

The Epistle to the Hebrews, Chapter 4

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Δ'

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 · 4:1–2

Fear lest you fall short of the promised rest

Drawing the pastoral inference from the wilderness generation (3:7–19): since the promise of entering God's rest still stands, let us fear lest any be judged to have come short (1). For we have had the good news preached, just as they did — but the word they heard did not profit them, not being united by faith with those who heard it (2).

B · 4:3–5

The rest exists, prepared from creation

We who believed do enter that rest, as God swore in his wrath that the unbelieving would not (3a) — yet the works were finished from the foundation of the world (3b). Scripture testifies God rested on the seventh day from all his works (4), and again, 'They shall not enter my rest' (5): the rest is real and available, the unbelief alone bars the door.

C · 4:6–10

A 'today' still remains — a sabbath-rest for God's people

Since it remains for some to enter, and the first hearers failed through disobedience (6), God again fixes a 'Today' in David, long after Joshua — proving Joshua's conquest did not exhaust the promise (7–8). Therefore a sabbath-rest remains for the people of God (9); the one who enters God's rest has himself rested from his works, as God did from his (10).

D · 4:11–13

Strive to enter; the word of God lays the heart bare

The exhortation crests: let us be diligent to enter that rest, lest anyone fall by the same pattern of disobedience (11). For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, judging the heart's thoughts (12); and no creature is hidden — all lies open and exposed before the eyes of the One to whom we must give account (13).

E · 4:14–16

Jesus the great high priest — approach the throne of grace

The hinge to the priestly section: since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession (14). For he is not unable to sympathize with our weaknesses, having been tested in every way as we are, yet without sin (15). Therefore let us approach the throne of grace with boldness, to receive mercy and find grace for timely help (16).

1 Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ
τις ἐξ ὑμῶν ὑστερηκέναι·

Let us fear, therefore, lest while a promise of entering his rest remains, any of you should be judged to have come short of it.

HORTATORY INFERENCE οὖν The pastoral conclusion drawn from the wilderness generation's fall (3:7–19): because the promise still stands open, the readers are summoned to a reverent fear of forfeiting it.

Φοβηθῶμεν

let us fear

Aor Pass Subj 1 Pl · φοβέομαι

hortatory subjunctive

→ *ingressive aorist (let us come to fear)*

φοβέομαι: 'fear, be afraid'; passive-deponent. Not craven dread but reverent wariness lest the promise be forfeited — the author's first 'let us' of the chapter.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; drawing the application from the example of those who fell in the wilderness (3:16–19).

μήποτε

lest ever

conjunction of apprehension (with subj.)

μήποτε: 'lest perhaps, lest ever' (μή + ποτέ); introduces the feared possibility after a verb of fearing.

καταλειπομένης

while ... remains/is left

Pres Pass Ptc · Gen Sg Fem · καταλείπω

genitive absolute (concessive/temporal)

→ *present (ongoing, contemporaneous)*

καταλείπω: 'leave behind, leave remaining' (κατά + λείπω); the passive here = 'is left standing' — the promise has not lapsed, it is still on offer.

ἐπαγγελίας

a promise

Genitive

subject of the genitive absolute

ἐπαγγελία: 'promise, announcement'; a key Hebrews term — the pledge of God that defines the believer's inheritance (cf. 6:12; 11:9).

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

exegetical infinitive (defining ἐπαγγελίας)

→ *constative aorist*

εἰσέρχομαι: 'go into, enter' (εἰς + ἔρχομαι); the leitmotif verb of 3:11–4:11 — entering the rest.

εἰς

into

preposition + accusative (goal/entry)

τὴν

the

Accusative

article

κατάπαυσιν

rest

Accusative

object of εἰς (the destination)

κατάπαυσις: 'rest, resting-place' (from καταπαύω, 'cause to cease'); the LXX word in Ps 95:11 (94:11 LXX) for the rest the wilderness generation forfeited — here charged with eschatological depth.

αὐτοῦ

his

Genitive

genitive of possession (God's rest)

δοκῆ

should be judged/seem

Pres Act Subj 3 Sg · δοκέω

subjunctive after μήποτε (the thing feared)

→ *present (ongoing state of being so reckoned)*

δοκέω: 'seem, think, be reputed'; here likely 'be found/judged to have' (a softened idiom) rather than mere appearance — to be reckoned as one who came short.

τις

anyone

Nominative

subject of δοκῆ (indefinite)

τις: 'someone, anyone'; the indefinite singularizes the warning — each individual is in view, none presumed safe.

ἐξ

of

preposition + genitive (partitive)

ὑμῶν

you

Genitive

partitive genitive (object of ἐξ)

ὑστερηκένοι

to have come short

Perf Act Inf · ὑστερέω

infinitive in indirect discourse (complement of δοκῆ)

→ consummative perfect (a settled failure)

ὑστερέω: 'fall short, lack, be left behind' (cf. ὕστερος, 'later/last'); the perfect stresses a fixed deficiency — to be left standing outside the rest with the matter closed.

2 καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ κάκεῖνοι, ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν.

For indeed we have had the good news preached to us, just as they did; but the word they heard did not profit them, since they were not united by faith with those who heard.

GROUND (PARALLEL OF PRIVILEGE) καὶ γὰρ Grounds the fear of v.1: the readers stand exactly where the wilderness hearers stood — addressed by good news. The decisive variable was not the message but faith; bare hearing without faith profited nothing.

καὶ

indeed/also

adverbial (part of καὶ γάρ)

καὶ γάρ: 'for indeed, for in fact'; an emphatic causal idiom reinforcing the warning.

γάρ

for

explanatory conjunction

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμι

auxiliary (periphrastic with εὐηγγελισμένοι)

→ stative present

εὐηγγελισμένοι

having had good news preached

Perf Pass Ptc · Nom Pl Masc · εὐαγγελίζω

perfect periphrastic (with ἔσμεν)

→ intensive perfect (an abiding evangelized state)

εὐαγγελίζω: 'announce good news'; passive, 'to be evangelized.' The perfect periphrasis: we stand as those to whom the good news has been and remains proclaimed — like Israel at Kadesh.

καθάπερ

just as

comparative conjunction

καθάπερ: 'exactly as, just as' (κατά + ἄ + περ); an emphatic 'precisely as.'

καὶ ἐκεῖνοι

they also

Nominative

subject (crasis καὶ + ἐκεῖνοι)

καὶ ἐκεῖνοι: crasis of καὶ ἐκεῖνοι, 'those also' — the exodus generation, the foil of the whole passage.

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the strong contrast — same privilege, opposite outcome.

οὐκ

not

negative (with ὠφέλησεν)

ὠφέλησεν

profited

Aor Act Indic 3 Sg · ὠφελέω

main verb

→ constative aorist (summing the wilderness outcome)

ὠφελέω: 'help, benefit, profit'; the heard word brought them no advantage — its efficacy hinged on reception.

ὁ

the

Nominative

article

λόγος

word

Nominative

subject of ὠφέλησεν

λόγος: 'word, message'; here the message preached — ὁ λόγος τῆς ἀκοῆς, 'the word of hearing,' i.e. the word that was heard (cf. 1 Thess 2:13).

τῆς

of the

Genitive

article

ἀκοῆς

hearing

Genitive

genitive of source/reference (the word that was heard')

ἀκοή: 'hearing, report, the thing heard'; the word reached their ears — but mere ἀκοή without faith is barren (cf. Rom 10:17).

ἐκείνους

them

Accusative

direct object of ὠφέλησεν

μὴ

not

negative (with the participle)

μὴ: 'not'; with the participle expressing the cause — 'because they were not united.'

συγκεκρασμένους

united/mingled

Perf Pass Ptc · Acc Pl Masc · συγκεράννυμι

causal participle (agreeing with ἐκείνους)

→ **consummative perfect** (a fusion never accomplished)

συγκεράννυμι: 'mix together, blend, unite' (σύν + κεράννυμι, 'mingle/dilute'); the word was never compounded with faith in them. (A well-attested variant reads the nom. sg. συγκεκρασμένος, making 'the word' unblended with the hearers.)

τῇ

by the

Dative

article

πίστει

faith

Dative

dative of means (the unrealized fusing agent)

πίστις: 'faith, trust'; the missing element — faith is what blends the word into the hearer so it profits.

τοῖς

with those

Dative

substantival article (dat. of association)

ἀκούσασιν

who heard

Aor Act Ptc · Dat Pl Masc · ἀκούω

substantival participle (dat. of association)

→ **constative aorist**

ἀκούω: 'hear'; 'those who heard (with faith)' — perhaps the believing minority (Joshua and Caleb) with whom the disobedient were not joined.

3 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν· Ὡς ᾧμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

For we who have believed do enter that rest, just as he has said, "As I swore in my wrath, 'They shall not enter my rest'" — although his works were finished from the foundation of the world.

GROUND (THE REST IS ENTERED BY FAITH) **γὰρ** Grounds v.2's lesson positively: faith is precisely the door to the rest. The oath of Ps 95 barred the unbelieving; yet 'although the works were finished' signals the rest has existed from creation, awaiting believing entrants.

εἰσερχόμεθα

we enter

Pres Mid Indic 1 Pl · εἰσέρχομαι

main verb (fronted, emphatic)

→ futuristic/progressive present (we are entering)

εἰσέρχομαι: 'enter'; the present is programmatic — believers are even now in the process of entering the rest that consummates at the end.

γὰρ

for

explanatory conjunction

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

κατάπαυσιν

rest

Accusative

object of εἰς

κατάπαυσις: 'rest'; the same promised rest of v.1, now affirmed as the believer's portion.

οἱ

the (ones)

Nominative

substantival article (subject)

πιστεύσαντες

who have believed

Aor Act Ptc · Nom Pl Masc · πιστεύω

substantival participle (subject of εἰσερχόμεθα)

→ constative aorist (the decisive act of faith)

πιστεύω: 'believe, trust'; the aorist marks the definite commitment of faith that distinguishes the enterers from the wilderness fallen.

καθὼς

just as

comparative conjunction (introduces citation)

καθὼς: 'just as, according as'; introduces the Scripture proof (Ps 95:11).

εἶρηκεν

he has said

Perf Act Indic 3 Sg · λέγω (εἶρω)

verb introducing citation

→ intensive perfect (the abiding force of Scripture)

εἶρηκεν: perfect of λέγω; God 'has spoken' and the word still stands — the perfect typifies Hebrews' view of Scripture as God's living, present address.

ὥς

as

comparative particle (within the citation)

ὥς: 'as'; opening the cited oath of Ps 95:11.

ὤμοσα

I swore

Aor Act Indic 1 Sg · ὀμνυμι

main verb of the citation

→ constative aorist

ὀμνυμι: 'swear (an oath)'; God's self-binding oath of exclusion against the rebels at Meribah.

ἐν

in

preposition + dative (manner/sphere)

τῇ

the

Dative

article

ὀργῇ

wrath

Dative

dative of manner/attendant circumstance

ὀργῇ: 'wrath, anger'; the settled divine displeasure that issued in the oath of exclusion.

μου

my

Genitive

genitive of possession

εἰ

(surely not)

particle in a Hebrew oath-formula (= emphatic negation)

εἰ: lit. 'if'; in a Semitic oath (rendering Heb. 'im) it forms a strong negative — 'they shall surely not enter.' The apodosis is left unspoken as in the Hebrew idiom.

εἰσελεύσονται

they shall enter

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb of the oath-clause

→ predictive future (within the oath)

εἰσέρχομαι: 'enter'; the very verb of v.3a, now negated of the rebels — the contrast is exact.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

κατάπαυσίν

rest

Accusative

object of εἰς

κατάπαυσις: 'rest'; God names it 'my rest' — it is his own, the rest he entered at creation.

<p>μου my Genitive <i>genitive of possession</i></p>	<p>καίτοι although <i>concessive conjunction (introduces gen. absolute)</i> καίτοι: 'and yet, although' (καί + τοι); concessive — the rest was ready long before the oath, since creation was finished.</p>	<p>τῶν the Genitive <i>article</i></p>	<p>ἔργων works Genitive <i>subject of the genitive absolute</i> ἔργων: 'work, deed'; God's creative works, completed on the sixth day (Gen 2:1–2).</p>
<p>ἀπὸ from <i>preposition + genitive (temporal source)</i></p>	<p>καταβολῆς foundation Genitive <i>object of ἀπό (temporal origin)</i> καταβολή: 'foundation, laying-down' (from καταβάλλω, 'cast/lay down'); 'from the foundation of the world' = from creation itself.</p>	<p>κόσμου of the world Genitive <i>genitive (of the thing founded)</i> κόσμος: 'world, ordered universe'; the created order whose making was God's finished work.</p>	<p>γενηθέντων having been finished/made Aor Pass Ptc · Gen Pl Neut · γίνομαι <i>participle of the genitive absolute</i> → <i>constative aorist</i> γίνομαι: 'come to be, be made/done'; the works 'came to completion' at creation — the resting-place has existed ever since.</p>

4 εἶρηκεν γὰρ που περὶ τῆς ἐβδόμης οὕτως· Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ·

For somewhere he has spoken of the seventh day in this way: "And God rested on the seventh day from all his works";

SCRIPTURE PROOF (CREATION REST) **γὰρ** Substantiates 'the works were finished' by citing Genesis 2:2: God's own seventh-day rest. The author links the κατέπαυσις of the Psalm to God's primal Sabbath — the rest is divine and original.

εἶρηκεν

he has spoken

Perf Act Indic 3 Sg · λέγω (εἶρω)

verb introducing citation

→ *intensive perfect (abiding utterance)*

εἶρηκεν: perfect of λέγω; God 'has said and it stands' — Scripture is God's living speech (cf. v.3).

γάρ

for

explanatory conjunction

που

somewhere

indefinite adverb (of place)

που: 'somewhere'; a reverent vagueness about the locus (Gen 2:2) — the emphasis is the divine Speaker, not the chapter-and-verse.

περὶ

concerning

preposition + genitive (reference)

τῆς

the

Genitive

article

ἑβδόμης

seventh (day)

Genitive

object of περὶ (substantival ordinal)

ἑβδομος: 'seventh'; ἡ ἑβδόμη = 'the seventh (day),' the Sabbath of Genesis 2 to which the rest is anchored.

οὕτως

thus/in this way

adverb (manner; introduces quotation)

οὕτως: 'thus, in this manner'; pointing forward to the exact words quoted.

Καὶ

and

conjunction (within the citation)

κατέπαυσεν

rested

Aor Act Indic 3 Sg · καταπαύω

main verb of the citation

→ *constative aorist*

καταπαύω: 'cause to cease, rest' (the verb cognate to κατάπαυσις); God 'rested' = ceased from creating — the paradigm of the rest believers are to enter.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of κατέπαυσεν

θεός: God; the Creator who rested — and into whose rest the people are summoned.

ἐν

on

preposition + dative (time)

<p>τῇ the Dative <i>article</i></p>	<p>ἡμέρα day Dative <i>dative of time (when)</i> ἡμέρα: 'day'; the seventh day of creation week.</p>	<p>τῇ the Dative <i>article (with the ordinal)</i></p>	<p>ἑβδόμη seventh Dative <i>attributive ordinal adjective</i> ἑβδομος: 'seventh'; the Sabbath day on which the creative work ceased.</p>
<p>ἀπὸ from <i>preposition + genitive (separation)</i></p>	<p>πάντων all Genitive <i>attributive adjective</i> πᾶς: 'all, every'; God rested from all his works — total cessation, complete satisfaction in the finished creation.</p>	<p>τῶν the Genitive <i>article</i></p>	<p>ἔργων works Genitive <i>object of ἀπό (separation)</i> ἔργον: 'work'; the creative deeds, now complete (cf. v.3).</p>
<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>			

5 καὶ ἐν τούτῳ πάλιν· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

| and again in this passage, "They shall not enter my rest."

SCRIPTURE PROOF (THE EXCLUSION REPEATED) **καὶ ... πάλιν** The second leg of the verbal argument: the same Psalm again says 'They shall not enter.' Set beside the Genesis rest of v.4, the juxtaposition proves the rest is real yet was forfeited — so it still awaits other enterers.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (reference)

τούτῳ

this (passage)

Dative

object of ἐν (the Psalm text)

οὗτος: 'this'; 'in this (place/text)', i.e. again in Ps 95 — the same Scripture spoken of in v.3.

πάλιν

again

adverb (introducing a further citation)

πάλιν: 'again'; the author's standard formula for adducing a second Scripture witness (cf. 1:5–6; 2:13).

Εἰ

(surely not)

particle in a Hebraic oath-formula (emphatic negation)

εἰ: lit. 'if'; as in v.3, the Semitic oath-idiom yielding a strong negative — 'they shall surely not enter.'

εἰσελεύσονται

they shall enter

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb of the oath-clause

→ *predictive future (within the oath)*

εἰσέρχομαι: 'enter'; the recurring keyword — its negation here closes the door on the unbelieving.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

κατάπαυσίν

rest

Accusative

object of εἰς

κατάπαυσις: 'rest'; 'my rest' — God's own, denied to the rebels but still standing open.

μου

my

Genitive

genitive of possession

6 ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθειαν,

Since therefore it remains for some to enter it, and those who formerly had the good news preached failed to enter because of disobedience,

INFERENCE (THE REST IS STILL OPEN) **ἐπεὶ οὖν** Drawing the conclusion from the two citations: the rest cannot stand empty, yet the first hearers were shut out by disobedience — so the offer must reach others. The protasis sets up the renewed 'Today' of v.7.

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because' (ἐπί + εἶ); introduces the logical premise of the argument.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; gathering the force of vv.3–5.

ἀπολείπεται

it remains

Pres Pass Indic 3 Sg · ἀπολείπω

impersonal main verb (with infinitive)

→ stative present (a standing fact)

ἀπολείπω: 'leave behind, leave remaining' (ἀπό + λείπω); passive impersonal, 'it is left/remains' — the entry is still on the table (cf. v.9).

τινὰς

some

Accusative

accusative subject of the infinitive

τις: 'some, certain ones'; the indefinite enterers whom the still-open promise must yet admit.

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

infinitive (subject of ἀπολείπεται)

→ constative aorist

εἰσέρχομαι: 'enter'; the keyword again — the act left open to 'some.'

εἰς

into

preposition + accusative (goal)

αὐτήν

it

Accusative

object of εἰς (refers to κατάπανος)

καὶ

and

coordinating conjunction (adds the second premise)

οί

the (ones)

Nominative

substantival article (subject)

πρότερον

formerly

adverb (time)

πρότερον: 'earlier, formerly'; the wilderness generation, the first recipients of the good news of the rest.

εὐαγγελισθέντες

who had good news preached

Aor Pass Ptc · Nom Pl Masc · εὐαγγελίζω

substantival participle (subject)

→ constative aorist

εὐαγγελίζω: 'announce good news'; they too were evangelized (v.2) — privilege did not guarantee entry.

οὐκ

not

negative (with εἰσῆλθον)

εἰσῆλθον

entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb of the second clause

→ constative aorist (the historic failure)

εἰσέρχομαι: 'enter'; they 'did not enter' — the verdict of Numbers 14, the warning the readers must heed.

δι'

because of

preposition + accusative (cause)

ἀπειθειαν

disobedience

Accusative

object of διὰ (cause of exclusion)

ἀπειθεια: 'disobedience, refusal to be persuaded' (ἀ- + πείθω); their unbelief was active rebellion — the root cause named in 3:18–19.

7 πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προεῖρηται· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

again he fixes a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, if you hear his voice, do not harden your hearts."

APODOSIS (A RENEWED 'TODAY') πάλιν Completes v.6: God re-opens the offer by re-dating it. That the Psalm says 'Today' through David, centuries after Joshua, shows the rest was not exhausted by the conquest — the summons stands in the readers' own present.

πάλιν

again

adverb (resumptive)

πάλιν: 'again'; God acts anew — re-appointing the day of opportunity.

τινὰ

a certain

Accusative

attributive (indefinite) adjective

τις: 'a certain, some'; 'a certain day' — definite enough to be named, indefinite in that it recurs as 'Today.'

ὀρίζει

he fixes/appoints

Pres Act Indic 3 Sg · ὀρίζω

main verb

→ *gnomic/historic present (vivid)*

ὀρίζω: 'mark out, appoint, determine' (cf. 'horizon'); God 'sets a boundary-day' — a fixed, decisive 'Today.'

ἡμέραν

day

Accusative

direct object of ὀρίζει

ἡμέρα: 'day'; the appointed day of decision — defined as 'Today.'

Σήμερον

Today

adverb (in apposition; names the day)

σήμερον: 'today'; the urgent keyword of Ps 95:7 (94:8 LXX) and of 3:13, 15 — the ever-present moment of opportunity.

ἐν

in/through

preposition + dative (agency/instrument)

Δαυὶδ

David

Dative

dative of agency (the human author; indeclinable)

Δαυὶδ: David; the traditional author of the Psalter through whom God spoke — 'in David,' long after Joshua's day.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial participle (means; subject = God)

→ *present (concurrent)*

λέγω: 'say, speak'; God is the speaker, David the mouthpiece — Scripture as divine address.

μετὰ

after

preposition + accusative (time)

τοσοῦτον

so long a

Accusative

attributive (demonstrative) adjective

τοσοῦτος: 'so great, so much'; 'after so long a time' — the centuries between the conquest and David clinch the argument.

χρόνον

time

Accusative

object of μετὰ (extent of time)

χρόνος: 'time, span'; the long interval proving the promise outlasted Joshua's generation.

καθώς

just as

comparative conjunction

καθώς: 'just as'; introducing the recitation of the Psalm.

προείρηται

it has been said before

Perf Pass Indic 3 Sg · προλέγω

verb introducing the repeated citation

→ intensive perfect (still-standing prior word)

προλέγω: 'say beforehand' (προ- + λέγω); refers back to the same text quoted at 3:7, 15 — the author re-adduces it.

Σήμερον

Today

adverb (fronted, within the citation)

σήμερον: 'today'; the urgent opening of the cited Psalm — the day of hearing is now.

ἐάν

if

conditional conjunction (3rd-class, with subj.)

ἐάν: 'if'; introduces the condition — hearing his voice today.

τῆς

the

Genitive

article

φωνῆς

voice

Genitive

genitive object of ἀκούσητε (thing heard)

φωνή: 'voice, sound'; God's voice — to hear it is to be summoned to obedient faith.

αὐτοῦ

his

Genitive

genitive of possession

ἀκούσητε

you hear

Aor Act Subj 2 Pl · ἀκούω

subjunctive in the protasis (3rd-class condition)

→ ingressive aorist (should come to hear)

ἀκούω: 'hear, heed'; more than auditory — to hear God's voice is to be confronted and called to respond.

μὴ

do not

negative (with the prohibition)

σκληρύνητε

harden

Aor Act Subj 2 Pl · σκληρύνω

prohibitive subjunctive (apodosis)

→ ingressive aorist (do not begin to harden)

σκληρύνω: 'make hard, harden' (cf. 'sclerosis'); the wilderness sin — a willful stiffening of the heart against God's word.

τὰς

the

Accusative

article

καρδίας

hearts

Accusative

direct object of σκληρύνητε

καρδία: 'heart'; the inner self of will and allegiance — the seat of faith or rebellion.

ὑμῶν

your

Genitive

genitive of possession

8 εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

For if Joshua had given them rest, he would not have spoken afterward of another day.

GROUND (JOSHUA'S REST WAS NOT THE FINAL REST) **γὰρ** Proves the inference of v.7: had the conquest under Joshua fulfilled the promise, God would not later, in David, name 'another day.' The lingering 'Today' shows the true rest still lay ahead.

<p>εἰ</p> <p>if</p> <p><i>conditional conjunction (2nd-class, contrary to fact)</i></p> <p>εἰ: 'if'; with the imperfect ἐλάλει and ἂν, a contrary-to-fact condition — 'if (as is not the case)...'</p>	<p>γὰρ</p> <p>for</p> <p><i>explanatory conjunction</i></p>	<p>αὐτοὺς</p> <p>them</p> <p>Accusative</p> <p><i>direct object of κατέπαυσεν</i></p>	<p>Ἰησοῦς</p> <p>Joshua</p> <p>Nominative</p> <p><i>subject of κατέπαυσεν</i></p> <p>Ἰησοῦς: the Greek for both 'Joshua' and 'Jesus'; here Joshua son of Nun, who led Israel into Canaan — a type whose rest fell short of the true rest in the greater Jesus.</p>
<p>κατέπαυσεν</p> <p>had given rest</p> <p>Aor Act Indic 3 Sg · καταπαύω</p> <p><i>main verb of the protasis (transitive: 'give rest to')</i></p> <p>→ constative aorist</p> <p>καταπαύω: here transitive, 'give rest to, settle'; the conquest gave Israel rest in the land (Josh 21:44) — but not the abiding rest of God.</p>	<p>οὐκ</p> <p>not</p> <p><i>negative (with ἐλάλει)</i></p>	<p>ἂν</p> <p>would</p> <p><i>particle of contingency (marks the apodosis)</i></p> <p>ἂν: untranslatable modal particle; with the imperfect it signals the unreal apodosis — 'he would not have spoken.'</p>	<p>περὶ</p> <p>about</p> <p><i>preposition + genitive (reference)</i></p>

ἄλλης

another

Genitive

attributive adjective (with ἡμέρας)

ἄλλος: 'another (of the same kind)'; 'another day' — a further day of opportunity beyond Joshua's conquest.

ἐλάλει

he would have spoken

Impf Act Indic 3 Sg · λαλέω

main verb of the apodosis (with ἄν)

→ imperfect in unreal condition

λαλέω: 'speak, utter'; the subject is God (speaking in David, v.7) — had the rest been attained, he would not still be speaking of it.

μετά

after

preposition + accusative (time)

ταῦτα

these things

Accusative

object of μετά (after these things')

οὗτος: 'this'; 'after these (events)' — i.e. after the conquest, in David's later day.

ἡμέρας

day

Genitive

object of περί (the 'other day')

ἡμέρα: 'day'; the 'other day' of the renewed 'Today' — the rest yet to be entered.

9 ἄρα ἀπολείπεται σαββατισμός τῷ λαῷ τοῦ θεοῦ.

So then, a sabbath-rest remains for the people of God.

CONCLUSION (A SABBATH-REST REMAINS) ἄρα The crowning inference of the whole argument: precisely because the promise outlasted both creation-rest and conquest, a σαββατισμός — a sabbath-keeping rest — still stands open to God's people. The coined noun ties the rest back to God's seventh-day Sabbath (v.4).

ἄρα

so then

inferential particle (draws the conclusion)

ἄρα: 'so then, consequently'; gathering the entire chain of vv.3–8 into one verdict.

ἀπολείπεται

remains

Pres Pass Indic 3 Sg · ἀπολείπω

main verb (impersonal/existential)

→ stative present (a standing reality)

ἀπολείπω: 'leave remaining'; the same verb as v.6 — the rest 'is left' open, awaiting believing entrants.

σαββατισμός

a sabbath-rest

Nominative

subject of ἀπολείπεται

σαββατισμός: 'sabbath-keeping, sabbath rest' — a rare word (apparently coined here from σαββατίζω, 'keep sabbath'). The author shifts from κατάπαυσις to this term to evoke God's own Sabbath rest of v.4 as the believer's destined participation.

τῷ

for the

Dative

article

λαῶ

people

Dative

dative of advantage (for whom the rest remains)

λαός: 'people' (esp. the covenant people); 'the people of God' — now the believing community, heirs of the promise to Israel.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

possessive genitive ('God's people')

θεός: God; the rest is his, the people his — the promise binds them to the Sabbath-giver.

10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὡσπερ ἀπὸ τῶν ἰδίων ὁ θεός.

For the one who has entered his rest has himself also rested from his works, as God did from his.

GROUND (THE REST DEFINED BY ANALOGY TO GOD) γὰρ Defines the σαββατισμός: to enter God's rest is to cease from one's own works as God ceased from his at creation. The believer's rest is patterned on, and participation in, God's own primal Sabbath.

ὁ

the (one)

Nominative

substantival article (subject)

γὰρ

for

explanatory conjunction

εἰσελθὼν

who has entered

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι

substantival participle (subject)

→ constative aorist (the act of entering)

εἰσέρχομαι: 'enter'; the keyword once more — the one who has gone in to God's rest.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

κατάπαυσιν

rest

Accusative

object of εἰς

κατάπαυσις: 'rest'; God's rest, into which the believer enters.

αὐτοῦ

his

Genitive

genitive of possession (God's rest)

καὶ

also

adverbial/ascensive conjunction

καί: here 'also, too' — reinforcing the parallel with God.

αὐτὸς

himself

Nominative

intensive pronoun (with the subject)

αὐτός: 'himself'; the intensive — the enterer 'himself also' rests, just as God did.

κατέπαυσεν

has rested

Aor Act Indic 3 Sg · καταπαύω

main verb

→ constative aorist (the entering = the resting)

καταπαύω: 'rest, cease'; the believer ceases from his own works — sharing the rest God entered after creation (v.4).

ἀπὸ

from

preposition + genitive (separation)

τῶν

the

Genitive

article

<p>ἔργων works Genitive <i>object of ἀπό (separation)</i></p> <p>ἔργων: 'work'; the believer's own labors — from which he rests, trusting rather than striving (cf. v.3, the works God finished).</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>ὥσπερ just as <i>comparative conjunction</i></p> <p>ὥσπερ: 'just as, exactly as'; drawing the precise analogy to God's resting.</p>	<p>ἀπὸ from <i>preposition + genitive (separation)</i></p>
<p>τῶν the Genitive <i>article</i></p>	<p>ἰδίων his own Genitive <i>substantival adjective (object of ἀπό)</i></p> <p>ἰδίος: 'one's own'; 'from his own (works)' — God rested from his proper, finished works; the believer from his.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject (of the implied 'rested') in the comparison</i></p> <p>θεός: God; the model — his creation Sabbath is the archetype of the believer's rest.</p>

11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέση τῆς ἀπειθείας.

Let us therefore be diligent to enter that rest, so that no one may fall by the same pattern of disobedience.

HORTATORY INFERENCE (THE CREST) οὖν The exhortation rises to its peak: since the rest remains, strive to enter it. The negative purpose recalls 3:17–19 — let no one reproduce the wilderness 'example' of disobedience and so be barred.

Σπουδάσωμεν

let us be diligent

Aor Act Subj 1 Pl · σπουδάζω

hortatory subjunctive

→ *ingressive aorist* (let us make every effort)

σπουδάζω: 'be eager, make haste, exert effort' (cf. σπουδή, 'zeal'); the rest is entered by faith — but a faith that earnestly presses in, not presumes.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; the application of the whole exposition (vv.1–10).

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

complementary infinitive (of σπουδάσωμεν)

→ *constative aorist*

εἰσέρχομαι: 'enter'; the goal of the diligence — entry into the rest.

εἰς

into

preposition + accusative (goal)

ἐκεῖνην

that

Accusative

demonstrative adjective (with κατάπαυσιν)

ἐκεῖνος: 'that (one)'; 'that rest' — the rest expounded throughout, now the object of pursuit.

τὴν

the

Accusative

article

κατάπαυσιν

rest

Accusative

object of εἰς

κατάπαυσις: 'rest'; the promised rest of the whole passage.

ἵνα

so that

conjunction (negative purpose, with subj.)

ἵνα: 'in order that'; here with μή, expressing the purpose to be averted.

μὴ

not

negative (with πῆσιν)

ἐν

by/in

preposition + dative (manner/means)

τῷ

the

Dative

article

αὐτῷ

same

Dative

attributive (identifying) adjective

αὐτός: 'same'; 'the same example' — the identical pattern of the rebels.

τις

anyone

Nominative

subject of πέση (indefinite)

τις: 'anyone'; again the individualizing warning (cf. v.1).

ὑποδείγματι

example/pattern

Dative

dative of manner ('by the same pattern')

ὑπόδειγμα: 'example, pattern, copy' (lit. 'a thing shown under/beneath'); the wilderness generation as a cautionary type (cf. 8:5; 9:23).

πέση

should fall

Aor Act Subj 3 Sg · πίπτω

subjunctive in the ἵνα μή clause

→ *ingressive/constative aorist*

πίπτω: 'fall'; spiritual ruin — to fall as the bodies fell in the desert (3:17), shut out of the rest.

τῆς

of

Genitive

article

ἀπειθείας

disobedience

Genitive

attributive/descriptive genitive (with ὑποδείγματι)

ἀπειθεια: 'disobedience'; the 'pattern of disobedience' — the same rebellion that doomed the first hearers (v.6).

12 Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διῆκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἄρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

For the word of God is living and active and sharper than any two-edged sword, piercing as far as the division of soul and spirit, of joints and marrow, and able to judge the thoughts and intentions of the heart;

GROUND (WHY DISOBEDIENCE CANNOT HIDE) **γὰρ** Grounds the warning of v.11: the word that summons 'Today' is no dead letter but living, penetrating, and discerning. It exposes the heart's hidden disobedience — there is no concealing unbelief from it.

Ζῶν

living

Pres Act Ptc · Nom Sg Masc · ζάω

predicate adjective participle (with implied ἔστιν)

→ present (continual, characteristic)

ζάω: 'live, be alive'; fronted for emphasis — God's word is animate, vital, never inert (cf. Isa 55:11; Acts 7:38).

γὰρ

for

explanatory conjunction

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word, message'; God's spoken/written word — here virtually personified in its searching power (some hear an echo of the divine Logos, but the immediate sense is the Scripture-word).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/possession

θεός: God; the word's origin and authority — it is God's own utterance.

καὶ

and

coordinating conjunction

ἐνεργῆς

active/effective

Nominative

predicate adjective

ἐνεργῆς: 'active, effective, at work' (ἐν + ἔργον; cf. 'energy'); the word does not merely exist but operates — it accomplishes.

καὶ

and

coordinating conjunction

τομώτερος

sharper

Nominative

predicate adjective (comparative)

τομός: 'cutting, sharp' (from τέμνω, 'cut'); comparative τομώτερος — keener than any blade in cutting through.

ὑπὲρ

than

preposition + accusative (comparison)

ὑπὲρ: with accusative in comparison, 'beyond, more than' — a Semitic-flavored comparative idiom.

πᾶσαν

any/every

Accusative

attributive adjective

πᾶς: 'every, any'; 'than any two-edged sword whatever.'

μάχαιραν

sword

Accusative

object of ὑπέρ (comparison)

μάχαιρα: 'sword, large knife'; the short cutting-blade — figure of the word's incisive power.

δίστομον

two-edged

Accusative

attributive adjective

δίστομος: 'two-edged' (lit. 'two-mouthed,' δι- + στόμα); the sharpest sword, cutting on both sides — the word cuts coming and going.

καὶ

and

coordinating conjunction

διϊκνούμενος

piercing

Pres Mid Ptc · Nom Sg Masc · διϊκνέομαι

predicate participle (further describing ὁ λόγος)

→ present (continual penetration)

διϊκνέομαι: 'pass through, penetrate' (διά + ἰκνέομαι, 'reach'); the word reaches all the way through — nothing too deep for it.

ἄχρι

as far as

preposition + genitive (extent)

ἄχρι: 'up to, as far as'; marking the depth of penetration.

μερισμοῦ

division

Genitive

object of ἄχρι (the point reached)

μερισμός: 'division, separation, distribution' (from μερίζω, 'divide'); the word divides to the innermost seam — to where soul and spirit meet.

ψυχῆς

of soul

Genitive

genitive (of the thing divided)

ψυχή: 'soul, life'; the animating life — here paired with spirit to express the deepest recesses of the inner person.

καὶ

and

coordinating conjunction

πνεύματος

of spirit

Genitive

genitive (of the thing divided)

πνεῦμα: 'spirit, breath'; soul and spirit named not to dissect anthropology but to say the word reaches the inmost self.

ἀρμῶν

of joints

Genitive

genitive (of the thing divided)

ἀρμός: 'joint, juncture' (from ἀρμόζω, 'fit together'); a bodily image for the deepest, least accessible seams of a person.

τε

both/and

connective particle (τε ... καί)

τε: enclitic 'and'; τε ... καί binds joints and marrow into a single pair.

καὶ

and

coordinating conjunction

μυελῶν

of marrow

Genitive

genitive (of the thing divided)

μυελός: 'marrow'; the innermost substance of the bone — figure of the hidden depths the word lays open.

καὶ

and

coordinating conjunction

κριτικὸς

able to judge/discern

Nominative

predicate adjective

κριτικός: 'able to discern, critical' (from κρίνω, 'judge'); the word sifts and passes verdict — anticipating v.13's reckoning.

ἐνθυμήσεων

of thoughts

Genitive

objective genitive (what it judges)

ἐνθύμησις: 'reflection, thought, deliberation' (from θυμός); the heart's pondering — exposed to the word's scrutiny.

καὶ

and

coordinating conjunction

ἐννοιῶν

of intentions

Genitive

objective genitive (what it judges)

ἐννοία: 'intention, notion, purpose' (ἐν + νοῦς); the deliberate aims of the inner self — likewise laid bare.

καρδίας

of the heart

Genitive

genitive of source (the heart's thoughts)

καρδία: 'heart'; the seat of thought and will (cf. v.7) — precisely where faith or unbelief resides, and where the word reaches.

13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

And no creature is hidden from his sight, but all things are naked and laid bare to the eyes of him with whom we have to do.

CLIMAX (ALL IS OPEN BEFORE GOD) καὶ The exposure reaches its terminus: nothing escapes God's sight. The shift from 'word' to the personal 'him ... to whom we must give account' presses the warning home — the searching word answers to a seeing Judge.

καὶ

and

coordinating conjunction

οὐκ

not

negative (with ἔστιν)

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ stative present

κτίσις

creature/created thing

Nominative

subject of ἔστιν

κτίσις: 'creation, creature, created thing' (from κτίζω, 'create'); no created thing whatever stands outside God's gaze.

ἀφανής

hidden/unseen

Nominative

predicate adjective

ἀφανής: 'unseen, hidden' (ἀ- + φαίνω, 'show'); nothing is invisible to him — the opposite of the word's exposing work.

ἐνώπιον

before

preposition + genitive (place: 'in the sight of')

ἐνώπιον: 'before, in the presence/sight of'; God's all-seeing presence.

αὐτοῦ

him

Genitive

object of ἐνώπιον

πάντα

all things

Nominative

subject (substantival adjective)

πᾶς: 'all'; the universal claim — everything is exposed.

δὲ

but

adversative/connective conjunction

δέ: 'but, and'; the positive counterpart to the preceding negation.

γυμνά

naked

Nominative

predicate adjective

γυμνός: 'naked, exposed'; stripped bare before God — no covering of pretense remains.

καὶ

and

coordinating conjunction

τετραηλισμένα

laid bare/exposed

Perf Pass Ptc · Nom Pl Neut · τραηλίζω

predicate perfect participle (periphrastic sense)

→ intensive perfect (in a state of full exposure)

τραηλίζω: 'lay bare, expose' (from τράχηλος, 'neck'); perhaps 'bend back the neck' (as a sacrificial victim or a pinned wrestler) — everything is forced open to view.

<p>τοις to the Dative article</p>	<p>ὀφθαλμοῖς eyes Dative dative of reference ('to the eyes of')</p> <p>ὀφθαλμός: 'eye'; God's eyes — the all-perceiving sight before which all lies open.</p>	<p>αὐτοῦ his Genitive genitive of possession</p>	<p>πρός with preposition + accusative (relation)</p> <p>πρός: with accusative, here of relation/dealing — 'with whom we have to do,' i.e. to whom we must answer.</p>
<p>ὧν whom Accusative relative pronoun (object of πρὸς)</p>	<p>ἡμῖν we have / for us Dative dative of possession (with implied εἶσιν)</p> <p>ἡμῖν: 'to/for us'; the elliptical idiom πρὸς ὧν ἡμῖν ὁ λόγος — lit. 'with whom is our word/account,' i.e. 'to whom we must give account.'</p>	<p>ὁ the Nominative article</p>	<p>λόγος account/reckoning Nominative subject (predicate of possession)</p> <p>λόγος: here 'account, reckoning' — a deliberate echo of the 'word' of v.12: the same God whose word searches us is the One to whom we render our account.</p>

14 Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

HORTATORY INFERENCE (THE PRIESTLY HINGE) οὖν The pivot to the letter's central theme. The searching God of v.13 is met by a great high priest in the heavens. The exhortation turns from fear to confidence: holding fast the confession because of who Jesus is.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

causal participle (grounds the exhortation)

→ present (continuing possession)

ἔχω: 'have, hold'; 'since we have' — the present, abiding possession of such a priest is the ground of the appeal.

οὖν

then/therefore

inferential conjunction

οὖν: 'therefore'; transitions to the priestly application of all that precedes (esp. 2:17–3:1).

ἀρχιερέα

high priest

Accusative

direct object of Ἐχοντες

ἀρχιερεύς: 'high priest, chief priest' (ἀρχι- + ἱερεύς); the dominant title of the central section of Hebrews — Jesus as the one mediating priest.

μέγαν

great

Accusative

attributive adjective

μέγας: 'great'; not merely 'a high priest' but a 'great' one — surpassing Aaron, enthroned in heaven.

διεληλυθότα

who has passed through

Perf Act Ptc · Acc Sg Masc · διέρχομαι

attributive participle (modifying ἀρχιερέα)

→ intensive perfect (passed through and remains there)

διέρχομαι: 'go through, pass through' (διά + ἔρχομαι); as the high priest passed through the veil into the Holy of Holies, Jesus passed through the heavens to God's presence (cf. 9:24).

τοὺς

the

Accusative

article

οὐρανοῦς

heavens

Accusative

direct object of διεληλυθότα

οὐρανός: 'heaven, sky'; the plural 'heavens' — Jesus ascended through them to the very throne of God.

Ἰησοῦν

Jesus

Accusative

apposition to ἀρχιερέα

Ἰησοῦς: Jesus; named here in deliberate contrast to Joshua (v.8) — the greater 'Jesus' who brings the true rest and priesthood.

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

apposition (the priest's dignity)

υἱός: 'Son'; 'the Son of God' — the divine dignity that makes this high priest 'great' (cf. 1:2–3).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

θεός: God; 'Son of God' — uniting deity and priesthood in one person.

κρατῶμεν

let us hold fast

Pres Act Subj 1 Pl · κρατέω

hortatory subjunctive

→ customary present (keep on holding)

κρατέω: 'hold fast, grasp firmly' (from κράτος, 'strength'); the present urges sustained, tenacious adherence — the positive counterpart to 'do not harden' (v.7).

τῆς

the

Genitive

article

ὁμολογίας

confession

Genitive

genitive object of κρατῶμεν (verb of grasping)

ὁμολογία: 'confession, profession' (lit. 'saying the same'); the church's confessed faith in Jesus (cf. 3:1; 10:23) — to be gripped without wavering.

15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has been tested in every way as we are, yet without sin.

GROUND (THE PRIEST'S SYMPATHY) γὰρ Grounds the call to hold fast: this exalted priest is no remote figure. Having been tested as we are, yet sinless, he can truly sympathize — competence (v.14) joined to compassion (v.15) yields the confidence of v.16.

οὐ

not

negative (with ἔχομεν)

γὰρ

for

explanatory conjunction

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present (present possession)

ἔχω: 'have, hold'; picking up the 'having' of v.14 — the litotes 'not... unable' = 'fully able.'

ἀρχιερέα

high priest

Accusative

direct object of ἔχομεν

ἀρχιερεύς: 'high priest'; the same great priest of v.14, now characterized by sympathy.

μὴ

not

negative (with the participle)

μὴ: 'not'; with δυνάμενον — οὐ ... μὴ δυνάμενον is a litotes, emphatic affirmation by double negation.

δυνάμενον

able

Pres Mid Ptc · Acc Sg Masc · δύναμαι

attributive participle (modifying ἀρχιερέα)

→ present (continual capacity)

δύναμαι: 'be able, can'; 'not unable to sympathize' = abundantly able — his power includes fellow-feeling.

συμπαθῆσαι

to sympathize

Aor Act Inf · συμπαθέω

complementary infinitive (of δυνάμενον)

→ constative aorist

συμπαθέω: 'sympathize, feel with' (σύν + πάσχω, 'suffer'; cf. 'sympathy'); to share the feeling of another's trials — not mere pity but co-suffering.

ταῖς

the

Dative

article

ἀσθενείαις

weaknesses

Dative

dative object of συμπαθῆσαι

ἀσθένεια: 'weakness, frailty, infirmity' (ἀ- + σθένος, 'strength'); our human frailties and trials — with which he genuinely feels.

ἡμῶν

our

Genitive

genitive of possession

πεπειρασμένον

having been tested

Perf Pass Ptc · Acc Sg Masc · πειράζω

attributive participle (contrastive, with δέ)

→ intensive perfect (tested, and the proven result abides)

πειράζω: 'test, tempt, try'; the perfect — he has been put to the full proof of testing, and stands as the tested, sympathetic priest (cf. 2:18).

δὲ

but

adversative conjunction

δέ: 'but'; the positive contrast to the denied 'unable' — 'but rather, one tested.'

κατὰ

in

preposition + accusative (reference)

πάντα

every way / all things

Accusative

object of κατὰ ('in all respects')

πᾶς: 'all'; κατὰ πάντα = 'in every respect' — the testing was comprehensive, touching the whole of human experience.

καθ'

according to

preposition + accusative (standard/correspondence)

κατά: 'according to'; here 'in keeping with' — his testing corresponds to ours.

ὁμοιότητα

likeness

Accusative

object of κατὰ ('according to likeness')

ὁμοιότης: 'likeness, similarity' (from ὅμοιος, 'like'); 'according to our likeness' — tested as we are, in true solidarity with us (cf. 2:17).

χωρίς

without

preposition + genitive (separation/exception)

χωρίς: 'apart from, without'; the crucial exception — the one point where his experience differs from ours.

ἁμαρτίας

sin

Genitive

object of χωρίς (the exception)

ἁμαρτία: 'sin' (lit. 'missing the mark'); 'yet without sin' — the testing never issued in sin, qualifying him as the spotless, sympathetic priest.

16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὖρωμεν εἰς εὐκαιρον βοήθειαν.

Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace for timely help.

HORTATORY CONCLUSION (APPROACH THE THRONE) οὖν The goal of the whole movement: because of such a priest, we are summoned to draw near — not in dread (cf. v.1) but with boldness — to a throne now defined by grace, there to receive mercy and well-timed help.

προσερχώμεθα

let us approach

Pres Mid Subj 1 Pl · προσέρχομαι

hortatory subjunctive

→ *customary/iterative present (keep drawing near)*

προσέρχομαι: 'come to, approach, draw near' (πρός + ἔρχομαι); a cultic word for approaching God in worship — the present invites continual access (cf. 7:25; 10:22).

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; the conclusion drawn from the priest's sympathy (v.15).

μετὰ

with

preposition + genitive (accompaniment/manner)

παρρησίας

boldness

Genitive

object of μετὰ (manner of approach)

παρρησία: 'boldness, frank confidence, freedom of speech' (πᾶς + ῥῆσις, 'all-saying'); the open-faced confidence of a child before a father — access without fear (cf. 10:19).

τῷ

the

Dative

article

θρόνῳ

throne

Dative

*dative complement of προσερχώμεθα
(approach to')*

θρόνος: 'throne'; the seat of divine
majesty — but here, through the priest,
transformed into a throne of grace, not
of judgment alone.

τῆς

of

Genitive

article

χάριτος

grace

Genitive

attributive genitive (the throne's character)

χάρις: 'grace, favor'; 'the throne of grace'
— God's royal seat as the fountain of
unmerited help for the needy.

ἵνα

so that

conjunction (purpose, with subj.)

ἵνα: 'in order that'; introducing the
twofold purpose of the approach.

λάβωμεν

we may receive

Aor Act Subj 1 Pl · λαμβάνω

subjunctive in the ἵνα clause

→ *ingressive aorist*

λαμβάνω: 'take, receive'; mercy is
received as a gift — for past failure and
present need.

ἔλεος

mercy

Accusative

direct object of λάβωμεν

ἔλεος: 'mercy, compassion'; God's pity
toward the guilty and weak — the first
benefit of the throne of grace.

καὶ

and

coordinating conjunction

χάριν

grace

Accusative

direct object of εὑρωμεν (fronted)

χάρις: 'grace, favor'; the empowering
help that grace supplies — the second
benefit, found for the moment of need.

εὑρωμεν

we may find

Aor Act Subj 1 Pl · εὕρισκω

subjunctive in the ἵνα clause (coordinate)

→ *ingressive aorist*

εὕρισκω: 'find, discover'; grace is 'found'
at the throne — sought and obtained in
time of need.

εἰς

for

preposition + accusative (purpose)

εὐκαιρον

well-timed/timely

Accusative

attributive adjective

εὐκαιρος: 'timely, well-timed,
opportune' (εὖ + καιρός, 'right time');
help that arrives exactly when needed
— at the critical hour.

βοήθειαν

help

Accusative

object of εις (purpose/goal)

βοήθεια: 'help, aid' (from βοηθέω, lit. 'run to a cry'); succor for the hard-pressed — the throne supplies aid in the nick of time.

On the text. The Greek follows the standard critical text of Hebrews 4, 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, lacks the customary Pauline epistolary opening, and differs markedly from Paul in style and idiom; from antiquity it was only traditionally associated with Paul and so appended to the Pauline corpus, an attribution most modern scholarship does not affirm. At v.2 the participle agreeing with 'those who heard' (συγκεκριρασμένους, accusative plural, harmonizing the unprofitable word with its hearers) is followed; a well-attested variant reads the nominative singular συγκεκριρασμένος (agreeing with 'the word'). At v.3 a minority of witnesses omits 'the' before 'rest'; the article is retained. At v.7 'David' is the agent through whom God speaks in the Psalm citation. The chapter divisions are conventional: 4:1–13 completes the exposition begun at 3:7, and 4:14–16 opens the great high-priest theme developed through chapter 10.

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.