunction

## τιμῆ

with honor

Dative

*dative of means (coordinate)*

τιμῆ: 'honor'; paired with δόξα as in v.7.

## ἔστεφανωμένον

having been crowned

Perf Pass Ptc · Acc Sg Masc · στεφανώω

*predicate participle (object complement of βλέπομεν)*

→ intensive perfect (abiding crowned state)

στεφανώω: 'crown'; the perfect marks the standing, present reality — the crowned Jesus we now behold by faith.

## ὅπως

so that

*conjunction (purpose)*

ὅπως: 'in order that'; the purpose of the whole humiliation-and-crowning.

## χάριτι

by grace

Dative

*dative of cause/means*

χάρις: 'grace'; the death 'for everyone' springs from God's gracious purpose (the adopted reading χάριτι θεοῦ).

## θεοῦ

of God

Genitive

*subjective/possessive genitive*

## ὑπὲρ

for

*preposition + genitive (benefit/substitution)*

ὑπὲρ + gen.: 'on behalf of' — the vicarious scope of the death, 'for everyone.'

## παντός

everyone

Genitive

*object of ὑπὲρ (substantival adj.)*

πᾶς: 'all, everyone'; the universal reach of the saving death.

## γεύσεται

he might taste

Aor Mid Subj 3 Sg · γεύομαι

*subjunctive (ὅπως purpose clause)*

→ ingressive aorist

γεύομαι: 'taste, experience'; 'taste death' = a Semitic idiom for actually dying — he fully underwent death itself.

## θανάτου

death

Genitive

*genitive object of γεύσεται*

θάνατος: 'death'; γεύομαι takes the partitive/objective genitive.

10 Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

For it was fitting for him, for whom and through whom all things exist, in bringing many sons to glory, to make the pioneer of their salvation perfect through sufferings.

GROUND (THE FITTINGNESS OF THE CROSS) **γὰρ** The suffering of v.9 is now defended as fitting: the God of all so designed salvation that the leader of the redeemed should be brought to completion by the very road of suffering he opens for 'many sons.'

**Ἔπρεπεν**

it was fitting

Impf Act Indic 3 Sg · πρέπω

*impersonal main verb*

→ customary/descriptive imperfect

πρέπω: 'be fitting, suitable, becoming'; the cross was congruous with God's own character and purpose — not arbitrary.

**γὰρ**

for

*explanatory conjunction*

**αὐτῷ**

for him

Dative

*dative of reference (with ἔπρεπεν)*

αὐτῷ: God the Father, the one for whom it was fitting.

**δι'**

for

*preposition + accusative (final cause)*

διὰ + acc.: 'for the sake of' — God as the goal for whom all things exist.

**ὃν**

whom

Accusative

*relative pronoun (object of διὰ)*

**τὰ**

the

Nominative

*article*

**πάντα**

all things

Nominative

*subject (verb 'exist' implied)*

πᾶς: 'all'; τὰ πάντα — the universe, of which God is both goal and origin.

**καὶ**

and

*coordinating conjunction*

δι'

through

*preposition + genitive (agency/origin)*

διά + gen.: 'through, by means of' —  
God as the agent through whom all  
things came to be.

οὗ

whom

Genitive

*relative pronoun (object of διά)*

τὰ

the

Nominative

*article*

πάντα

all things

Nominative

*subject (verb 'exist' implied)*

πολλούς

many

Accusative

*attributive adjective*

πολύς: 'many'; the redeemed multitude  
— the 'many sons' brought to glory.

υἱούς

sons

Accusative

*direct object of ἀγαγόντα*

υἱός: 'son'; believers as God's sons,  
sharing the destiny of the unique Son.

εἰς

to

*preposition + accusative (goal)*

δόξαν

glory

Accusative

*object of εἰς (goal)*

δόξα: 'glory'; the destined glory of the  
sons — the crown of Ps 8 shared with  
them.

ἀγαγόντα

bringing

Aor Act Ptc · Acc Sg Masc · ἄγω

*adverbial (temporal/circumstantial) participle*

→ *constative aorist*

ἄγω: 'lead, bring'; God leads many sons  
to glory (the acc. ptc. agreeing with the  
implied subject of τελειῶσαι).

τὸν

the

Accusative

*article*

ἀρχηγὸν

pioneer/author

Accusative

*direct object of τελειῶσαι*

ἀρχηγός: 'leader, founder, pioneer,  
trailblazer' (ἀρχή + ἄγω); the one who  
goes first and opens the way for others  
(cf. 12:2).

τῆς

of the

Genitive

*article*

σωτηρίας

salvation

Genitive

*objective genitive (with ἀρχηγόν)*

σωτηρία: 'salvation'; Jesus is the pioneer  
who leads to salvation (cf. v.3).

αὐτῶν

their

Genitive

*genitive of relationship (of the sons)*

διὰ

through

*preposition + genitive (means)*

παθημάτων

sufferings

Genitive

*genitive of means (object of διά)*

πάθημα: 'suffering'; the means of the  
pioneer's perfecting — the way of the  
cross.

## τελειῶσαι

to perfect/complete

Aor Act Inf · τελειῶ

*complementary infinitive (of ἔπρεπεν)*

→ constative aorist

τελειῶ: 'bring to completion, perfect, qualify fully' (from τέλος, 'end, goal'); not moral improvement but vocational completion — Jesus made fully fit, through suffering, to be the saving high priest (cf. 5:9; 7:28).

## 11 ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,

For both the one who sanctifies and those who are sanctified are all of one origin; for which reason he is not ashamed to call them brothers,

GROUND (SOLIDARITY OF SANCTIFIER AND SANCTIFIED) **γὰρ** The basis of the brotherhood: sanctifier and sanctified share a single origin, so the Son freely owns the redeemed as his brothers — the ground for the three citations that follow.

ὁ

the

Nominative

*article (substantizes ptc.)*

τε

both

*enclitic conjunction (τε ... καί)*

τε: correlative — binding sanctifier and sanctified as a unit.

γὰρ

for

*explanatory conjunction*

ἀγιάζων

the one sanctifying

Pres Act Ptc · Nom Sg Masc · ἀγιάζω

*substantival participle (subject)*

→ gnomic/customary present

ἀγιάζω: 'make holy, consecrate'; Christ as the one who sanctifies his people (cf. 10:10, 14).

καὶ

and

*coordinating conjunction*

οἱ

those

Nominative

*article (substantizes ptc.)*

ἁγιαζόμενοι

those being sanctified

Pres Pass Ptc · Nom Pl Masc · ἁγιάζω

*substantival participle (subject, coordinate)*

→ present (in progress)

ἁγιάζω: 'sanctify'; the passive — the people made holy by Christ.

ἐξ

of

*preposition + genitive (source/origin)*

ἐνός

one

Genitive

*object of ἐξ (source)*

εἷς: 'one'; 'of one' — one source (God the Father, or Adam/the human family); the shared origin grounds the kinship.

πάντες

all

Nominative

*predicate/appositional (subject is 'all of one')*

πᾶς: 'all'; sanctifier and sanctified together — all from one.

δι'

for

*preposition + accusative (cause)*

δι' ἧν αἰτίας: 'for which cause, for which reason' — a formal connective phrase.

ἣν

which

Accusative

*relative adjective (with αἰτίας)*

αἰτίαν

reason/cause

Accusative

*object of διὰ (cause)*

αἰτία: 'cause, reason, ground'; the kinship of origin is the reason for the unashamed naming.

οὐκ

not

*negative particle*

ἐπαισχύνεται

he is ashamed

Pres Mid/Pass Indic 3 Sg · ἐπαισχύνομαι

*main verb (litotes with οὐκ)*

→ gnomic present

ἐπαισχύνομαι: 'be ashamed (of)' (ἐπί + αἰσχύνομαι); the litotes 'is not ashamed' = gladly owns them (cf. 11:16).

ἀδελφούς

brothers

Accusative

*object complement (of αὐτούς)*

ἀδελφός: 'brother'; the Son names the redeemed his family — the keynote of vv.11–18.

αὐτούς

them

Accusative

*direct object (of καλεῖν)*

καλεῖν

to call

Pres Act Inf · καλέω

*complementary infinitive (of ἐπαισχύνεται)*

→ customary present

καλέω: 'call, name'; to call them by the name 'brothers.'

## 12 λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·

saying, "I will proclaim your name to my brothers; in the midst of the congregation I will sing your praise."

SCRIPTURAL SUPPORT (PS 22:22) **ASYNDETON** First proof of the brotherhood: from the great psalm of the suffering righteous one, the Messiah declares God's name to his 'brothers' and worships among the assembly.

### λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*participle of attendant circumstance  
(introduces quotation)*

→ present (concurrent)

λέγω: 'say'; the speaker is the Son, voicing the psalm.

### Ἀπαγγελῶ

I will proclaim

Fut Act Indic 1 Sg · ἀπαγγέλλω

*main verb*

→ predictive future

ἀπαγγέλλω: 'announce, report, proclaim' (ἀπό + ἀγγέλλω); the Son makes the Father known to his brothers.

### τὸ

the

Accusative

*article*

### ὄνομά

name

Accusative

*direct object*

ὄνομα: 'name'; the revelation of God's character/person, the Son's mediatorial work.

### σου

your

Genitive

*genitive of possession*

### τοῖς

to the

Dative

*article*

### ἀδελφοῖς

brothers

Dative

*dative indirect object (recipients)*

ἀδελφός: 'brother'; the very word the author seized on in v.11 — the Messiah's own term for his people.

### μου

my

Genitive

*genitive of relationship*

ἐν

in

*preposition + dative (place)*

μέσῳ

midst

Dative

*object of ἐν (place)*

μέσος: 'middle, midst'; ἐν μέσῳ — 'in the middle of,' standing among his people as one of them.

ἐκκλησίας

congregation

Genitive

*genitive (partitive/of the whole)*

ἐκκλησία: 'assembly, congregation, church'; in the LXX the gathered people of God — here the worshiping community of brothers.

ὕμνήσω

I will sing praise

Fut Act Indic 1 Sg · ὑμνέω

*main verb (coordinate)*

→ predictive future

ὕμνέω: 'sing a hymn, praise' (whence 'hymn'); the exalted one leads his brothers' worship — himself a worshiper, hence truly one of them.

σε

you

Accusative

*direct object*

13 καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθῶς ἐπ' αὐτῷ· καὶ πάλιν· Ἴδου ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.

And again, "I will put my trust in him." And again, "Here am I and the children God has given me."

SCRIPTURAL SUPPORT (ISA 8:17-18) καὶ πάλιν Two further proofs, joined by the citation-formula 'and again': the Messiah shares the believer's posture of trust, and gathers with him 'the children' God gave — solidarity completed.

καὶ

and

*coordinating conjunction*

πάλιν

again

*adverb (citation formula)*

πάλιν: 'again'; καὶ πάλιν is the author's standard formula for stringing together proof-texts (cf. 1:5; 10:30).

Ἐγὼ

I

*Nominative*

*subject (emphatic pronoun)*

ἔσομαι

I will be

*Fut Mid Indic 1 Sg · εἶμι*

*main verb (periphrastic with ptc.)*

→ *predictive future*

εἶμι: 'be'; ἔσομαι πεποιθώς is a periphrastic future-perfect sense — 'I will have placed my trust.'

πεποιθώς

trusting

*Perf Act Ptc · Nom Sg Masc · πείθω*

*periphrastic participle (with ἔσομαι)*

→ *intensive perfect (settled confidence)*

πείθω (perf. πέποιθα): 'trust, be confident'; the perfect = a settled state of trust — the Messiah, like his brothers, lives by faith in God.

ἐπ'

in

*preposition + dative (object of trust)*

ἐπί + dat.: 'upon, in,' marking the object of reliance.

αὐτῷ

him

*Dative*

*object of ἐπί*

καὶ

and

*coordinating conjunction*

πάλιν

again

*adverb (citation formula)*

Ἴδου

behold

*demonstrative particle (attention-marker)*

ἰδού: 'look! behold!'; a frozen aorist imperative of ὁράω, calling attention to what follows.

ἐγὼ

I

*Nominative*

*nominative (presentational, with ἰδού)*

καὶ

and

*coordinating conjunction*

τὰ

the

*Nominative*

*article*

παιδιά

children

*Nominative*

*nominative (presentational, coordinate)*

παιδίον: 'little child'; the redeemed as the children God has given the Messiah — kinship language climaxing the trio.

ᾧ

whom

*Accusative*

*relative pronoun (object of ἔδωκεν)*

μοι

to me

*Dative*

*dative indirect object*

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

*main verb (relative clause)*

→ constative aorist

δίδωμι: 'give'; the children are the Father's gift to the Son (cf. John 17 motif).

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject*

14 Ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,

Since therefore the children share in blood and flesh, he himself likewise partook of the same, so that through death he might render powerless the one who holds the power of death, that is, the devil,

INFERENCE (THE PURPOSE OF THE INCARNATION) Ἐπεὶ οὖν The kinship just proved is now grounded in the incarnation: because the children are flesh and blood, the Son took the same — and the aim was death itself, by which he disarms the death-wielding devil.

Ἐπεὶ

since

*causal conjunction*

ἐπεὶ: 'since, because'; introduces the premise of the incarnation argument.

οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; drawing the consequence from the brotherhood texts.

τὰ

the

Nominative

*article*

παῖδια

children

Nominative

*subject*

παῖδιον: 'child'; picked up verbatim from the v.13 citation — 'the children' of God.

## ΚΕΚΟΙΝΩΝΗΚΕΝ

have shared

Perf Act Indic 3 Sg · κοινωνέω

*main verb (subject is neut. pl., sg. verb)*

→ *intensive perfect (standing condition)*

κοινωνέω: 'share in, partake of, have in common' (from κοινός, 'common'); the perfect — the children's shared human nature as an abiding fact.

## αἵματος

of blood

Genitive

*genitive object of κεκοινωνηκεν*

αἷμα: 'blood'; 'blood and flesh' (the order is unusual) = mortal human nature in its frailty.

## καὶ

and

*coordinating conjunction*

## σαρκός

of flesh

Genitive

*genitive object (coordinate)*

σάρξ: 'flesh'; here simply human bodily nature, not the ethical 'flesh' of Paul.

## καὶ

also

*adjunctive adverb ('also')*

## αὐτός

he himself

Nominative

*subject (intensive pronoun)*

αὐτός: intensive — 'he himself,' the Son, in his own person took up the same nature.

## παραπλησίως

likewise

*adverb (manner)*

παραπλησίως: 'in like manner, similarly'; he shared human nature in fully comparable fashion — a genuine, not docetic, humanity.

## μετέσχεν

partook

Aor Act Indic 3 Sg · μετέχω

*main verb*

→ *constative aorist*

μετέχω: 'partake, share in' (μετά + ἔχω); the aorist points to the once-for-all act of the incarnation (vs. the children's settled κεκοινωνηκεν).

## τῶν

the

Genitive

*article*

## αὐτῶν

same things

Genitive

*genitive object of μετέσχεν*

αὐτός: 'the same'; τῶν αὐτῶν = 'the same things,' i.e. flesh and blood.

## ἵνα

so that

*conjunction (purpose)*

ἵνα: 'in order that'; the purpose of the incarnation — to die, and so to defeat death's master.

## διὰ

through

*preposition + genitive (means)*

**του̃**

the

Genitive

article

**θανάτου**

death

Genitive

*genitive of means (object of διά)*

θάνατος: 'death'; the paradox — by his own dying he undoes the power of death.

**καταργήση**

he might render powerless

Aor Act Subj 3 Sg · καταργέω

*subjunctive (ίνα purpose clause)*

→ effective aorist

καταργέω: 'nullify, render ineffective, bring to nought' (κατά + άργός, 'idle'); not annihilate but disempower — strip the devil of his death-grip.

**τόν**

the one

Accusative

article (substantizes ptc.)

**τό**

the

Accusative

article

**κράτος**

power

Accusative

*direct object (of the participle έχοντα)*

κράτος: 'might, dominion, power to control'; the devil's 'power of death' — his accusing, terrorizing grip, broken at the cross.

**έχοντα**

holding

Pres Act Ptc · Acc Sg Masc · έχω

*substantival participle (object of καταργήση)*

→ present (ongoing)

έχω: 'have, hold'; 'the one holding the power' — a circumlocution for the devil.

**του̃**

of

Genitive

article

**θανάτου**

death

Genitive

*objective genitive (with κράτος)*

θάνατος: 'death'; the sphere of the devil's usurped power.

**του̃τ'**

that

*explanatory formula (του̃τ' έστιν, 'that is')*

του̃τ' έστιν: 'that is to say'; an appositional gloss identifying the death-holder.

**έστιν**

is

Pres Act Indic 3 Sg · ειμι

*copula (in του̃τ' έστιν formula)*

→ stative present

**τόν**

the

Accusative

article

## διάβολον

devil

Accusative

*accusative in apposition (to τὸν ... ἔχοντα)*

διάβολος: 'slanderer, accuser' (from διαβάλλω, 'throw across, accuse'); the LXX rendering of Satan — the accuser whose weapon is death.

## 15 καὶ ἀπαλλάξει τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

and might free those who through fear of death were subject to lifelong slavery.

PURPOSE (COORDINATE GOAL OF THE INCARNATION) καὶ The second, manward aim of the same purpose clause: liberation of those whom dread of death held in lifelong bondage — fear itself the chain that Christ's death snaps.

καὶ

and

*coordinating conjunction (continues ἵνα clause)*

ἀπαλλάξει

he might free

Aor Act Subj 3 Sg · ἀπαλλάσσω

*subjunctive (coordinate ἵνα purpose)*

→ effective aorist

ἀπαλλάσσω: 'set free, release, deliver' (ἀπό + ἀλλάσσω, 'change'); a legal manumission term — release from bondage.

τούτους

these

Accusative

*direct object (antecedent of ὅσοι)*

οὗτος: 'these'; the captives to be freed, defined by the relative clause.

ὅσοι

as many as

Nominative

*relative pronoun (subject of ἦσαν)*

ὅσος: 'as many as, all who'; the comprehensive relative — all so enslaved.

## φόβω

by fear

Dative

*dative of cause/means*

φόβος: 'fear, dread'; the dread of death is the instrument of the bondage — terror itself enslaves.

## θανάτου

of death

Genitive

*objective genitive (with φόβω)*

θάνατος: 'death'; the object of the enslaving fear.

## διὰ

through

*preposition + genitive (extent of time)*

διὰ παντός: 'throughout, continually' — here 'for the whole of life.'

## παντός

all

Genitive

*attributive adjective (with τοῦ ζῆν)*

πᾶς: 'all, whole'; 'the whole of living' — every moment of life under death's shadow.

## τοῦ

the

Genitive

*article (with substantival infinitive)*

## ζῆν

living

Pres Act Inf · ζῶ

*articular infinitive (substantival, 'their living')*

→ present (durative)

ζῶ: 'live'; τοῦ ζῆν = 'of living, of life' — the whole span of mortal life.

## ἔνοχοι

subject/liable

Nominative

*predicate adjective*

ἔνοχος: 'held in, liable, subject to' (from ἐνέχω); a legal term — bound under, in the grip of.

## ἦσαν

were

Impf Act Indic 3 Pl · εἶμι

*main verb (relative clause)*

→ customary/descriptive imperfect

εἶμι: 'be'; the imperfect describes the settled, ongoing condition before liberation.

## δουλείας

of slavery

Genitive

*genitive (with ἔνοχοι, 'liable to')*

δουλεία: 'slavery, bondage' (from δοῦλος, 'slave'); the bondage of fear — release from which is the gospel's freedom (cf. Rom 8:15, 21).

16 οὐ γὰρ δῆπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

For surely it is not angels he helps, but he helps the seed of Abraham.

GROUND (THE OBJECTS OF THE HELP) γὰρ Why he took flesh and not angelic nature: his saving concern is not for angels but for Abraham's offspring — the covenant people he came to rescue, requiring true humanity.

οὐ

not

*negative particle*

γὰρ

for

*explanatory conjunction*

δήπου

surely

*particle (assurance, 'of course')*

δήπου: 'doubtless, surely, of course' (δή + που); appeals to what the readers already grant.

ἁγγέλων

of angels

*Genitive*

*genitive object of ἐπιλαμβάνεται (fronted, emphatic)*

ἄγγελος: 'angel'; the final mention in the angel-comparison — they are not the objects of redemption.

ἐπιλαμβάνεται

he takes hold of/helps

Pres Mid Indic 3 Sg · ἐπιλαμβάνομαι

*main verb*

→ *gnomic present*

ἐπιλαμβάνομαι: 'take hold of' (ἐπί + λαμβάνω); here 'take hold of to help, succor' (cf. Isa 41:8–9 LXX of Abraham's seed) — to grasp and rescue.

ἀλλὰ

but

*strong adversative conjunction*

ἀλλά: 'but'; the strong contrast — not angels, but Abraham's seed.

σπέρματος

seed

*Genitive*

*genitive object of ἐπιλαμβάνεται*

σπέρμα: 'seed, offspring'; 'the seed of Abraham' — the covenant people, the heirs of promise whom he came to save.

Ἀβραάμ

of Abraham

*Genitive*

*genitive of relationship (indeclinable)*

Ἀβραάμ: Abraham; the father of the faithful — his 'seed' defines those Christ helps (cf. Gal 3).

ἐπιλαμβάνεται

he helps

Pres Mid Indic 3 Sg · ἐπιλαμβάνομαι

*main verb (repeated for emphasis)*

→ *gnomic present*

ἐπιλαμβάνομαι: 'take hold of to help'; the repetition underscores the contrast — it is Abraham's seed he grasps to save.

17 ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ.

Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

INFERENCE (THE NECESSITY OF FULL LIKENESS) ὅθεν The conclusion of the incarnation argument and the chapter's destination: full identification with his brothers was obligatory, qualifying him as the merciful, faithful high priest who atones — the letter's master-theme now sounded.

ὅθεν

therefore/whence

*inferential adverb (consequence)*

ὅθεν: 'from which, wherefore'; a favorite Hebrews connective drawing a necessary consequence (cf. 3:1; 7:25).

ὤφειλεν

he was obligated

Impf Act Indic 3 Sg · ὀφείλω

*main verb (obligation)*

→ *customary/descriptive imperfect*

ὀφείλω: 'owe, be obligated, must'; a moral/logical necessity arising from his saving mission — he 'had to' be fully like them.

κατὰ

in

*preposition + accusative (respect/reference)*

κατὰ πάντα: 'in all respects, in every way' — the completeness of his solidarity.

πάντα

all things

Accusative

*object of κατὰ (respect)*

πᾶς: 'all'; total likeness, sin apart (cf. 4:15).

τοῖς

to the

Dative

*article*

ἀδελφοῖς

brothers

Dative

*dative of likeness (with ὁμοιωθῆναι)*

ἀδελφός: 'brother'; the kinship word of vv.11–12 — made like his brothers in every way.

ὁμοιωθῆναι

to be made like

Aor Pass Inf · ὁμοιόω

*complementary infinitive (of ὤφειλεν)*

→ *constative aorist*

ὁμοιόω: 'make like, liken' (from ὅμοιος, 'like'); the passive — he was made fully like his brothers (the incarnation and its sufferings).

ἵνα

so that

*conjunction (purpose)*

## ἐλεήμων

merciful

Nominative

*predicate adjective (with γένηται)*

ἐλεήμων: 'merciful, compassionate' (from ἔλεος, 'mercy'); the high priest's sympathy, born of shared experience (cf. 4:15; 5:2).

## γένηται

he might become

Aor Mid Subj 3 Sg · γίνομαι

*subjunctive (ἵνα purpose clause)*

→ *ingressive aorist*

γίνομαι: 'become'; he 'became' the qualified high priest by way of his full human likeness.

## καὶ

and

*coordinating conjunction*

## πιστός

faithful

Nominative

*predicate adjective (coordinate)*

πιστός: 'faithful, trustworthy'; reliable toward God on the people's behalf (developed in 3:1–6).

## ἀρχιερεὺς

high priest

Nominative

*predicate nominative*

ἀρχιερεὺς: 'high priest' (ἀρχή + ἱερεὺς); the title introduced here for the first time — the controlling theme of Hebrews.

## τὰ

the things

Accusative

*accusative of respect (adverbial)*

τὰ πρὸς τὸν θεόν: 'the things pertaining to God' — a priestly idiom for the cultic, Godward sphere of service (cf. 5:1).

## πρὸς

toward

*preposition + accusative (reference)*

## τὸν

the

Accusative

*article*

## θεόν

God

Accusative

*object of πρὸς*

## εἰς

for

*preposition + accusative (purpose, with articular inf.)*

εἰς τό + inf.: a purpose construction — 'in order to make propitiation.'

## τὸ

the

Accusative

*article (with infinitive)*

## ἰλάσκεσθαι

to make propitiation

Pres Mid/Pass Inf · ἰλάσκομαι

*articular infinitive (purpose, object of εἰς)*

→ *present (the priestly function)*

ἰλάσκομαι: 'propitiate, expiate, make atonement for' (cf. ἰλαστήριον, the mercy seat); the priestly act dealing decisively with sin — here with sins as its object.

τὰς

the

Accusative

article

ἁμαρτίας

sins

Accusative

accusative object of ἰλάσκεσθαι

ἁμαρτία: 'sin' (lit. 'missing the mark'); the sins atoned for — the obstacle removed by the high priest's propitiation.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

possessive/objective genitive

λαός: 'people'; the covenant people of God — for whom the high priest mediates (cf. 'the seed of Abraham,' v.16).

18 ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

For because he himself has suffered when tempted, he is able to help those who are being tempted.

GROUND (THE BASIS OF HIS HELPING POWER) γὰρ The pastoral payoff: because the high priest has personally endured suffering and testing, he is competent to come to the aid of his tempted brothers — sympathy translated into rescuing power.

ἐν

in

preposition + dative (causal/circumstantial)

ἐν ᾧ: 'in that, because, wherein'; here best taken causally — 'inasmuch as he has suffered.'

ᾧ

that which

Dative

relative pronoun (object of ἐν)

γὰρ

for

explanatory conjunction

πέπονθεν

he has suffered

Perf Act Indic 3 Sg · πάσχω

main verb

→ intensive perfect (abiding result)

πάσχω: 'suffer, experience'; the perfect — his suffering is a completed experience with abiding effect, the ground of his present competence.

## αὐτὸς

he himself

Nominative

*subject (intensive pronoun)*

αὐτός: intensive — 'he himself,' in his own person, underwent the testing.

## πειρασθεῖς

having been tempted

Aor Pass Ptc · Nom Sg Masc · πειράζω

*adverbial (temporal/circumstantial) participle*

→ constative aorist

πειράζω: 'test, tempt, try'; his testing (the temptations, Gethsemane, the cross) qualifies his sympathy (cf. 4:15).

## δύναται

he is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

*main verb*

→ gnomic/stative present

δύναμαι: 'be able, can'; his proven capability — sympathy made into effective aid.

## τοῖς

those

Dative

*article (substantizes ptc.)*

## πειραζομένοις

being tempted

Pres Pass Ptc · Dat Pl Masc · πειράζω

*substantival participle (dat. of advantage / object of βοηθῆσαι)*

→ present (in progress)

πειράζω: 'test, tempt'; the brothers presently under trial — the very people the high priest can rescue.

## βοηθῆσαι

to help

Aor Act Inf · βοηθῶ

*complementary infinitive (of δύναται)*

→ effective aorist

βοηθῶ: 'come to the aid of, help' (lit. 'run at a cry,' βοή + θέω); timely succor in the moment of need (cf. 4:16) — the chapter's closing note of comfort.

**On the text.** The Greek follows the standard critical text of Hebrews 2, 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. Hebrews is formally anonymous: it names no author and lacks the epistolary opening characteristic of Paul; its attachment to the Pauline corpus is traditional, not internal, and the present rendering treats it as the corpus's appended (anonymous) homily-letter. At v.7 some witnesses add 'and set him over the works of your hands' (from Ps 8:7 LXX); the shorter text is followed. The reading διὰ χάριτος θεοῦ ('by the grace of God') at v.9 is adopted over the minority variant χωρὶς θεοῦ ('apart from God').

**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.