

The Epistle to the Hebrews, Chapter 7

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Ζ'

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 · 7:1–3

Melchizedek: who he was

The author recalls the figure of Genesis 14: Melchizedek, king of Salem and priest of God Most High, met and blessed Abraham and received a tithe (1). His names interpret as 'king of righteousness' and 'king of peace' (2); without recorded genealogy, birth, or death, he is made to resemble the Son of God, a priest in perpetuity (3).

B · 7:4–10

Melchizedek's greatness over Levi

Consider how great this man is: Abraham the patriarch gave him a tithe of the spoils (4). The Levites collect tithes from their kin by the law (5), but Melchizedek, outside that descent, tithed Abraham and blessed the holder of the promises (6) — and the lesser is blessed by the greater (7). Mortal men receive tithes there, but here one of whom it is testified that he lives (8). Even Levi, still in Abraham's loins, paid tithes through him (9–10).

C • 7:11–14

The change of priesthood entails a change of law

If perfection were through the Levitical priesthood — under which the people received the law — why was another priest needed after Melchizedek's order rather than Aaron's (11)? A change of priesthood necessitates a change of law (12). The one spoken of belongs to another tribe, from which none served at the altar (13): our Lord sprang from Judah, a tribe Moses never linked to priesthood (14).

D • 7:15–19

A priest by the power of an indestructible life

It is far clearer still if another priest arises after Melchizedek's likeness (15), made not by a law of fleshly command but by the power of an indestructible life (16) — for it is testified, 'You are a priest forever after the order of Melchizedek' (17). So the former command is set aside for its weakness and uselessness (18) — the law perfected nothing — and a better hope is introduced, through which we draw near to God (19).

E • 7:20–25

A better priest by oath, permanent and saving

And it was not without an oath: others became priests without one, but he with the oath of God who will not change his mind — 'You are a priest forever' (20–21). Accordingly Jesus has become the guarantee of a better covenant (22). The Levitical priests were many, because death prevented their continuance (23); but he holds his priesthood permanently, because he remains forever (24). Therefore he is able to save completely those who draw near to God through him, since he always lives to intercede for them (25).

F • 7:26–28

Such a high priest fits us

Such a high priest indeed suits us — holy, innocent, undefiled, separated from sinners, exalted above the heavens (26) — who has no daily need, as the high priests do, to offer sacrifices first for his own sins and then the people's, for this he did once for all when he offered himself (27). The law appoints weak men as high priests, but the word of the oath, later than the law, appoints a Son perfected forever (28).

1 Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,

EXPOSITION / GROUND **γὰρ** The γὰρ links back to 6:20 ('a high priest after the order of Melchizedek'): the author now unfolds who this Melchizedek of Genesis 14 was, opening the central argument.

Οὗτος

this

Nominative

subject (demonstrative, resumed in v.4)

οὗτος: 'this (one)'; deictic, pointing back to the Melchizedek just named in 6:20 — the long sentence's subject.

γὰρ

for

explanatory conjunction

ὁ

the

Nominative

article

Μελχισέδεκ

Melchizedek

Nominative

apposition to Οὗτος (indeclinable)

Μελχισέδεκ: Heb. malkî-šedeq, 'my king is righteousness'; the Genesis 14 priest-king, invoked via Ps 110:4.

βασιλεὺς

king

Nominative

apposition (title)

βασιλεύς: 'king'; Melchizedek uniquely unites kingship and priesthood, anticipating the royal priest of Ps 110.

Σαλήμ

of Salem

Genitive

genitive of subordination (indeclinable)

Σαλήμ: 'Salem' (Gen 14:18), traditionally Jerusalem; the name evokes šālôm, 'peace' (cf. v.2).

ἱερεὺς

priest

Nominative

apposition (title)

ἱερεύς: 'priest'; the cultic mediator — the term that governs the whole chapter's argument.

τοῦ

of the

Genitive

article

Θεοῦ

God

Genitive

genitive of subordination (priest of God)

θεός: God; Melchizedek serves the one true God before Sinai — a priesthood independent of Israel's law.

τοῦ

the

Genitive

article

ὑψίστου

Most High

Genitive

attributive adjective (divine title)

ὑψιστος: 'highest, Most High' (Heb. ʿelyōn, Gen 14:18); the exalted title of God served by Melchizedek.

ὁ

the (one)

Nominative

article (substantizes ptc.)

συναντήσας

who met

Aor Act Ptc · Nom Sg Masc · συναντάω

attributive participle

→ constative aorist

συναντάω: 'meet, encounter' (σύν + ἀντάω); narrates the Genesis 14:17 meeting with Abraham.

Ἀβραάμ

Abraham

Dative

dat. object of συναντήσας (indeclinable)

Ἀβραάμ: Abraham, the patriarch and holder of the promises — the standard of greatness in vv.4–10.

ὑποστρέφοντι

returning

Pres Act Ptc · Dat Sg Masc · υποστρέφω

adverbial ptc. (temporal, agreeing w/ Ἀβραάμ)

→ present (concurrent action)

ὑποστρέφω: 'turn back, return'; sets the scene — Abraham coming home from battle.

ἀπὸ

from

preposition + genitive (separation)

<p>τῆς the Genitive article</p>	<p>κοπῆς slaughter/defeat Genitive <i>object of ἀπό (source)</i> κοπή: 'a cutting down, slaughter, defeat' (from κόπτω, 'cut'); the rout of the kings in Gen 14.</p>	<p>τῶν of the Genitive article</p>	<p>βασιλέων kings Genitive <i>objective genitive (of κοπῆς)</i> βασιλεύς: 'king'; the coalition of kings Abraham defeated to rescue Lot (Gen 14).</p>
<p>καὶ and coordinating conjunction</p>	<p>εὐλογήσας blessed Aor Act Ptc · Nom Sg Masc · εὐλογέω <i>attributive ptc. (coordinate w/ συναντήσας)</i> → constative aorist εὐλογέω: 'bless, speak well of' (εὖ + λόγος); the blessing that proves Melchizedek the greater (v.7).</p>	<p>αὐτόν him Accusative <i>direct object of εὐλογήσας</i></p>	

2 ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης,

to whom also Abraham apportioned a tenth of everything; first, his name being interpreted, 'king of righteousness,' and then also 'king of Salem,' that is, 'king of peace';

RELATIVE EXPANSION ᾧ καὶ The relative clause completes the sentence (Abraham gave the tithe) and then mines Melchizedek's titles etymologically — righteousness and peace, the very gifts of the gospel.

ὧ

to whom

Dative

relative pronoun (indirect object of ἐμέρισεν)

καὶ

also

adverbial/ascensive conjunction

δεκάτην

a tenth/tithe

Accusative

direct object (substantival adj.)

δεκάτη: 'a tenth, tithe' (fem. of δέκατος); the portion Abraham rendered, proof of Melchizedek's rank.

ἀπό

from

preposition + genitive (source)

πάντων

everything

Genitive

object of ἀπό (substantival adj.)

πᾶς: 'all, everything'; here the spoils of battle (cf. v.4, 'the top of the spoils').

ἐμέρισεν

apportioned

Aor Act Indic 3 Sg · μερίζω

main verb (rel. clause)

→ constative aorist

μερίζω: 'divide, apportion' (from μέρος, 'part'); Abraham measured out the tenth as a portion.

Ἀβραάμ

Abraham

Nominative

subject (indeclinable)

πρώτον

first

adverb (correlative w/ ἔπειτα)

πρώτον: 'first(ly)'; sets up the πρώτον ... ἔπειτα sequence interpreting the two titles.

μὲν

on the one hand

particle (μὲν ... δέ)

ἐρμηνεύμενος

being interpreted

Pres Pass Ptc · Nom Sg Masc · ἐρμηνεύω

adverbial ptc. (means/respect)

→ present (gnomic)

ἐρμηνεύω: 'translate, interpret' (cf. 'hermeneutics'); the name is decoded for its theological sense.

βασιλεὺς

king

Nominative

predicate nom. (sense of the name)

δικαιοσύνης

of righteousness

Genitive

genitive of content/quality

δικαιοσύνη: 'righteousness'; malki-sedeq decoded — Melchizedek embodies the righteousness the gospel brings.

ἔπειτα

then

adverb (sequence, answering πρώτον)

ἔπειτα: 'thereupon, next'; the second title in the interpretive sequence.

δὲ

and

particle (δέ answering μὲν)

καὶ

also

adverbial conjunction

βασιλεὺς

king

Nominative

predicate nom. (second title)

Σαλήμ

of Salem

Genitive

genitive of subordination (indeclinable)

Σαλήμ: 'Salem'; here decoded by its
assonance with šālôm to yield 'peace.'

ὃ

which

Nominative

relative pronoun (explanatory)

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (explanatory clause)

→ stative present

βασιλεὺς

king

Nominative

predicate nominative

εἰρήνης

of peace

Genitive

genitive of content/quality

εἰρήνη: 'peace' (Heb. šālôm); the second
great gospel gift, paired with
righteousness (cf. Rom 5:1).

3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest perpetually.

CLIMAX OF THE PORTRAIT ASYNDETON The silence of Genesis is read as significance: with no recorded parentage, birth, or death, Melchizedek is made a type of the eternal, ever-living priest — the Son of God.

ἀπάτωρ

without father

Nominative

predicate adjective (apposition to Melchizedek)

ἀπάτωρ: 'fatherless' (α- privative +
πατήρ); not literally, but as Scripture
records no father for him.

ἀμήτωρ

without mother

Nominative

predicate adjective

ἀμήτωρ: 'motherless' (α- + μήτηρ); the
matching term — no mother is named
in the Genesis record.

ἀγενεαλόγητος

without genealogy

Nominative

predicate adjective

ἀγενεαλόγητος: 'without recorded
descent' (α- + γενεαλογέω); a NT hapax
— pointedly, no priestly pedigree,
unlike Aaron's line (cf. Neh 7:64).

μήτε

neither

negative correlative (μήτε ... μήτε)

ἀρχήν

beginning

Accusative

direct object of ἔχω

ἀρχή: 'beginning, origin'; the silence on his birth is read as 'no beginning of days.'

ἡμερῶν

of days

Genitive

genitive of content (beginning of days)

ἡμέρα: 'day'; 'beginning of days' = birth — unrecorded for Melchizedek.

μήτε

nor

negative correlative

ζωῆς

of life

Genitive

genitive of content (end of life)

ζωή: 'life'; its 'end' (death) likewise unmentioned — so the type stands for unending life.

τέλος

end

Accusative

direct object of ἔχω

τέλος: 'end, termination'; no recorded death, fitting a priest who 'remains forever.'

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

adverbial ptc. (attendant circumstance)

→ present (stative)

ἔχω: 'have, hold'; with the double negative — possessing neither attested birth nor death.

ἀφωμοιωμένος

resembling/made like

Perf Pass Ptc · Nom Sg Masc · ἀφομοιώω

adverbial ptc. (the decisive contrast)

→ intensive perfect (abiding likeness)

ἀφομοιώω: 'make like, render similar' (ἀπό + ὁμοιώω); Melchizedek is shaped to resemble the Son, not the reverse — the Son is the archetype.

δὲ

but

adversative particle

τῷ

the

Dative

article

υἱῷ

Son

Dative

dat. of respect (object of likeness)

υἱός: 'Son'; the Son of God is the pattern to which the Melchizedek type points.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

μένει

he remains

Pres Act Indic 3 Sg · μένω

main verb (the sentence's finite climax)

→ gnomic/durative present

μένω: 'remain, abide, continue'; the keyword of perpetuity — as a type, he 'remains' a priest (cf. v.24).

ἱερεὺς

a priest

Nominative

predicate nominative (of μένει)

εἰς

for

preposition + accusative (extent of time)

τὸ

the

Accusative

article (substantizes adv.)

διηκεές

perpetuity

Accusative

object of εἰς (εἰς τὸ διηκεές = 'perpetually')

διηκεής: 'continuous, unbroken'; εἰς τὸ διηκεές, 'in perpetuity' — a phrase distinctive to Hebrews (cf. 10:1, 12, 14).

4 Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

Consider how great this man was, to whom even Abraham the patriarch gave a tenth from the choicest spoils.

ARGUMENT FROM GREATNESS δὲ A new movement opens: the readers are summoned to weigh Melchizedek's dignity — measured precisely by the fact that Abraham, the patriarch himself, tithed to him.

Θεωρεῖτε

consider/observe

Pres Act Impv 2 Pl · θεωρέω

main verb (imperative)

→ present imperative (ongoing attention)

θεωρέω: 'look at, contemplate, perceive'; an appeal to the readers' considered reflection (cf. 'theory').

δὲ

now

developmental conjunction

πηλίκος

how great

Nominative

predicate adj. (interrogative/exclamatory)

πηλίκος: 'how great, how large'; rare correlative adjective stressing Melchizedek's magnitude.

οὗτος

this man

Nominative

subject (demonstrative)

ᾧ

to whom

Dative

relative pronoun (indirect object of ἔδωκεν)

καὶ

even

ascensive conjunction

δεκάτην

a tenth

Accusative

direct object

δεκάτη: 'tithe'; the act of tithing acknowledges the recipient's superior rank.

Ἀβραάμ

Abraham

Nominative

subject (indeclinable)

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (rel. clause)

→ constative aorist

δίδωμι: 'give'; the patriarch's giving, not receiving, places him below Melchizedek.

ἐκ

from

preposition + genitive (source)

τῶν

the

Genitive

article

ἀκροθινίων

choicest spoils

Genitive

object of ἐκ (partitive source)

ἀκροθίνιον: lit. 'top of the heap' (ἄκρος + θίς, 'pile'); the prime portion of plunder, dedicated as the choicest part.

ὁ
the
Nominative
article

πατριάρχης
patriarch
Nominative
apposition to Ἀβραάμ (emphatic, end-stressed)
πατριάρχης: 'patriarch, founding father';
placed last for weight — even Israel's
revered ancestor deferred to
Melchizedek.

5 καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατεῖαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἔξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ.

And those of the sons of Levi who receive the priesthood have a commandment to tithe the people according to the law, that is, their brothers, though these also have come from the loins of Abraham;

CONTRAST (FIRST HALF) **καὶ ... μὲν** The first leg of a μὲν ... δέ contrast: Levitical tithing is a legal arrangement among kinsmen, all alike descended from Abraham — setting up the foil for Melchizedek in v.6.

καὶ
and
coordinating conjunction

οἱ
those
Nominative
article (substantizes ptc.)

μὲν
on the one hand
particle (μὲν ... δέ, v.6)

ἐκ
of/from
preposition + genitive (source)

τῶν
the
Genitive
article

υἱῶν
sons
Genitive
object of ἐκ (origin)
υἱός: 'son'; 'sons of Levi' = the Levitical
priestly descent.

Λευὶ
of Levi
Genitive
genitive of relationship (indeclinable)
Λευί: Levi, the tribal ancestor of Israel's
priesthood (Aaron's line).

τὴν
the
Accusative
article

ἱερατεῖαν

priesthood/priestly office

Accusative

direct object of λαμβάνοντες

ἱερατεία: 'priestly office, the work of a priest'; the functioning ministry received by Levi's sons.

λαμβάνοντες

receiving

Pres Act Ptc · Nom Pl Masc · λαμβάνω

attributive participle (subject)

→ present (general)

λαμβάνω: 'receive, take'; the priesthood is received by descent, a hereditary grant.

ἐντολήν

a commandment

Accusative

direct object of ἔχουσιν

ἐντολή: 'command, ordinance'; their right to tithe rests on a legal precept (Num 18:21).

ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have, hold'; the Levites possess a legally grounded authority to collect tithes.

ἀποδεκατοῦν

to tithe/collect tithes from

Pres Act Inf · ἀποδεκατώ

complementary infinitive (of ἐντολήν)

→ present (customary)

ἀποδεκατώ: 'collect a tenth from, exact tithes' (ἀπό + δεκατώ); the legal duty of tithing the people.

τόν

the

Accusative

article

λαόν

people

Accusative

direct object of ἀποδεκατοῦν

λαός: 'people'; the covenant people of Israel, from whom the priests collect.

κατά

according to

preposition + accusative (standard)

τόν

the

Accusative

article

νόμον

law

Accusative

object of κατά (the regulating standard)

νόμος: 'law'; the Mosaic law that grounds and limits the Levitical tithe — a creature of the legal order.

τουτ'

that

demonstrative (τουτ' ἔστιν = 'that is')

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (explanatory idiom)

→ stative present

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

apposition (restating τὸν λαόν)

ἀδελφός: 'brother, kinsman'; the point — Levites tithe their own equals, not a superior.

αὐτῶν

their

Genitive

genitive of relationship

καίπερ

though

concessive particle (+ ptc.)

καίπερ: 'although'; concessive, conceding the shared Abrahamic descent of priests and people.

ἐξεληλυθότας

having come/descended

Perf Act Ptc · Acc Pl Masc · ἐξέρχομαι

concessive participle (w/ καίπερ)

→ *intensive perfect (settled descent)*

ἐξέρχομαι: 'come/go out'; here of springing from a forebear — descended from Abraham's body.

ἐκ

from

preposition + genitive (source)

τῆς

the

Genitive

article

ὀσφύος

loins

Genitive

object of ἐκ (source of descent)

ὀσφῦς: 'loins, waist'; idiom for procreative origin — descent 'from the loins' (cf. v.10).

Ἀβραάμ

of Abraham

Genitive

genitive of relationship (indeclinable)

6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.

but this man, whose descent is not traced from them, has taken a tithe from Abraham and has blessed the one who had the promises.

CONTRAST (SECOND HALF) **δὲ** The answering δέ: Melchizedek, outside the Levitical line, did the very things that mark superiority — he tithed Abraham and blessed him, the bearer of God's promises.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

but

adversative particle (answering μέν, v.5)

μὴ

not

negative (with ptc.)

γενεαλογούμενος

tracing descent

Pres Pass Ptc · Nom Sg Masc · γενεαλογέω

substantival participle (subject)

→ present (general/stative)

γενεαλογέω: 'trace one's genealogy';
Melchizedek's pedigree is not reckoned
from Levi — he stands outside the legal
line.

ἐξ

from

preposition + genitive (source)

αὐτῶν

them

Genitive

object of ἐξ (the Levites)

δεδεκάτωκεν

has tithed/taken a tithe

Perf Act Indic 3 Sg · δεκατόω

main verb

→ perfect (abiding significance of the act)

δεκατόω: 'collect a tithe'; the perfect
leaves the act standing on record — its
superiority-claim still holds.

Ἀβραάμ

Abraham

Accusative

direct object (indeclinable)

καὶ

and

coordinating conjunction

τὸν

the (one)

Accusative

article (substantizes ptc.)

ἔχοντα

who had/holds

Pres Act Ptc · Acc Sg Masc · ἔχω

substantival participle (object of εὐλόγηκεν)

→ present (stative)

ἔχω: 'have, hold'; Abraham
characterized as the holder of the divine
promises — the most blessed of men.

τάς

the

Accusative

article

ἐπαγγελίας

promises

Accusative

direct object of ἔχοντα

ἐπαγγελία: 'promise'; the covenant promises to Abraham (Gen 12, 15, 22) — the basis of Israel's hope.

εὐλόγηκεν

has blessed

Perf Act Indic 3 Sg · εὐλογέω

main verb (coordinate)

→ perfect (enduring force of the blessing)

εὐλογέω: 'bless'; the perfect underscores that this blessing-relation still stands — Melchizedek over Abraham.

7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἕλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

Now beyond all dispute, the lesser is blessed by the greater.

AXIOM / WARRANT **δὲ** The unstated premise made explicit: blessing flows downward from greater to lesser. Since Melchizedek blessed Abraham, Melchizedek is the greater — the logical hinge of the section.

χωρὶς

without/apart from

improper preposition + genitive

χωρὶς: 'apart from, without'; χωρὶς ἀντιλογίας = 'beyond dispute,' a formula of self-evident truth.

δὲ

now

developmental particle

πάσης

all

Genitive

attributive adjective

ἀντιλογίας

dispute/contradiction

Genitive

object of χωρὶς

ἀντιλογία: 'contradiction, dispute' (ἀντί + λόγος); the principle admits no gainsaying.

τὸ

the

Nominative

article (substantizes adj.)

ἕλαττον

lesser

Nominative

subject (neuter comparative, generalizing)

ἐλάσσων: 'less, inferior'; the neuter abstracts the rule — 'the lesser party' in any blessing.

ὑπὸ

by

preposition + genitive (agency)

τοῦ

the

Genitive

article

κρείττονος

greater/better

Genitive

genitive of agency (after ὑπό)

κρείσσων/κρείττων: 'better, superior'; the great comparative of Hebrews (used 13×) — here the blesser outranks the blessed.

εὐλογεῖται

is blessed

Pres Pass Indic 3 Sg · εὐλογέω

main verb

→ *gnomic present (timeless principle)*

εὐλογέω: 'bless'; the gnomic present states a standing maxim about the direction of blessing.

8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ.

And in the one case mortal men receive tithes, but in the other one of whom it is testified that he lives.

SECOND CONTRAST **καὶ ... μὲν ... δὲ** A further antithesis: the Levites who take tithes are dying men, whereas Melchizedek — by Scripture's silence about his death — is one 'who lives,' foreshadowing the deathless priest.

καὶ

and

coordinating conjunction

ὧδε

here/in the one case

adverb (correlative w/ ἐκεῖ)

ὧδε: 'here'; pointing to the present Levitical arrangement, opposed to 'there' (ἐκεῖ) of the Genesis text.

μὲν

on the one hand

particle (μὲν ... δέ)

δεκάτας

tithes

Accusative

direct object of λαμβάνουσιν

δεκάτη: 'tithe'; the recurring keyword (plural here, the regular collections).

ἀποθνήσκοντες

dying/mortal

Pres Act Ptc · Nom Pl Masc · ἀποθνήσκω

attributive participle (subject)

→ *present (characteristic)*

ἀποθνήσκω: 'die'; the present marks them as 'subject to death' — their mortality is the contrast-point.

ἄνθρωποι

men

Nominative

subject

ἄνθρωπος: 'human being, man'; emphasizing creaturely mortality versus the living priest.

λαμβάνουσιν

receive

Pres Act Indic 3 Pl · λαμβάνω

main verb (μὲν clause)

→ *customary present*

λαμβάνω: 'receive, take'; the ongoing practice of the Levitical priests.

ἐκεῖ

there/in the other

adverb (correlative w/ ὧδε)

ἐκεῖ: 'there'; pointing to the Genesis 14 scene where Melchizedek received the tithe.

δὲ

but

adversative particle

μαρτυρούμενος

one testified about

Pres Pass Ptc · Nom Sg Masc · μαρτυρέω

substantival participle (subject; λαμβάνει implied)

→ present (ongoing scriptural witness)

μαρτυρέω: 'bear witness, testify';
Scripture's testimony (its silence on his death) certifies him as living.

ὅτι

that

content conjunction

ζῆ

he lives

Pres Act Indic 3 Sg · ζάω

main verb (content clause)

→ present (ongoing state)

ζάω: 'live, be alive'; the type's perpetual
'living' anticipates Christ's
indestructible life (v.16, 25).

9 καὶ ὡς ἔπος εἶπεῖν, δι' Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται·

And, so to speak, even Levi, who receives tithes, has paid tithes through Abraham,

HEIGHTENING (A FORTIORI) καὶ A bold further step, softened by 'so to speak': even Levi — the tithe-collector — was in a sense himself tithed, since he was still unborn in his ancestor when Abraham paid Melchizedek.

καὶ

and

coordinating conjunction

ὡς

so

particle (in idiom ὡς ἔπος εἶπεῖν)

ἔπος

a word

Accusative

accusative in fixed idiom

ἔπος: 'word, utterance'; ὡς ἔπος εἶπεῖν,
'so to speak' — a classical idiom
flagging a deliberate overstatement.

εἶπεῖν

to say

Aor Act Inf · λέγω (εἶπον)

absolute (parenthetical) infinitive

→ constative aorist

εἶπον (λέγω): 'say'; the infinitive in the
qualifying idiom — the author hedges
the daring claim.

<p>δι΄</p> <p>through</p> <p><i>preposition + genitive (intermediary)</i></p>	<p>Ἀβραάμ</p> <p>Abraham</p> <p>Genitive</p> <p><i>object of διὰ (intermediary, indeclinable)</i></p>	<p>καὶ</p> <p>even</p> <p><i>ascensive conjunction</i></p>	<p>Λευὶ</p> <p>Levi</p> <p>Nominative</p> <p><i>subject (indeclinable)</i></p> <p>Λευὶ: Levi; here the tribal head, representing the whole priestly line that descends from him.</p>
<p>ὁ</p> <p>the (one)</p> <p>Nominative</p> <p><i>article (substantizes ptc.)</i></p>	<p>δεκάτας</p> <p>tithes</p> <p>Accusative</p> <p><i>direct object of λαμβάνων</i></p>	<p>λαμβάνων</p> <p>who receives</p> <p>Pres Act Ptc · Nom Sg Masc · λαμβάνω</p> <p><i>attributive participle (describing Levi)</i></p> <p>→ present (characteristic)</p> <p>λαμβάνω: 'receive'; the irony — the tithe-receiver is shown to have been tithed.</p>	<p>δεδεκάτωται</p> <p>has been tithed/paid tithes</p> <p>Perf Pass Indic 3 Sg · δεκατόω</p> <p><i>main verb</i></p> <p>→ perfect (the standing result)</p> <p>δεκατόω: here passive, 'be made to pay a tithe'; the perfect fixes Levi's subordination as an accomplished fact.</p>

10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέδεκ.

for he was still in the loins of his forefather when Melchizedek met him.

GROUND OF THE CLAIM γὰρ The justification of v.9: Levi was seminally present in Abraham at the meeting; the representative principle (descendant included in ancestor) makes the bold statement intelligible.

<p>ἔτι</p> <p>still</p> <p><i>adverb (time)</i></p> <p>ἔτι: 'still, yet'; Levi was 'as yet' unborn — present only in his ancestor.</p>	<p>γὰρ</p> <p>for</p> <p><i>explanatory conjunction</i></p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (place/sphere)</i></p>	<p>τῇ</p> <p>the</p> <p>Dative</p> <p><i>article</i></p>
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<p>ὀσφύι loins Dative <i>dat. of place (seminal presence)</i></p> <p>ὀσφύς: 'loins'; the idiom of unborn descent — Levi latent in Abraham's body.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>πατρὸς forefather Genitive <i>genitive of relationship (= Abraham)</i></p> <p>πατήρ: 'father, forefather'; Abraham as ancestor, in whom the unborn line was contained.</p>	<p>ἦν he was Impf Act Indic 3 Sg · εἰμί <i>main verb</i></p> <p>→ <i>imperfect (state at the past time)</i></p> <p>εἰμί: 'be'; the imperfect locates Levi's latent existence at the moment of the meeting.</p>
<p>ὅτε when <i>temporal conjunction</i></p>	<p>συνήντησεν met Aor Act Indic 3 Sg · συναντάω <i>main verb (temporal clause)</i></p> <p>→ <i>constative aorist</i></p> <p>συναντάω: 'meet'; the same verb as v.1, anchoring the argument in the Genesis encounter.</p>	<p>αὐτῷ him Dative <i>dat. object of συνήντησεν (= Abraham)</i></p>	<p>Μελχισέδεκ Melchizedek Nominative <i>subject (indeclinable)</i></p>

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ’ αὐτῆς νενομοθέτηται, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ααρὼν λέγεσθαι;

Now if perfection were through the Levitical priesthood — for under it the people received the law — what further need would there be for another priest to arise after the order of Melchizedek and not to be reckoned after the order of Aaron?

NEW ARGUMENT (INFERENCE) **Εἰ μὲν οὖν** A fresh movement and the chapter's logical pivot: the very existence of a Melchizedek-priest in Scripture (Ps 110:4) proves the Levitical system could not bring 'perfection' — else why announce a different priest?

Εἰ

if

conjunction (protasis, contrary-to-fact)

εἰ: 'if'; introduces a second-class (contrary-to-fact) condition — perfection was in fact not attained.

μὲν

indeed

particle (concessive)

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; drawing the consequence from the demonstrated greatness of Melchizedek.

τελείωσις

perfection/completion

Nominative

subject (of ἦν)

τελείωσις: 'perfecting, completion'; here the bringing of worshippers to the goal — full access to God (cf. v.19; 9:9; 10:1).

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

Λευιτικῆς

Levitical

Genitive

attributive adjective

Λευιτικός: 'Levitical'; the only NT use of the adjective — pertaining to the priesthood of Levi's line.

ιερωσύνης

priesthood

Genitive

object of διὰ (means)

ιερωσύνη: 'priesthood' (the office/institution itself); distinct from ιερατεία (the ministry) — the term of vv.11, 12, 24.

ἦν

were/had been

Impf Act Indic 3 Sg · εἶμι

main verb (protasis)

→ *imperfect (contrary-to-fact)*

εἶμι: 'be'; the imperfect in the unreal condition — perfection was not, in fact, available through Levi.

ὁ

the

Nominative

article

λαὸς

people

Nominative

subject (parenthetical clause)

λαὸς: 'people'; Israel, whose entire legal economy was bound up with the Levitical priesthood.

γὰρ

for

explanatory conjunction (parenthesis)

ἐπ'

on the basis of

preposition + genitive (basis)

ἐπί: here 'on the basis of, in connection with'; the law was given resting upon the priesthood.

αὐτῆς

it

Genitive

object of ἐπί (= the priesthood)

νενομοθέτηται

has been given the law

Perf Pass Indic 3 Sg · νομοθετέω

main verb (parenthesis)

→ perfect (the standing legal order)

νομοθετέω: 'enact law, legislate' (νόμος + τίθημι); the people were given their whole legal constitution upon the priesthood.

τίς

what

Nominative

interrogative (subject of χρεία clause)

ἔτι

still/further

adverb (time/degree)

ἔτι: 'still, further'; if Levi sufficed, no 'further' priest would be required.

χρεία

need

Nominative

predicate nom. (verbless question)

χρεία: 'need, necessity'; the rhetorical question expects 'none' — unless the old order fell short.

κατὰ

according to

preposition + accusative (standard)

τήν

the

Accusative

article

τάξις

order

Accusative

object of κατὰ (the standard)

τάξις: 'order, arrangement, rank'; the citation-keyword from Ps 110:4 — Christ's priesthood is of Melchizedek's 'order.'

Μελχισέδεκ

of Melchizedek

Genitive

genitive of apposition (indeclinable)

ἕτερον

another (different)

Accusative

attributive adj. (subject of ἀνίστασθαι)

ἕτερος: 'another of a different kind' (vs. ἄλλος, 'another of the same'); a priest of a different order altogether.

ἀνίστασθαι

to arise

Pres Mid Inf · ἀνίστημι

infinitive (epexegetical of χρεία)

→ present (general)

ἀνίστημι (mid.): 'rise, arise, appear'; of a priest's emergence on the stage of redemptive history.

ιερέα

priest

Accusative

accusative subject of the infinitive

ιερεύς: 'priest'; the new priest whose very rise exposes Levi's insufficiency.

καὶ

and

coordinating conjunction

οὐ

not

negative

κατὰ

according to

preposition + accusative (standard)

τὴν

the

Accusative

article

τάξιν

order

Accusative

object of κατά

Ἀαρὼν

of Aaron

Genitive

genitive of apposition (indeclinable)

Ἀαρὼν: Aaron, the head of Israel's priestly line; the system Scripture itself moves beyond.

λέγεσθαι

to be designated/named

Pres Pass Inf · λέγω

infinitive (coordinate w/ ἀνίστασθαι)

→ present (general)

λέγω: here 'call, designate'; the new priest is reckoned by Melchizedek's order, not Aaron's.

12 μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

For when the priesthood is changed, there takes place of necessity a change of law as well.

PRINCIPLE / INFERENCE γὰρ The decisive principle: priesthood and law are interlocked, so to replace the one is necessarily to replace the other — the legal economy itself is provisional.

μετατιθεμένης

being changed/transferred

Pres Pass Ptc · Gen Sg Fem · μετατίθημι

genitive absolute (temporal/conditional)

→ present (concurrent)

μετατίθημι: 'transfer, change, alter' (μετά + τίθημι); the priesthood is shifted to another order.

γὰρ

for

explanatory conjunction

τῆς

the

Genitive

article

ἱερωσύνης

priesthood

Genitive

subject of the genitive absolute

ἱερωσύνη: 'priesthood'; the institution whose alteration drags the law along with it.

ἐξ

of

preposition + genitive (in idiom ἐξ ἀνάγκης)

ἀνάγκης

necessity

Genitive

object of ἐξ (ἐξ ἀνάγκης = 'necessarily')

ἀνάγκη: 'necessity, compulsion'; ἐξ ἀνάγκης = 'of necessity' — the inference is unavoidable.

καὶ

also

adverbial conjunction

νόμου

of law

Genitive

objective genitive (of μετάθεσις)

νόμος: 'law'; the whole Mosaic legal order, bound to the priesthood it served.

μετάθεσις

change/transfer

Nominative

subject (of γίνεται)

μετάθεσις: 'change, removal, transfer' (cognate of μετατίθημι); the noun echoes the participle — a deliberate wordplay.

γίνεται

takes place

Pres Mid Indic 3 Sg · γίνομαι

main verb

→ gnomic present (general truth)

γίνομαι: 'become, come about, happen'; the change of law inevitably 'comes about.'

13 ἐφ' ὃν γὰρ λέγεται ταῦτα φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδείς προσέσχηκεν τῷ θυσιαστηρίῳ·

For the one of whom these things are said belonged to another tribe, from which no one has officiated at the altar.

EVIDENCE OF THE CHANGE **γὰρ** Proof that the law has changed: the Scripture's priest belongs to a tribe that never furnished altar-priests — so a non-Levitical priesthood is in view, breaking the old legal norm.

ἐφ'

of/concerning

preposition + accusative (reference)

ἐπί: here 'with reference to, concerning'; the one to whom Ps 110:4 refers.

ὃν

whom

Accusative

relative pronoun (object of ἐπί)

γὰρ

for

explanatory conjunction

λέγεται

are said

Pres Pass Indic 3 Sg · λέγω

main verb (rel. clause)

→ present (the scriptural saying)

λέγω: 'say'; the divine oracle of Ps 110:4 spoken concerning him.

ταῦτα

these things

Nominative

subject (neuter pl., the oracle's words)

φυλῆς

tribe

Genitive

genitive object of μετέσχηκεν (partitive)

φυλή: 'tribe, clan'; Christ's tribe (Judah) is not the priestly Levi — the cultic anomaly.

ἑτέρας

another (different)

Genitive

attributive adjective

ἕτερος: 'another of a different kind'; a tribe wholly outside the priestly arrangement.

μετέσχηκεν

has belonged/shared

Perf Act Indic 3 Sg · μετέχω

main verb

→ perfect (settled membership)

μετέχω: 'share in, partake of, belong to' (μετά + ἔχω); he has his share in a different tribe.

ἀφ'

from

preposition + genitive (source)

ἧς

which

Genitive

relative pronoun (object of ἀπό)

οὐδείς

no one

Nominative

subject

οὐδείς: 'no one'; never did a member of Judah serve as altar-priest under the law.

προσέσχηκεν

has attended/officiated

Perf Act Indic 3 Sg · προσέχω

main verb (rel. clause)

→ perfect (the standing historical record)

προσέχω: 'attend to, devote oneself to' (προσέχω τῷ θυσιαστηρίῳ = 'serve at the altar'); a priestly idiom.

τῷ

the

Dative

article

θυσιαστηρίῳ

altar

Dative

dat. complement of προσέσχηκεν

θυσιαστήριον: 'altar' (from θυσία, 'sacrifice'); the place of priestly service reserved to Levi.

14 πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.

For it is evident that our Lord has sprung from Judah, a tribe with reference to which Moses said nothing concerning priests.

SUBSTANTIATION **γὰρ** The plain fact behind v.13: Jesus' Judahite descent is undisputed, and the law of Moses attaches no priesthood to Judah — confirming that his priesthood rests on a wholly different basis.

πρόδηλον

evident/clear beforehand

Nominative

predicate adjective (verbless)

πρόδηλος: 'clearly evident, manifest' (πρό + δηλος); the descent from Judah is openly known.

γὰρ

for

explanatory conjunction

ὅτι

that

content conjunction

ἐξ

from

preposition + genitive (source/descent)

Ἰούδα

Judah

Genitive

object of ἐξ (tribal source)

Ἰούδας: Judah, the royal (not priestly) tribe; messianic but Davidic-kingly, fulfilling Gen 49:10.

ἀνατέταλκεν

has sprung/risen

Perf Act Indic 3 Sg · ἀνατέλλω

main verb (content clause)

→ perfect (accomplished, abiding fact)

ἀνατέλλω: 'rise, spring up' (of the sun/a shoot); a messianic verb (cf. Mal 4:2; Num 24:17) — the 'rising' of the Lord from Judah.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the confessional title for Jesus — here the Judahite Messiah who is also priest.

<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>εἰς to/with reference to <i>preposition + accusative (reference)</i></p>	<p>ἣν which Accusative <i>relative adjective (w/ φυλὴν)</i></p>	<p>φυλὴν tribe Accusative <i>object of εἰς (reference)</i> φυλή: 'tribe'; Judah, concerning which the Mosaic law is silent on priesthood.</p>
<p>περὶ concerning <i>preposition + genitive (reference)</i></p>	<p>ἱερέων priests Genitive <i>object of περὶ</i> ἱερεὺς: 'priest'; Moses linked priesthood to Levi alone, never to Judah.</p>	<p>οὐδὲν nothing Accusative <i>direct object of ἐλάλησεν</i> οὐδεὶς: 'nothing'; Moses' total silence is itself the legal datum — Judah has no statutory priesthood.</p>	<p>Μωϋσῆς Moses Nominative <i>subject</i> Μωϋσῆς: Moses, the lawgiver; his word defines the old legal order to which Judah's priesthood is alien.</p>
<p>ἐλάλησεν said/spoke Aor Act Indic 3 Sg · λαλέω <i>main verb (rel. clause)</i> → constative aorist λαλέω: 'speak, say'; the aorist sums up the entire Mosaic legislation — and its silence on Judah.</p>			

15 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοίότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος,

And it is yet more abundantly evident, if another priest arises in the likeness of Melchizedek,

HEIGHTENED RESTATEMENT καὶ The argument is reinforced and turned forward: the change of law is even clearer once we see that the new priest is constituted not by lineage at all but by Melchizedek-like, life-grounded priesthood (v.16).

καὶ

and

coordinating conjunction

περισσότερον

more abundantly

adverb (comparative, degree)

περισσότερον: 'still more, more abundantly'; the comparative of περισσώς — the case grows even plainer.

ἔτι

yet/still

adverb (degree, intensifying)

ἔτι: 'still, yet'; piled with περισσότερο for emphasis — 'far more evident still.'

κατάδηλόν

quite evident

Nominative

predicate adjective

κατάδηλος: 'thoroughly clear, very evident' (κατά-intensive of δηλος); a NT hapax.

ἐστίν

it is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

εἰ

if/since

conjunction (real condition, ≈ causal)

εἰ: 'if; a first-class condition assumed true — 'since, as is the case.'

κατὰ

according to/in

preposition + accusative (standard)

τήν

the

Accusative

article

ὁμοιότητα

likeness

Accusative

object of κατά (the standard)

ὁμοιότης: 'likeness, resemblance'; the new priest matches the Melchizedek pattern, not the Levitical.

Μελχισέδεκ

of Melchizedek

Genitive

genitive of apposition (indeclinable)

ἀνίσταται

arises

Pres Mid Indic 3 Sg · ἀνίστημι

main verb (protasis)

→ present (vivid, of the realized fact)

ἀνίστημι (mid.): 'rise, appear'; the same verb as v.11 — Christ's priestly emergence.

ἱερεὺς

priest

Nominative

subject (of ἀνίσταται)

ἕτερος

another (different)

Nominative

attributive adjective

ἕτερος: 'another of a different kind'; not merely a successor but a priest of a new order.

16 ὅς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου,

who has become a priest not according to a law of fleshly commandment but according to the power of an indestructible life.

RELATIVE — BASIS OF THE PRIESTHOOD ὅς The heart of the section: the new priest's qualification is not legal descent ('fleshly commandment') but 'the power of an indestructible life' — resurrection life that no death can dissolve.

ὅς

who

Nominative

relative pronoun (subject)

οὐ

not

negative

κατὰ

according to

preposition + accusative (standard)

νόμον

law

Accusative

object of κατὰ

νόμος: 'law'; here a 'law of commandment' — the legal requirement of physical descent for the priesthood.

ἐντολῆς

of commandment

Genitive

attributive/exegetic genitive

ἐντολή: 'commandment'; the specific regulation prescribing the priesthood's hereditary basis.

σαρκίνης

fleshly

Genitive

attributive adjective

σάρκινος: 'fleshly, made of flesh'; the commandment concerns mere physical descent — transient and earthbound.

γέγονεν

has become

Perf Act Indic 3 Sg · γίνομαι

main verb

→ intensive perfect (abiding result)

γίνομαι: 'become, come to be'; the perfect — he has become priest and so remains, on this new basis.

ἀλλὰ

but

strong adversative conjunction

κατὰ

according to

preposition + accusative (standard)

δύναμιν

power

Accusative

object of κατά (the qualifying standard)

δύναμις: 'power'; the dynamic basis of the new priesthood — life's own power, not a statute.

ζωῆς

of life

Genitive

attributive genitive (source of the power)

ζωή: 'life'; the resurrection-life of the risen Christ, which grounds an unending priesthood.

ἀκαταλύτου

indestructible

Genitive

attributive adjective

ἀκατάλυτος: 'indissoluble, indestructible' (α- + καταλύω, 'dissolve'); a NT hapax — life that death cannot break down.

17 μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

For it is testified, "You are a priest forever after the order of Melchizedek."

SCRIPTURAL PROOF (PS 110:4) **γὰρ** The grounding citation: Psalm 110:4, the text undergirding the whole chapter — God's own word declares the priest 'forever,' which requires the indestructible life just named.

μαρτυρεῖται

it is testified

Pres Pass Indic 3 Sg · μαρτυρέω

main verb (introduces citation)

→ present (the abiding scriptural witness)

μαρτυρέω: 'testify, bear witness'; Scripture's standing testimony — God speaking in Ps 110:4.

γὰρ

for

explanatory conjunction

ὅτι

that

conjunction (ὅτι recitativum, introduces quotation)

Σὺ

You

Nominative

subject (emphatic pronoun, addressee)

σύ: 'you'; God's direct address to the Messianic priest in the psalm.

ἱερεὺς

a priest

Nominative

predicate nominative (εἶ implied)

ἱερεὺς: 'priest'; the divine appointment — the addressee is constituted priest by God's word.

εἰς

for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

age/forever

Accusative

object of εἰς (εἰς τὸν αἰῶνα = 'forever')

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα, 'forever' — the perpetuity that demands an unending life.

κατὰ

after/according to

preposition + accusative (standard)

τὴν

the

Accusative

article

τάξιν

order

Accusative

object of κατὰ

τάξις: 'order, rank'; the Melchizedek
'order' — royal, perpetual, non-
Levitical.

Μελχισέδεκ

of Melchizedek

Genitive

genitive of apposition (indeclinable)

18 ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές,

For on the one hand a setting aside of a former commandment takes place because of its weakness and uselessness

CONSEQUENCE (FIRST HALF) **μὲν γὰρ** The first leg of a μὲν ... δέ result: the old commandment is annulled, exposed as 'weak and useless' for bringing people to God — the law's inability is openly named.

ἀθέτησις

setting aside/annulment

Nominative

subject (of γίνεται)

ἀθέτησις: 'abolition, annulment' (from ἀθετέω, 'set aside'); a legal term for repealing an ordinance (cf. 9:26).

μὲν

on the one hand

particle (μὲν ... δέ, v.19)

γὰρ

for

explanatory conjunction

γίνεται

takes place

Pres Mid Indic 3 Sg · γίνομαι

main verb

→ *gnomic present (stating the result)*

γίνομαι: 'come about, happen'; the annulment 'occurs' as the necessary upshot of the change.

προαούσης

preceding/former

Pres Act Ptc · Gen Sg Fem · προάγω

attributive participle (w/ έντολῆς)

→ present (relative time: prior)

προάγω: 'go before, precede' (προ + ἄγω); the 'foregoing' commandment — the earlier Mosaic ordinance.

έντολῆς

commandment

Genitive

objective genitive (of ἀθέτησις)

έντολή: 'commandment'; the legal precept regulating the old priesthood, now set aside.

διὰ

because of

preposition + accusative (cause)

τὸ

the

Accusative

article (substantizes adj.)

αὐτῆς

its

Genitive

genitive of possession (of the commandment)

ἀσθενές

weakness

Accusative

object of διὰ (substantival adj.)

ἀσθενής: 'weak, feeble'; the law could prescribe but not empower — powerless to perfect (cf. Rom 8:3).

καί

and

coordinating conjunction

άνωφελές

uselessness/unprofitableness

Accusative

object of διὰ (substantival adj.)

άνωφελής: 'useless, unprofitable' (α- + ὄφελος, 'benefit'); not evil, but ineffective for the goal of access to God.

19 οὐδέν γὰρ ἔτελείωσεν ὁ νόμος, ἐπεισαγωγή δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ.

(for the law made nothing perfect), but on the other hand a bringing in of a better hope, through which we draw near to God.

CONSEQUENCE (SECOND HALF) **δὲ** The answering δέ, with a parenthetical verdict on the law: it 'perfected nothing.' In its place comes 'a better hope' — and its mark is access: through it we now 'draw near to God,' the goal the old order could not reach.

οὐδὲν

nothing

Accusative

direct object of ἐτελείωσεν

οὐδεὶς: 'nothing'; the law's blunt incapacity — it brought no one to the goal.

γὰρ

for

explanatory conjunction (parenthesis)

ἐτελείωσεν

made perfect

Aor Act Indic 3 Sg · τελειόω

main verb (parenthetical clause)

→ constative aorist (summary verdict)

τελειόω: 'bring to completion, perfect'; the cultic 'perfecting' (cleansing/access to God) the law could never accomplish (cf. 9:9; 10:1).

ὁ

the

Nominative

article

νόμος

law

Nominative

subject

νόμος: 'law'; the whole Mosaic system, here pronounced incapable of perfecting.

ἐπεισαγωγή

a bringing in/introduction

Nominative

subject (resuming ἀθέτησις ... γίνεται, v.18)

ἐπεισαγωγή: 'a bringing in besides, introduction' (a NT hapax); a better hope is led onto the stage alongside the annulled law.

δὲ

but

adversative particle (answering μέν, v.18)

κρείττονος

better

Genitive

attributive adjective

κρείσσων/κρείττων: 'better, superior'; the recurring comparative — the new hope outranks the old commandment.

ἐλπίδος

hope

Genitive

objective/epexegetic genitive (of ἐπεισαγωγή)

ἐλπίς: 'hope'; the assured expectation grounded in Christ's perpetual priesthood — the means of access.

δι'

through

preposition + genitive (means)

ἧς

which

Genitive

relative pronoun (object of διὰ)

ἐγγίζομεν

we draw near

Pres Act Indic 1 Pl · ἐγγίζω

main verb (rel. clause)

→ present (ongoing access)

ἐγγίζω: 'draw near, approach'; the cultic verb of approaching God — now realized through the better hope (cf. 4:16; 10:22).

τῷ

to

Dative

article

θεῷ

God

Dative

dat. complement of ἐγγίζομεν

θεός: God; drawing near to him is the very goal of priesthood and the test of the new order's superiority.

20 Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,

And inasmuch as it was not without an oath — for they have become priests without an oath,

NEW GROUND OF SUPERIORITY (OATH) **Καὶ καθ' ὅσον** A new measure of superiority opens: 'inasmuch as.' Christ's priesthood, unlike the Levites', was ratified by a divine oath — the first half of the comparison states the negative foil (the Levites, sworn to by no oath).

Καὶ

and

coordinating conjunction

καθ'

inasmuch as

preposition + accusative (in idiom καθ' ὅσον)

κατά: here in καθ' ὅσον, 'inasmuch as, to the degree that' — correlative with v.22's conclusion.

ὅσον

as much as

Accusative

relative correlative (measure)

ὅσος: 'as great/much as'; καθ' ὅσον ... κατά τοσοῦτο (v.22) frames a proportional argument.

οὐ

not

negative

χωρὶς

without

improper preposition + genitive

χωρὶς: 'apart from, without'; 'not without an oath' = with an oath — litotes for emphasis.

ὀρκωμοσίας

an oath/swearing

Genitive

object of χωρὶς

ὀρκωμοσία: 'taking of an oath, sworn affirmation' (ὄρκος + ὄμνημι); the oath of God that ratifies the priesthood (v.21).

οἱ

those/they

Nominative

article (subject, the Levites)

μὲν

on the one hand

particle (μὲν ... δέ, v.21)

γὰρ

for

explanatory conjunction

χωρὶς

without

improper preposition + genitive

ὄρκωσίας

an oath

Genitive

object of χωρὶς

ὄρκωσία: 'an oath'; the Levites took office by descent, never sealed by a divine oath.

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμι

main verb (periphrastic w/ γεγονότες)

→ stative present

ἱερεῖς

priests

Nominative

predicate nominative

ἱερεύς: 'priest'; the Levites, made priests without any oath.

γεγονότες

having become

Perf Act Ptc · Nom Pl Masc · γίνομαι

periphrastic perfect ptc. (w/ εἰσὶν)

→ perfect (standing state)

γίνομαι: 'become'; the periphrastic perfect — they 'have become and remain' priests, but on no oath.

21 ὁ δὲ μετὰ ὄρκωσίας διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὁμοσεν κύριος, καὶ οὐ μεταμεληθήσεται·
Σὺ ἱερεὺς εἰς τὸν αἰῶνα,

but he with an oath, through the one who said to him, "The Lord has sworn and will not change his mind,
'You are a priest forever,'"

CONTRAST (THE SWORN PRIEST) δὲ The answering δέ: Christ's priesthood rests on God's irrevocable oath (Ps 110:4 again), an oath God 'will not regret' — divine immutability stands behind the new priesthood.

ὁ

he

Nominative

article (subject; γέγονεν implied)

δὲ

but

adversative particle (answering μέν, v.20)

μετά

with

preposition + genitive (accompaniment)

ὀρκωμοσίας

an oath

Genitive

object of μετά (accompaniment)

ὀρκωμοσία: 'oath'; here the oath that distinguishes Christ's priesthood as superior and permanent.

διὰ

through

preposition + genitive (agency)

τοῦ

the (one)

Genitive

article (substantizes ptc.)

λέγοντος

who said

Pres Act Ptc · Gen Sg Masc · λέγω

substantival participle (= God, agent of the oath)

→ present (of the abiding scriptural utterance)

λέγω: 'say'; God himself is the speaker of the oath — the oath's weight is divine.

πρός

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς (the addressee, the Son)

Ἦμοσεν

has sworn

Aor Act Indic 3 Sg · ὀμνύω

main verb (citation)

→ constative aorist (the definitive oath)

ὀμνύω: 'swear, take an oath'; God's sworn word — the strongest possible guarantee (cf. 6:13–18).

κύριος

the Lord

Nominative

subject (of Ἦμοσεν)

κύριος: 'the Lord' (YHWH of Ps 110:4); God himself swears the priesthood into being.

καὶ

and

coordinating conjunction

<p>οὐ not <i>negative</i></p>	<p>μεταμεληθήσεται will change his mind/regret Fut Pass Indic 3 Sg · μεταμέλομαι <i>main verb (citation)</i> → <i>predictive future (irrevocability)</i> μεταμέλομαι: 'regret, change one's mind'; God will not retract — the oath fixes the priesthood permanently.</p>	<p>Σὺ You Nominative <i>subject (emphatic; εἶ implied)</i></p>	<p>ἱερεὺς a priest Nominative <i>predicate nominative</i> ἱερεὺς: 'priest'; the same oracle (Ps 110:4), here cited for its sworn permanence.</p>
<p>εἰς for <i>preposition + accusative (extent of time)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>αἰῶνα age/forever Accusative <i>object of εἰς (εἰς τὸν αἰῶνα = 'forever')</i> αἰών: 'age, eternity'; the sworn perpetuity at the center of the argument.</p>	

22 κατὰ τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

by so much also Jesus has become the guarantee of a better covenant.

CONCLUSION OF THE PROPORTION **κατὰ τοσοῦτο** The 'inasmuch ... by so much' completes: because his priesthood rests on an oath, Jesus is the personal guarantee of a 'better covenant' — the first mention of the διαθήκη theme that ch. 8–10 will develop.

<p>κατὰ by <i>preposition + accusative (measure)</i> κατά: here in κατὰ τοσοῦτο, 'by so much, to that degree' — answering καθ' ὅσον (v.20).</p>	<p>ΤΟΣΟῦΤΟ so much Accusative <i>correlative (measure, answering ὅσον)</i> τοσοῦτος: 'so great, so much'; the proportional degree — the oath's superiority transfers to the covenant.</p>	<p>καὶ also <i>adverbial conjunction</i></p>	<p>ΚΡΕΪΤΤΟΝΟΣ better Genitive <i>attributive adjective</i> κρείσσων/κρείττων: 'better, superior'; the covenant Jesus guarantees surpasses the old (cf. 8:6).</p>
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διαθήκης

covenant

Genitive

objective genitive (of ἔγγυος)

διαθήκη: 'covenant, testament'; the binding divine arrangement — introduced here, expounded in ch. 8.

γέγονεν

has become

Perf Act Indic 3 Sg · γίνομαι

main verb

→ *intensive perfect (abiding result)*

γίνομαι: 'become'; the perfect — Jesus has become and remains the covenant's guarantor.

ἔγγυος

guarantee/surety

Nominative

predicate nominative

ἔγγυος: 'surety, guarantor' (a NT hapax); one who personally pledges and secures — Jesus himself stands as the covenant's bond.

Ἰησοῦς

Jesus

Nominative

subject (emphatic, end-stressed)

Ἰησοῦς: Jesus; the human name placed last for emphasis — this very man is our guarantee.

23 Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

And those who became priests were many in number, because they were prevented by death from continuing in office;

PERMANENCE (FIRST HALF) **Καὶ ... μὲν** A further contrast (μὲν ... δέ, vv.23–24): the Levites were 'many' precisely because death kept cutting their ministry short — succession was forced by mortality.

Καὶ

and

coordinating conjunction

οἱ

those/they

Nominative

article (subject, the Levites)

μὲν

on the one hand

particle (μὲν ... δέ, v.24)

πλείονές

many/more

Nominative

predicate adjective (comparative)

πλείων: 'more, many'; the succession of many priests, in contrast to the one abiding priest.

<p>εἶσιν are/were Pres Act Indic 3 Pl · εἶμι <i>main verb (periphrastic w/ γεγονότες)</i> → stative present</p>	<p>γεγονότες having become Perf Act Ptc · Nom Pl Masc · γίνομαι <i>periphrastic perfect ptc. (w/ εἶσιν)</i> → perfect (the accumulated succession) γίνομαι: 'become'; the many who have, over time, become priests in unbroken succession.</p>	<p>ἱερεῖς priests Nominative <i>predicate nominative</i> ἱερεύς: 'priest'; the multiplied Levitical priests, each replaced at death.</p>	<p>διὰ because of <i>preposition + accusative (cause, w/ articular inf.)</i></p>
<p>τὸ the Accusative <i>article (substantizes inf.)</i></p>	<p>θανάτῳ by death Dative <i>dat. of means/cause (w/ κωλύεσθαι)</i> θάνατος: 'death'; the great limiter of the old priesthood — it terminated every ministry.</p>	<p>κωλύεσθαι to be prevented Pres Pass Inf · κωλύω <i>articular infinitive (cause, after διὰ τὸ)</i> → present (recurring hindrance) κωλύω: 'hinder, prevent'; death repeatedly barred the priests from continuing.</p>	<p>παραμένειν to continue/remain in office Pres Act Inf · παραμένω <i>complementary infinitive (of κωλύεσθαι)</i> → present (continuance) παραμένω: 'remain alongside, continue (in office)' (παρά + μένω); the abiding tenure death denied them.</p>

24 ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

but he, because he continues forever, holds his priesthood permanently.

PERMANENCE (SECOND HALF) **δὲ** The answering δέ: because Christ 'remains forever' (the μένει theme of v.3), his priesthood is 'unchangeable' — needing no successor, held by one who never dies.

<p>ὁ he Nominative <i>article (subject)</i></p>	<p>δὲ but <i>adversative particle (answering μέν, v.23)</i></p>	<p>διὰ because of <i>preposition + accusative (cause, w/ articular inf.)</i></p>	<p>τὸ the Accusative <i>article (substantizes inf.)</i></p>
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μένειν

to remain/continue

Pres Act Inf · μένω

articular infinitive (cause, after διά τό)

→ present (durative, perpetual)

μένω: 'remain, abide'; the keyword of perpetuity (vv.3, 24) — Christ's unending existence grounds his unending office.

αὐτόν

he

Accusative

accusative subject of the infinitive

εἰς

for

preposition + accusative (extent of time)

τόν

the

Accusative

article

αἰῶνα

age/forever

Accusative

object of εἰς (εἰς τὸν αἰῶνα = 'forever')

αἰών: 'age, eternity'; his perpetual remaining, the basis of the unchangeable priesthood.

ἀπαράβατον

permanent/unchangeable

Accusative

attributive/predicate adjective (w/ ἱερωσύνην)

ἀπαράβατος: 'unchangeable, that does not pass to another' (α- + παραβαίνω); a NT hapax — a priesthood untransferable, held inviolably by one who abides.

ἔχει

he holds

Pres Act Indic 3 Sg · ἔχω

main verb

→ present (durative possession)

ἔχω: 'have, hold'; Christ holds the office continuously, without lapse or succession.

τήν

the

Accusative

article

ἱερωσύνην

priesthood

Accusative

direct object

ἱερωσύνη: 'priesthood'; the office itself, held permanently by the deathless priest.

25 ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

Therefore he is also able to save completely those who draw near to God through him, since he always lives to intercede for them.

SOTERIOLOGICAL CONCLUSION ὅθεν The pastoral climax: because his priesthood is permanent, he 'is able to save completely' (or 'forever') all who approach God through him — for he ever lives to intercede. Perpetual priesthood means complete and lasting salvation.

<p>ὅθεν therefore/wherefore <i>inferential conjunction</i></p> <p>ὅθεν: 'whence, therefore'; a favorite Hebrews connective (cf. 2:17; 8:3) drawing the consequence.</p>	<p>καὶ also <i>adverbial conjunction</i></p>	<p>σώζειν to save Pres Act Inf · σώζω <i>complementary infinitive (of δύναται)</i></p> <p>→ present (continual capability)</p> <p>σώζω: 'save, rescue, preserve'; the comprehensive deliverance the eternal priest effects.</p>	<p>εἰς to <i>preposition + accusative (in idiom εἰς τὸ παντελές)</i></p>
<p>τὸ the Accusative <i>article (substantizes adj.)</i></p>	<p>παντελές completely/forever Accusative <i>object of εἰς (εἰς τὸ παντελές, adverbial)</i></p> <p>παντελής: 'complete, utter' (πᾶς + τέλος); εἰς τὸ παντελές = 'completely' or 'for all time' — both senses fit: total and unending salvation.</p>	<p>δύναται he is able Pres Mid Indic 3 Sg · δύναμαι <i>main verb</i></p> <p>→ present (abiding capacity)</p> <p>δύναμαι: 'be able, have power'; the deathless priest's standing ability to save — picks up δύναμις (v.16).</p>	<p>τοὺς those Accusative <i>article (substantizes ptc.)</i></p>

προσερχομένους

who draw near

Pres Mid Ptc · Acc Pl Masc · προσέρχομαι

substantival participle (object of σώζειν)

→ present (continual approach)

προσέρχομαι: 'come to, approach'; the cultic verb of drawing near to God in worship (cf. 4:16; 10:1, 22) — those who keep coming.

δί

through

preposition + genitive (mediation)

αὐτοῦ

him

Genitive

object of διὰ (mediator)

αὐτός: 'him'; access to God is mediated solely through Christ the priest.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. complement of προσερχομένους

θεός: God; the goal of the approach — drawing near to God himself.

πάντοτε

always

adverb (time)

πάντοτε: 'always, at all times'; his living and interceding never cease.

ζῶν

living

Pres Act Ptc · Nom Sg Masc · ζάω

adverbial ptc. (causal: 'since he lives')

→ present (continual life)

ζάω: 'live'; his perpetual living (cf. v.8 'he lives') is the ground of his ceaseless intercession.

εἰς

to

preposition + accusative (purpose, w/ articular inf.)

τὸ

the

Accusative

article (substantizes inf.)

ἐντυγχάνειν

to intercede

Pres Act Inf · ἐντυγχάνω

articular infinitive (purpose, after εἰς τὸ)

→ present (ongoing intercession)

ἐντυγχάνω: 'appeal to, intercede, plead' (cf. Rom 8:34); Christ's living priestly advocacy on behalf of his people.

ὑπὲρ

on behalf of

preposition + genitive (advantage)

αὐτῶν

them

Genitive

object of ὑπέρ (those saved)

26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·

For such a high priest indeed was fitting for us — holy, innocent, undefiled, separated from sinners, and having become higher than the heavens —

FITNESS OF THE HIGH PRIEST **γὰρ** The argument turns to the high priest's character: precisely 'such a one' suits our need — a fivefold portrait of moral perfection and exaltation that no Levitical priest could match.

Τοιοῦτος

such

Nominative

predicate adjective (correlative)

τοιοῦτος: 'such, of this kind'; gathering up all that precedes — a priest of exactly this perpetual, saving sort.

γὰρ

for

explanatory conjunction

ἡμῖν

for us

Dative

dat. of advantage (interest)

καὶ

indeed

adverbial/emphatic conjunction

ἔπρεπεν

was fitting

Impf Act Indic 3 Sg · πρέπω

main verb (impersonal)

→ imperfect (befitting state)

πρέπω: 'be fitting, suitable'; such a high priest perfectly meets our case (cf. 2:10, the same verb of God).

ἀρχιερεύς

high priest

Nominative

subject (delayed)

ἀρχιερεύς: 'high priest, chief priest' (ἀρχή + ἱερεύς); the supreme cultic mediator — the title for Christ throughout Hebrews.

ὅσιος

holy/devout

Nominative

predicate adjective (apposition)

ὅσιος: 'holy, pious, devout'; piety toward God — inwardly devoted, not merely ritually ἅγιος.

ἄκακος

innocent/guileless

Nominative

predicate adjective

ἄκακος: 'without evil, innocent' (α- + κακός); free of malice — no wrong toward others.

ἀμίαντος

undefiled

Nominative

predicate adjective

ἀμίαντος: 'unstained, undefiled' (α- + μιάινω); morally and ritually pure — unlike priests who needed cleansing (v.27).

κεχωρισμένος

separated

Perf Pass Ptc · Nom Sg Masc · χωρίζω

predicate perfect ptc. (settled state)

→ intensive perfect (abiding separation)

χωρίζω: 'separate, set apart'; permanently distinct from sinners — whether in sinlessness or in his heavenly exaltation.

ἀπὸ

from

preposition + genitive (separation)

τῶν

the

Genitive

article

ἁμαρτωλῶν

sinners

Genitive

object of ἀπό (separation)

ἁμαρτωλός: 'sinner'; the company from which the sinless high priest is set apart.

καὶ

and

coordinating conjunction

ὑψηλότερος

higher

Nominative

predicate adjective (comparative)

ὑψηλός: 'high, lofty'; the comparative — exalted above the created heavens, at God's right hand (cf. 1:3; 4:14).

τῶν

the

Genitive

article

οὐρανῶν

heavens

Genitive

genitive of comparison (after ὑψηλότερος)

οὐρανός: 'heaven'; the heavens he has passed through and risen above in his exaltation.

γενόμενος

having become

Aor Mid Ptc · Nom Sg Masc · γίνομαι

adverbial ptc. (attendant circumstance)

→ constative aorist (the exaltation event)

γίνομαι: 'become'; the aorist of the accomplished exaltation — he was raised above the heavens.

27 ὅς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.

who has no need, like those high priests, to offer up sacrifices daily, first for his own sins and then for those of the people; for this he did once for all when he offered up himself.

RELATIVE — HIS SELF-OFFERING **ὅς** What sets him apart practically: he needs no repeated sacrifice for himself (being sinless), and his offering for the people was made 'once for all' — by offering himself, the single, final sacrifice.

ὅς

who

Nominative

relative pronoun (subject)

οὐκ

not

negative

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ present (stative)

ἔχω: 'have'; he 'has no need' — the sinless priest requires no offering for himself.

καθ'

every/daily

preposition + accusative (distributive, καθ' ἡμέραν)

κατά: distributive in καθ' ἡμέραν, 'day by day, daily' — the relentless repetition of the old cult.

ἡμέραν

day

Accusative

object of κατά (distributive)

ἡμέρα: 'day'; the daily/continual character of the Levitical sacrifices (cf. the Day of Atonement, generalized).

ἀνάγκην

need/necessity

Accusative

direct object of ἔχει

ἀνάγκη: 'necessity, need'; the compulsion to keep sacrificing that bound the old priests but not him.

ὥσπερ

just as/like

comparative conjunction

ὥσπερ: 'just as'; introduces the contrast with the ordinary high priests.

οἱ

the

Nominative

article

ἀρχιερεῖς

high priests

Nominative

subject (of implied verb in comparison)

ἀρχιερεύς: 'high priest'; the Levitical high priests, who offered first for their own sins (Lev 16:6).

πρότερον

first

adverb (sequence, correlative w/ ἔπειτα)

πρότερον: 'earlier, first'; the order of the old rite — for himself, then for the people.

ὑπὲρ

for

preposition + genitive (on behalf of)

τῶν

the

Genitive

article

ἰδίων

his own

Genitive

attributive adjective

ἴδιος: 'one's own'; the high priest's personal sins — a need Christ, being sinless, never had.

ἁμαρτιῶν

sins

Genitive

object of ὑπὲρ

ἁμαρτία: 'sin'; the offerings the old priests made for their own guilt.

θυσίας

sacrifices

Accusative

direct object of ἀναφέρειν

θυσία: 'sacrifice, offering'; the repeated victims of the old cult — contrasted with the one self-offering.

ἀναφέρειν

to offer up

Pres Act Inf · ἀναφέρω

exegetical infinitive (of ἀνάγκη)

→ present (repeated action)

ἀναφέρω: 'bring up, offer up' (ἀνά + φέρω); the technical verb for presenting sacrifice on the altar.

ἔπειτα

then

adverb (sequence, answering πρότερον)

ἔπειτα: 'thereupon, next'; the second stage — then for the people's sins.

τῶν

those

Genitive

article (substantival; ἁμαρτιῶν implied)

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

genitive of relationship (the people's sins)

λαός: 'people'; Israel, for whose sins the high priest also offered.

τοῦτο

this

Accusative

direct object of ἐποίησεν (forward-pointing)

γὰρ

for

explanatory conjunction

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist (the decisive act)

ποιέω: 'do, make'; the once-for-all act of sacrifice, done and not repeated.

ἐφάπαξ

once for all

adverb (of the unrepeatable act)

ἐφάπαξ: 'once for all, at one time' (ἐπί + ἅπαξ); the great Hebrews adverb for the finality of Christ's offering (cf. 9:12; 10:10).

ἑαυτὸν

himself

Accusative

direct object of ἀνενέγκας (reflexive)

ἑαυτοῦ: 'himself'; the staggering point — priest and victim are one; he offered himself.

ἀνενέγκας

having offered up

Aor Act Ptc · Nom Sg Masc · ἀναφέρω

adverbial ptc. (means: 'by offering')

→ constative aorist (coincident with ἐποίησεν)

ἀναφέρω: 'offer up'; the same verb as the infinitive above — but here the offering is himself, made once.

28 ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints a Son who has been perfected forever.

SUMMARY ANTITHESIS γὰρ The chapter's closing summary, drawing law and oath into final contrast: the law installs weak, mortal men; the later oath (Ps 110:4) installs a Son, perfected forever — the perfect priest the law could never supply.

ὁ

the

Nominative

article

νόμος

law

Nominative

subject (first clause)

νόμος: 'law'; the Mosaic law, which can only appoint weak human priests.

γὰρ

for

explanatory conjunction

ἀνθρώπους

men

Accusative

direct object of καθίστησιν

ἄνθρωπος: 'human being, man'; mere mortals — the weak material of the old priesthood.

καθίστησιν

appoints

Pres Act Indic 3 Sg · καθίστημι

main verb (first clause)

→ gnomic/customary present

καθίστημι: 'appoint, constitute, install' (cf. 5:1); the law's ongoing installing of high priests.

ἀρχιερεῖς

high priests

Accusative

object complement (predicate accusative)

ἀρχιερεύς: 'high priest'; the office the law confers on frail men.

ἔχοντας

having

Pres Act Ptc · Acc Pl Masc · ἔχω

attributive participle (w/ ἀνθρώπους)

→ present (characteristic state)

ἔχω: 'have, hold'; these priests 'have weakness' as their abiding condition.

ἀσθένειαν

weakness

Accusative

direct object of ἔχοντας

ἀσθένεια: 'weakness, frailty'; moral and mortal infirmity — including their own need of atonement (v.27).

ὁ

the

Nominative

article

λόγος

word

Nominative

subject (second clause)

λόγος: 'word, utterance'; the divine word of the oath (Ps 110:4), set against the law.

δὲ

but

adversative particle

τῆς

of the

Genitive

article

ὄρκωμοσίας

oath

Genitive

attributive/exegetical genitive (of λόγος)

ὄρκωμοσία: 'oath'; the sworn word that, unlike the law, installs a perfect and permanent priest.

τῆς

the (one)

Genitive

article (substantizes phrase)

μετὰ

after

preposition + accusative (temporal)

μετά: 'after'; the oath (Ps 110, David's era) came chronologically after the law — and so supersedes it (cf. Gal 3:17 logic).

τὸν

the

Accusative

article

νόμον

law

Accusative

object of μετὰ (temporal reference)

νόμος: 'law'; the later oath outranks the earlier law it follows.

υἰὸν

a Son

Accusative

direct object of καθίστησιν (implied from clause 1)

υἰός: 'Son'; not a frail man but the Son (cf. 1:2; 5:5) — the climactic contrast to ἀνθρώπους.

εἰς

for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

age/forever

Accusative

object of εἰς (εἰς τὸν αἰῶνα = 'forever')

αἰών: 'age, eternity'; the perpetuity that has run through the whole chapter, now crowning the Son.

τετελειωμένον

having been perfected

Perf Pass Ptc · Acc Sg Masc · τελειόω

attributive perfect ptc. (w/ υἱόν)

→ intensive perfect (abiding completedness)

τελειόω: 'bring to completion, perfect'; the Son, perfected through suffering and exaltation (cf. 2:10; 5:9), stands forever the consummate high priest — the very τελείωσις the law could not give (v.11).

On the text. The Greek follows the standard critical text of Hebrews 7, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. The Epistle to the Hebrews is anonymous; its traditional ascription to Paul is ancient but not stated in the letter itself, and it is included here only as a work conventionally appended to the Pauline corpus rather than as an assured Pauline composition.

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.