

The Epistle to the Hebrews, Chapter 8

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Η΄

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 · 8:1–2

The main point: a high priest enthroned in the true sanctuary

The author states the crowning point of all he has said: we have just such a high priest — one who sat down at the right hand of the throne of the Majesty in the heavens (1), a minister of the holy places and of the true tabernacle which the Lord, not man, pitched (2). The priesthood of chapter 7 is now located in heaven itself.

B · 8:3–5

A heavenly ministry, of which the earthly is a copy

Every high priest is appointed to offer gifts and sacrifices, so this one too must have something to offer (3). Were he on earth he would not even be a priest, since there are already those who offer the gifts according to the law (4) — priests who serve a copy and shadow of the heavenly things, as Moses was warned when about to erect the tabernacle: 'See that you make all things according to the pattern shown you on the mountain' (5).

C · 8:6–7

A more excellent ministry, a better covenant on better promises

But as it is, Christ has obtained a ministry as far superior as the covenant he mediates is better, since it has been enacted on better promises (6). For had that first covenant been faultless, no place would have been sought for a second (7) — the very search for a new covenant exposes the insufficiency of the old.

D · 8:8–9

Jeremiah's oracle: a new covenant announced

Finding fault with them, God says through Jeremiah (31:31–34): days are coming when I will consummate a new covenant with the house of Israel and the house of Judah (8) — not like the covenant I made with their fathers when I took them by the hand to lead them out of Egypt, a covenant they did not continue in, so I disregarded them (9). The fault lay with the people, and the remedy is a covenant of a different kind.

E · 8:10–12

The terms of the new covenant

This is the covenant: I will put my laws into their mind and write them on their hearts, and I will be their God and they my people (10); none will teach his neighbor to know the Lord, for all will know me, from least to greatest (11); for I will be merciful toward their iniquities, and remember their sins no more (12). Internalized law, restored relationship, universal knowledge of God, and definitive forgiveness define the better covenant.

F · 8:13

The first covenant declared obsolete

In calling this covenant 'new,' God has made the first one old; and what is becoming old and aging is near to vanishing away (13). The very word 'new' in the oracle pronounces the sentence of obsolescence on the old order.

1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

Now the main point of what is being said is this: we have such a high priest, who sat down at the right hand of the throne of the Majesty in the heavens,

SUMMARY / THESIS **δέ** The author signals the climactic point (κεφάλαιον) of the whole high-priestly argument: our high priest is enthroned at God's right hand — a priest who is also seated King.

Κεφάλαιον

main point

Nominative

nominative (predicate / heading)

κεφάλαιον: 'chief point, sum' (from κεφαλή, 'head'); the crowning or summarizing matter — not 'summary' in the sense of recap but the capstone of the argument.

δὲ

now

transitional conjunction

ἐπὶ

upon / in

preposition + dative (reference)

τοῖς

the things

Dative

article (substantizes ptc.)

λεγομένοις

being said

Pres Pass Ptc · Dat Pl Neut · λέγω

substantival participle (object of ἐπί)

→ present (ongoing)

λέγω: 'say, speak'; the neuter plural participle = 'the things being said,' i.e. the foregoing argument of chs. 5–7.

τοιοῦτον

such

Accusative

demonstrative adjective (anticipatory)

τοιοῦτος: 'of such a kind'; here forward-pointing — 'a high priest of this very kind,' anticipating the ὅς-clause.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present (present possession)

ἔχω: 'have, hold'; the present possession of such a high priest is the pastoral force of the whole letter (cf. 4:14; 10:21).

ἀρχιερέα

high priest

Accusative

direct object

ἀρχιερεύς: 'high priest, chief priest' (ἀρχι- + ἱερεύς); the central christological title of Hebrews.

ὅς

who

Nominative

relative pronoun (subject of ἐκάθισεν)

ἐκάθισεν

sat down

Aor Act Indic 3 Sg · καθίζω

main verb (rel. clause)

→ constative aorist

καθίζω: 'sit down, be seated'; the seated posture (unlike the standing Levites, 10:11) signals a finished work — an allusion to Psalm 110:1.

ἐν

at

preposition + dative (place)

δεξιᾶ

right hand

Dative

dat. of place (locative)

δεξιᾶ: '(the) right hand/side'; the place of honor and royal authority — the Psalm-110 enthronement at God's right.

<p>τοῦ of the Genitive article</p>	<p>θρόνου throne Genitive <i>genitive (of the throne — possession/relation)</i> θρόνος: 'throne'; the seat of divine sovereignty beside which the Son is seated.</p>	<p>τῆς of the Genitive article</p>	<p>μεγαλωσύνης Majesty Genitive <i>attributive genitive (reverential periphrasis for God)</i> μεγαλωσύνη: 'majesty, greatness'; a reverent circumlocution for God himself (cf. 1:3), avoiding the divine name.</p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τοῖς the Dative article</p>	<p>οὐρανοῖς heavens Dative <i>dat. of place</i> οὐρανός: 'heaven'; the plural locates the throne in the heavenly realm, the true sphere of Christ's ministry.</p>	

2 τῶν ἁγίων λειτουργῶς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.

| a minister of the holy places and of the true tabernacle, which the Lord pitched, not man.

APPOSITION / FURTHER DESCRIPTION **ASYNDETON** In apposition to the enthroned high priest: he serves in the real, heaven-built sanctuary — the original of which the earthly tent is only a copy.

<p>τῶν of the Genitive article</p>	<p>ἁγίων holy places Genitive <i>objective genitive (sphere of ministry)</i> ἅγια (neut. pl.): 'the holy things / holy places, sanctuary'; the heavenly counterpart of the tabernacle's sacred precincts.</p>	<p>λειτουργῶς minister Nominative <i>nominative in apposition to the subject of v.1</i> λειτουργός: 'minister, public servant'; in cultic contexts the officiating priest who renders λειτουργία (sacred service).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
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τῆς

of the

Genitive

article

σκηνῆς

tabernacle

Genitive

objective genitive (parallel to τῶν ἁγίων)

σκηνή: 'tent, tabernacle'; the dwelling/sanctuary — here the heavenly true tent, not the wilderness shrine.

τῆς

the

Genitive

article

ἀληθινῆς

true

Genitive

attributive adjective

ἀληθινός: 'true, genuine, real' (as opposed to a copy); the authentic original of which the earthly is the shadow.

ἣν

which

Accusative

relative pronoun (object of ἔπηξεν)

ἔπηξεν

pitched / set up

Aor Act Indic 3 Sg · πήγνυμι

main verb (rel. clause)

→ *constative aorist*

πήγνυμι: 'fix, fasten, pitch (a tent)'; the proper verb for erecting a tabernacle (cf. LXX Exod 33:7), here ascribed to the Lord.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject of ἔπηξεν

κύριος: 'Lord'; here God himself as the builder of the true sanctuary — the divine architect, not Moses or any artisan.

οὐκ

not

negative particle

ἄνθρωπος

man

Nominative

nominative (negated alternative subject)

ἄνθρωπος: 'human being, man'; the antithesis underscores the divine, non-handmade origin of the heavenly tent (cf. 9:11, 24).

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη.

For every high priest is appointed to offer gifts and sacrifices; hence it is necessary that this one also have something to offer.

GROUND / INFERENCE **γὰρ** A grounding principle (every priest must have something to offer) yields an inference (ὅθεν): this high priest too must have an offering — preparing for the 'better sacrifice' developed in ch. 9.

Πᾶς

every

Nominative

attributive adjective

πᾶς: 'every, all'; the universal premise about the priestly office.

γὰρ

for

explanatory conjunction

ἀρχιερεὺς

high priest

Nominative

subject

ἀρχιερεύς: 'high priest'; here generically of the office, the major premise for the inference about Christ.

εἰς

for

preposition + accusative (purpose)

τὸ

the

Accusative

article (substantizes inf.)

προσφέρειν

to offer

Pres Act Inf · προσφέρω

articular infinitive of purpose

→ present (characteristic activity)

προσφέρω: 'bring to, present, offer' (πρός + φέρω); the technical verb for presenting sacrifices at the altar.

δῶρά

gifts

Accusative

direct object of προσφέρειν

δῶρον: 'gift, offering'; the general term for offerings presented to God.

τε

both

correlative particle (τε ... καί)

καὶ

and

coordinating conjunction

θυσίας

sacrifices

Accusative

direct object (coordinate)

θυσία: 'sacrifice, slain offering'; specifically blood-offerings, paired with δῶρα to cover the whole cultic round.

καθίσταται

is appointed

Pres Pass Indic 3 Sg · καθίστημι

main verb

→ *gnomic present*

καθίστημι: 'appoint, constitute, set in office'; the passive denotes the divine institution of the priestly office (cf. 5:1; 7:28).

ὅθεν

hence

inferential adverb (consequence)

ὅθεν: 'whence, from which, therefore'; a favorite Hebrews connective drawing a consequence (cf. 2:17; 7:25).

ἀναγκαῖον

necessary

Nominative

predicate adjective (impersonal, w/ implied ἔστιν)

ἀναγκαῖος: 'necessary, indispensable'; the logical necessity following from the universal premise.

ἔχειν

to have

Pres Act Inf · ἔχω

infinitive (subject of ἀναγκαῖον)

→ *present (state)*

ἔχω: 'have, possess'; the necessity is that this priest possess something to present.

τι

something

Accusative

indefinite pronoun (object of ἔχειν)

τις: 'someone, something'; the indefinite leaves the offering unnamed here, anticipating Christ's self-offering (9:14).

καὶ

also

adverbial/ascensive conjunction

τούτων

this one

Accusative

demonstrative (accusative subject of ἔχειν)

οὗτος: 'this'; the accusative subject of the infinitive — 'that this one also have.'

ὃ

which

Accusative

relative pronoun (object of προσενέγκη)

προσενέγκη

he might offer

Aor Act Subj 3 Sg · προσφέρω

subjunctive (relative clause of purpose)

→ *constative aorist*

προσφέρω: 'offer, present'; the aorist subjunctive in a final relative clause — 'something which he may offer.'

4 εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·

Now if he were on earth, he would not even be a priest, since there are those who offer the gifts according to the law;

CONTRARY-TO-FACT CONDITION **μὲν οὖν** A second-class condition locates Christ's priesthood off the earthly stage: earth's altar is already staffed by the Levitical priests, so his ministry must be heavenly. The μὲν awaits its δέ in v.6.

<p>εἰ if <i>conditional conjunction (2nd-class protasis)</i></p> <p>εἰ + impf. (with ἄν in apodosis): marks a contrary-to-fact condition — 'if he were [but he is not].'</p>	<p>μὲν indeed <i>particle (μὲν ... δέ, answered in v.6)</i></p>	<p>οὖν now / then <i>inferential/transitional conjunction</i></p>	<p>ἦν he were Impf Act Indic 3 Sg · εἰμί <i>main verb (protasis)</i> → contrary-to-fact imperfect</p> <p>εἰμί: 'be'; the imperfect in the protasis signals the unreal supposition.</p>
<p>ἐπὶ on <i>preposition + genitive (place)</i></p>	<p>γῆς earth Genitive <i>object of ἐπὶ (place)</i></p> <p>γῆ: 'earth, land'; the earthly sphere, contrasted with the heavens of v.1 — Christ's priesthood is not earthbound.</p>	<p>οὐδ' not even <i>negative adverb (οὐδέ, emphatic)</i></p> <p>οὐδέ: 'and not, not even'; intensifies the denial — he would not even qualify as a priest on earth.</p>	<p>ἂν would <i>modal particle (apodosis of unreal condition)</i></p> <p>ἄν: the particle of contingency marking the apodosis as hypothetical/unreal.</p>

ἦν

he would be

Impf Act Indic 3 Sg · εἶμι

main verb (apodosis)

→ contrary-to-fact imperfect

ἱερεὺς

priest

Nominative

predicate nominative

ἱερεὺς: 'priest'; the general term — on earth the office is filled by Aaron's line, leaving no room for him there.

ὄντων

there being

Pres Act Ptc · Gen Pl Masc · εἶμι

genitive absolute (causal)

→ present (concurrent state)

εἶμι: 'be'; opens a genitive-absolute clause giving the reason — 'since there are those who...'

τῶν

the ones

Genitive

article (substantizes ptc.)

προσφερόντων

who offer

Pres Act Ptc · Gen Pl Masc · προσφέρω

substantival participle (subject of gen. abs.)

→ customary present

προσφέρω: 'offer, present'; the Levitical priests who continually present the offerings.

κατὰ

according to

preposition + accusative (standard/norm)

νόμον

law

Accusative

object of κατά (norm)

νόμος: 'law'; the Mosaic legislation that regulates the earthly cult.

τὰ

the

Accusative

article

δῶρα

gifts

Accusative

direct object of προσφερόντων

δῶρον: 'gift, offering'; the prescribed sacrifices of the Levitical system.

5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηρμάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν· Ὅρα γὰρ φησιν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·

who serve a copy and shadow of the heavenly things, just as Moses was instructed when about to complete the tabernacle: "See," he says, "that you make everything according to the pattern shown you on the mountain."

RELATIVE CHARACTERIZATION + SCRIPTURE PROOF **οἵτινες** The earthly priests serve only a 'copy and shadow' of heaven, proven from God's command to Moses (Exod 25:40): the tabernacle was patterned on a heavenly original — so the original ministry is the real one.

οἵτινες

who

Nominative

relative pronoun (qualitative; subject)

ὅστις: 'whoever, such as'; the qualitative relative — 'men of the sort who...' characterizing the Levitical priests.

ὑποδείγματι

copy

Dative

dat. of reference / direct object of λατρεύουσιν

ὑπόδειγμα: 'copy, example, sketch, pattern'; here the earthly replica (not the original) of the heavenly sanctuary (cf. 9:23).

καὶ

and

coordinating conjunction

σκιᾷ

shadow

Dative

dat. (coordinate with ὑποδείγματι)

σκιά: 'shadow'; the insubstantial outline cast by the heavenly reality (cf. 10:1; Col 2:17) — present but not the substance.

λατρεύουσιν

they serve

Pres Act Indic 3 Pl · λατρεύω

main verb (rel. clause)

→ customary present

λατρεύω: 'serve, worship, render cultic service'; their priestly ministry is directed to (or located in) the copy, not the original.

τῶν

of the

Genitive

article

ἐπουρανίων

heavenly things

Genitive

genitive (the copy and shadow 'of the heavenly')

ἐπουράνιος: 'heavenly, celestial' (ἐπί + οὐρανός); the heavenly realities of which the earthly cult is a mere copy.

καθὼς

just as

comparative conjunction (introduces proof)

καθὼς: 'just as, according as'; introducing the Scriptural warrant for the copy/original distinction.

κεχρημάτισται

was instructed / warned

Perf Pass Indic 3 Sg · χρηματίζω

main verb (comparative clause)

→ **intensive perfect** (abiding force of the oracle)

χρηματίζω: 'give a divine response/instruction, warn by oracle'; the perfect stresses the standing, still-valid divine directive.

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς: Moses; the mediator who built the tabernacle by divine blueprint.

μέλλων

being about

Pres Act Ptc · Nom Sg Masc · μέλλω

adverbial ptc. (temporal)

→ **present** (imminent action)

μέλλω: 'be about to, intend'; with the infinitive marks the impending act — 'when he was about to.'

ἐπιτελεῖν

to complete

Pres Act Inf · ἐπιτελέω

complementary infinitive (w/ μέλλων)

→ **present** (process)

ἐπιτελέω: 'finish, accomplish, erect' (ἐπί + τελέω); to bring the tabernacle fully to completion.

τήν

the

Accusative

article

σκηνήν

tabernacle

Accusative

direct object of ἐπιτελεῖν

σκηνή: 'tent, tabernacle'; the wilderness shrine Moses constructed.

Ὅρα

see

Pres Act Impv 2 Sg · ὁράω

imperative (citation of Exod 25:40)

→ **present imperative** (attentive command)

ὁράω: 'see, take heed'; the divine command opening the quotation — 'see to it that...'

γάρ

for

explanatory conjunction (introduces citation)

φησιν

he says

Pres Act Indic 3 Sg · φημί

verb of saying (citation formula)

→ **present** (citation)

φημί: 'say, declare'; the parenthetical 'he says' marking direct quotation — the subject is God speaking in Scripture.

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future, citation)

→ **imperative future**

ποιέω: 'make, do'; the future with imperatival force in the LXX command — 'you are to make.'

πάντα

everything

Accusative

direct object of ποιήσεις

πᾶς: 'all, everything'; the whole tabernacle and its furnishings, down to the details.

κατὰ

according to

preposition + accusative (norm)

<p>Τὸν the Accusative article</p>	<p>τύπον pattern Accusative <i>object of κατά (norm)</i> τύπος: 'type, model, pattern, blueprint'; the heavenly model shown to Moses — the original to which the copy conforms.</p>	<p>τὸν the Accusative article (<i>attributive, w/ ptc.</i>)</p>	<p>δειχθέντα shown Aor Pass Ptc · Acc Sg Masc · δείκνυμι <i>attributive participle (modifies τύπον)</i> → <i>constative aorist</i> δείκνυμι: 'show, point out, display'; the pattern was divinely exhibited to Moses, not invented by him.</p>
<p>σοι to you Dative <i>dat. of indirect object (w/ δειχθέντα)</i></p>	<p>ἐν on <i>preposition + dative (place)</i></p>	<p>τῷ the Dative article</p>	<p>ὄρει mountain Dative <i>dat. of place</i> ὄρος: 'mountain'; Sinai, where Moses saw the heavenly pattern — the locus of revelation.</p>

6 νυνὶ δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

But as it is, he has obtained a more excellent ministry, inasmuch as he is also the mediator of a better covenant, which has been enacted on better promises.

CONTRAST (ANSWERING THE MEN OF V.4) **νυνὶ δέ** The δέ that the μέν of v.4 awaited: as things really stand, Christ's heavenly ministry is more excellent — and the measure of its superiority is the better covenant he mediates. The keyword κρείττων ('better') governs the rest of the letter.

νυνὶ

but now / as it is

adverb (logical, not temporal)

νυνὶ: 'now'; here logical — 'as the case actually stands,' answering the unreal condition of v.4.

δὲ

but

adversative conjunction (answers μὲν of v.4)

διαφορωτέρας

more excellent

Genitive

comparative adjective (attributive)

διάφορος (compar. διαφορώτερος): 'differing, superior, more excellent'; cf. 1:4 of the Son's name — surpassing in kind.

τέτυχεν

he has obtained

Perf Act Indic 3 Sg · τυγχάνω

main verb

→ *intensive perfect (abiding possession)*

τυγχάνω: 'obtain, attain, happen upon'; the perfect marks the secured, enduring result — he has and holds this ministry.

λειτουργίας

ministry

Genitive

genitive object of τέτυχεν

λειτουργία: 'ministry, (priestly) service'; the cultic service Christ renders, here as a high priest (cf. λειτουργός, v.2).

ὅσῳ

by as much as

Dative

dat. of measure/degree (correlative)

ὅσος: 'as much as'; the dative of degree of difference — the ministry is superior in the same measure that its covenant is better (cf. 1:4).

καὶ

also

adverbial conjunction

κρείττονός

better

Genitive

comparative adjective (attributive)

κρείττων: 'better, superior'; the signature word of Hebrews (a better hope, covenant, promises, sacrifices, country).

ἔστιν

he is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ *stative present*

διαθήκης

covenant

Genitive

objective genitive (w/ μεσίτης)

διαθήκη: 'covenant, testament, disposition'; the LXX rendering of Heb. berit — God's binding arrangement with his people.

μεσίτης

mediator

Nominative

predicate nominative

μεσίτης: 'mediator, go-between' (from μέσος, 'middle'); the one who stands between the parties to establish the covenant (cf. 9:15; 12:24).

ἣτις

which

Nominative

relative pronoun (qualitative; subject)

ὅστις: 'which (of such a kind)'; the qualitative relative — 'a covenant which, being what it is...'

ἐπί

on

preposition + dative (basis/condition)

κρείττοσιν

better

Dative

comparative adjective (attributive)

κρείττων: 'better'; the new covenant's promises surpass the old in their content (forgiveness, knowledge of God, inner renewal).

ἐπαγγελίας

promises

Dative

object of ἐπί (basis on which enacted)

ἐπαγγελία: 'promise'; God's pledged blessings — here the better promises that found the new covenant (spelled out in vv.10–12).

νενομοθέτηται

has been enacted

Perf Pass Indic 3 Sg · νομοθετέω

main verb (rel. clause)

→ **intensive perfect** (settled, abiding enactment)

νομοθετέω: 'enact as law, legislate, establish by statute' (νόμος + τίθημι); the covenant is legally instituted by God — the perfect marks its standing validity.

7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.

For if that first covenant had been faultless, no place would have been sought for a second.

GROUND (CONTRARY-TO-FACT CONDITION) **γὰρ** A second-class condition grounds the need for a better covenant: had the first been faultless, no second would have been sought. The very search (proved by Jeremiah) exposes the first covenant's inadequacy.

Εἰ

if

conditional conjunction (2nd-class protasis)

εἰ + impf. (with ἂν in apodosis): a contrary-to-fact condition — 'if it had been [but it was not].'

γὰρ

for

explanatory conjunction

ἡ

the

Nominative

article

πρώτη

first

Nominative

attributive adjective (subject; διαθήκη implied)

πρώτος: 'first, former'; the first covenant (the Sinai/Mosaic arrangement), with διαθήκη understood from v.6.

ἐκείνη

that

Nominative

demonstrative adjective (anaphoric)

ἐκεῖνος: 'that (one)'; the remote demonstrative distances the old covenant — 'that former one.'

ἦν

had been

Impf Act Indic 3 Sg · εἶμι

main verb (protasis)

→ *contrary-to-fact imperfect*

ἄμεμπτος

faultless

Nominative

predicate adjective

ἄμεμπτος: 'blameless, without fault' (ἀ- + μέμφομαι); the old covenant was not 'faulty' in itself but inadequate — hence v.8's 'finding fault.'

οὐκ

not

negative particle

ἄν

would

modal particle (apodosis of unreal condition)

δευτέρας

for a second

Genitive

attributive genitive (a second one's place)

δεύτερος: 'second'; a second covenant — its very being sought presupposes the first's insufficiency.

ἐζητεῖτο

would have been sought

Impf Pass Indic 3 Sg · ζητέω

main verb (apodosis)

→ *contrary-to-fact imperfect*

ζητέω: 'seek, look for'; the passive — a place 'was being sought' for a replacement, which would be pointless if the first sufficed.

τόπος

place / occasion

Nominative

subject of ἐζητεῖτο

τόπος: 'place'; here figuratively 'room, occasion, opportunity' — no occasion for a second covenant would have arisen.

8 μεμφόμενος γὰρ αὐτοὺς λέγει· Ἴδου ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,

For finding fault with them he says: "Behold, the days are coming, says the Lord, when I will conclude a new covenant with the house of Israel and with the house of Judah,

SCRIPTURE PROOF (JEREMIAH 31:31) **γὰρ** The proof of the first covenant's inadequacy: God 'finds fault' and through Jeremiah (31:31–34, the longest OT citation in the NT) announces a covenant 'new' in kind with Israel and Judah.

μεμφόμενος

finding fault with

Pres Mid Ptc · Nom Sg Masc · μέμφομαι

adverbial ptc. (temporal/causal)

→ present (concurrent)

μέμφομαι: 'blame, find fault with'; cognate with ἄμειπτος (v.7) — the fault, with the accusative αὐτούς, lies with the people, not the covenant per se.

γὰρ

for

explanatory conjunction

αὐτούς

them

Accusative

direct object of μεμφόμενος

αὐτός: 'he, them'; the accusative reading directs the fault-finding at the people ('finding fault with them').

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (citation formula)

→ present (citation)

λέγω: 'say'; God is the speaker of the Scripture — the present tense treats the prophetic word as a living utterance.

Ἴδου

behold

demonstrative particle (attention-getter)

ἰδοῦ: 'behold, look'; an interjection (frozen aor. impv. of ὁράω) summoning attention to the prophetic announcement.

ἡμέραι

days

Nominative

subject of ἔρχονται

ἡμέρα: 'day'; 'days are coming' is a prophetic formula introducing eschatological fulfillment.

ἔρχονται

are coming

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (citation)

→ futuristic present

ἔρχομαι: 'come'; the vivid present for certain future arrival — the new-covenant era is on its way.

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of saying (prophetic refrain)

→ present (citation)

λέγω: 'say'; the recurring 'says the Lord' (LXX for Heb. ne'um YHWH) stamps the oracle with divine authority.

κύριος

the Lord

Nominative

subject of λέγει

κύριος: 'Lord'; the LXX rendering of the divine name YHWH — God himself as the covenant-maker.

καὶ

and / when

coordinating conjunction (consecutive)

συντελέσω

I will conclude / consummate

Fut Act Indic 1 Sg · συντελέω

main verb (citation)

→ predictive future

συντελέω: 'complete, bring to fulfillment, conclude (a covenant)' (σύν + τελέω); the LXX verb here, stronger than mere 'make' — God will bring the covenant to its full realization.

ἐπὶ

with

preposition + accusative (the covenant partners)

τὸν

the

Accusative

article

οἶκον

house

Accusative

object of ἐπί

οἶκος: 'house, household'; idiom for a people/dynasty — 'the house of Israel' = the covenant nation.

Ἰσραήλ

of Israel

Genitive

genitive of relationship (indeclinable)

Ἰσραήλ: Israel; the northern kingdom / covenant people, here paired with Judah for the whole nation reunited under the new covenant.

καὶ

and

coordinating conjunction

ἐπὶ

with

preposition + accusative

τὸν

the

Accusative

article

οἶκον

house

Accusative

object of ἐπί (coordinate)

Ἰούδα

of Judah

Genitive

genitive of relationship (indeclinable)

Ἰούδας: Judah; the southern kingdom — Israel and Judah together signify the reunified people of God.

διαθήκην

covenant

Accusative

direct object of συντελέσω

διαθήκη: 'covenant'; the object God will bring to fulfillment — the long-promised new arrangement.

καινήν

new

Accusative

attributive adjective

καινός: 'new (in kind/quality)' as opposed to νέος ('new in time'); the covenant is qualitatively different — the word that grounds v.13's argument.

9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν, λέγει κύριος·

not like the covenant that I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and I disregarded them, says the Lord.

CITATION CONTINUED (CONTRAST WITH OLD COVENANT) **ASYNDETON** The new covenant is expressly unlike the Sinai covenant the fathers broke. The clause 'they did not continue... and I disregarded them' locates the failure in the people — the very fault of v.8.

<p>οὐ not <i>negative particle</i></p>	<p>κατὰ like / according to <i>preposition + accusative (standard/likeness)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>διαθήκην covenant Accusative <i>object of κατά</i> διαθήκη: 'covenant'; the Sinai covenant, set in pointed contrast to the new.</p>
<p>ἣν which Accusative <i>relative pronoun (object of ἐποίησα)</i></p>	<p>ἐποίησα I made Aor Act Indic 1 Sg · ποιέω <i>main verb (rel. clause)</i> → constative aorist ποιέω: 'make'; here 'make a covenant' (a Semitic idiom rendering Heb. karat berit, 'cut a covenant').</p>	<p>τοῖς with the Dative <i>article</i></p>	<p>πατράσιν fathers Dative <i>dat. of association (covenant partners)</i> πατήρ: 'father'; the exodus generation, the first parties to the Sinai covenant.</p>

αὐτῶν

their

Genitive

genitive of relationship

ἐν

on

preposition + dative (time)

ἡμέρα

the day

Dative

dat. of time

ἡμέρα: 'day'; 'in the day when' = the time of the exodus deliverance.

ἐπιλαβομένου

took hold

Aor Mid Ptc · Gen Sg Masc ·

ἐπιλαμβάνομαι

genitive absolute (temporal)

→ constative aorist

ἐπιλαμβάνομαι: 'take hold of, grasp' (mid.); the tender image of God grasping Israel's hand to lead them out — a gen. abs. with μου.

μου

I / my

Genitive

genitive (subject of gen. abs.)

τῆς

the

Genitive

article

χειρὸς

hand

Genitive

genitive object of ἐπιλαβομένου

χείρ: 'hand'; the verb of grasping takes a genitive — 'took hold of their hand.'

αὐτῶν

their

Genitive

genitive of possession

ἐξαγαγεῖν

to lead out

Aor Act Inf · ἐξάγω

infinitive of purpose

→ constative aorist

ἐξάγω: 'lead out, bring out' (ἐκ + ἄγω); the exodus verb — God's purpose in taking their hand was deliverance.

αὐτούς

them

Accusative

direct object of ἐξαγαγεῖν

ἐκ

out of

preposition + genitive (separation)

γῆς

the land

Genitive

object of ἐκ

γῆ: 'land'; 'land of Egypt,' the place of bondage.

Αιγύπτου

of Egypt

Genitive

genitive of apposition/identity

Αἴγυπτος: Egypt; the house of slavery from which the old covenant's people were redeemed.

ὅτι

because

causal conjunction

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

αὐτός: 'they (themselves)'; emphatic — the failure was theirs, underscoring the human fault of v.8.

οὐκ

not

negative particle

ἐνέμειναν

they continued

Aor Act Indic 3 Pl · ἐμμένω

main verb (causal clause)

→ constative aorist

ἐμμένω: 'remain in, abide by, persevere' (ἐν + μένω); to stay faithful within the covenant's terms — which they did not.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

διαθήκη

covenant

Dative

object of ἐν (sphere)

διαθήκη: 'covenant'; the covenant-bond they failed to keep.

μου

my

Genitive

genitive of possession

καγὼ

and I

Nominative

subject (crasis καὶ + ἐγώ, emphatic)

καγὼ: crasis of καὶ ἐγώ, 'and I'; God's response answering the people's unfaithfulness.

ἡμέλησα

I disregarded

Aor Act Indic 1 Sg · ἀμελέω

main verb

→ constative aorist

ἀμελέω: 'neglect, disregard, care nothing for' (ἀ- + μέλω); God's withdrawal of regard in response to covenant-breaking (LXX of Jer 31:32).

αὐτῶν

them

Genitive

genitive object of ἡμέλησα

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of saying (prophetic refrain)

→ present (citation)

λέγω: 'say'; the recurring 'says the Lord' closing this strophe of the oracle.

κύριος

the Lord

Nominative

subject of λέγει

10 ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

For this is the covenant that I will make with the house of Israel after those days, says the Lord: putting my laws into their mind, I will also write them on their hearts, and I will be their God, and they shall be my people.

TERMS OF THE NEW COVENANT (1): INTERNALIZED LAW ὅτι The first promise of the new covenant: God's law inscribed not on stone but on mind and heart, sealing the covenant formula 'I will be their God, and they my people.'

ὅτι

for

causal/explanatory conjunction

αὕτη

this

Nominative

demonstrative (subject; cataphoric)

οὗτος: 'this'; forward-pointing — 'this is the covenant [namely]...'

ἡ

the

Nominative

article

διαθήκη

covenant

Nominative

predicate nominative

διαθήκη: 'covenant'; the new covenant whose terms now follow.

ἣν

which

Accusative

relative pronoun (object of διαθήσομαι)

διαθήσομαι

I will make / establish

Fut Mid Indic 1 Sg · διατίθημι

main verb (rel. clause)

→ predictive future

διατίθημι (mid.): 'arrange, dispose, make (a covenant)'; cognate with διαθήκη — the covenant-making verb proper (LXX).

τῷ

with the

Dative

article

οἴκῳ

house

Dative

dat. of association (covenant partner)

οἶκος: 'house, household'; the covenant people Israel.

Ἰσραὴλ

of Israel

Genitive

genitive of apposition (indeclinable)

Ἰσραήλ: Israel; here the whole covenant people.

μετὰ

after

preposition + accusative (time)

τὰς

the

Accusative

article

ἡμέρας

days

Accusative

object of μετὰ

ἡμέρα: 'day'; 'after those days' = in the new-covenant age following the present order.

ἐκείνας

those

Accusative

demonstrative adjective

ἐκεῖνος: 'those'; the appointed days announced in v.8.

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of saying (prophetic refrain)

→ present (citation)

λέγω: 'say'; the divine 'says the Lord' interjected again.

κύριος

the Lord

Nominative

subject of λέγει

διδούς

putting / giving

Pres Act Ptc · Nom Sg Masc · δίδωμι

adverbial ptc. (manner/means)

→ present (concurrent)

δίδωμι: 'give, put, place'; the participle (Semitic-style for a finite verb) — God 'putting' his laws within them.

νόμους

laws

Accusative

direct object of διδούς

νόμος: 'law'; the plural here = God's commandments/statutes, now inwardly given rather than externally imposed.

μου

my

Genitive

genitive of possession

εἰς

into

preposition + accusative (goal/location)

τὴν

the

Accusative

article

διάνοιαν

mind

Accusative

object of εἰς (goal)

διάνοια: 'mind, understanding, faculty of thought'; the new covenant reaches the inner cognitive seat, not just outward conduct.

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + accusative (surface/goal)

καρδίας

hearts

Accusative

object of ἐπί

καρδία: 'heart'; in biblical anthropology the center of will, affection, and commitment — the law engraved there means transformed allegiance.

αὐτῶν

their

Genitive

genitive of possession

ἐπιγράψω

I will write

Fut Act Indic 1 Sg · ἐπιγράψω

main verb (citation)

→ **predictive future**

ἐπιγράψω: 'write upon, inscribe' (ἐπί + γράφω); the law inscribed on hearts, contrasted with the tablets of stone (cf. 2 Cor 3:3).

αὐτούς

them

Accusative

direct object of ἐπιγράψω (= the laws)

καὶ

and

coordinating conjunction

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (copula, covenant formula)

→ predictive future

εἰμί: 'be'; with εἰς + acc. (Semitic), 'I will be to them for a God' — the classic covenant formula (Exod 6:7; Lev 26:12).

αὐτοῖς

to them

Dative

dat. of advantage/possession

εἰς

for

preposition + accusative (predicate, Semitic)

θεὸν

God

Accusative

predicate accusative (εἰς + acc. = pred. nom.)

θεός: 'God'; the covenant pledge — God himself belongs to them as their God.

καὶ

and

coordinating conjunction

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

main verb (copula, covenant formula)

→ predictive future

εἰμί: 'be'; the reciprocal half of the covenant formula — 'they shall be to me for a people.'

μοι

to me

Dative

dat. of advantage/possession

εἰς

for

preposition + accusative (predicate, Semitic)

λαόν

people

Accusative

predicate accusative

λαός: 'people'; the covenant people of God — the relational goal of the whole covenant (cf. 1 Pet 2:9–10).

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γινῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,

And they shall not teach, each one his fellow citizen and each one his brother, saying, "Know the Lord," because all will know me, from the least of them to the greatest;

TERMS OF THE NEW COVENANT (2): UNIVERSAL KNOWLEDGE OF GOD καὶ The second promise: immediate, universal knowledge of God renders the catechetical 'Know the Lord' unnecessary — all covenant members, least to greatest, know him directly.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐ not <i>negative particle (w/ μή, emphatic)</i></p> <p>οὐ μή: the strongest Greek negation (double negative + aor. subj.) — 'they shall certainly not teach.'</p>	<p>μὴ not <i>negative particle (emphatic w/ οὐ)</i></p>	<p>διδάξωσιν they shall teach Aor Act Subj 3 Pl · διδάσκω <i>subjunctive of emphatic negation (w/ οὐ μὴ)</i></p> <p>→ constative aorist (emphatic future denial)</p> <p>διδάσκω: 'teach, instruct'; the catechetical teaching of God's knowledge will be superfluous under the new covenant.</p>
<p>ἕκαστος each one Nominative <i>subject (distributive, in apposition)</i></p> <p>ἕκαστος: 'each, every one'; distributive — singling out each member of the community.</p>	<p>τὸν the / his Accusative <i>article</i></p>	<p>πολίτην fellow citizen Accusative <i>direct object of διδάξωσιν</i></p> <p>πολίτης: 'citizen, fellow citizen' (from πόλις); a covenant-community member — the reading followed here over πλησίον ('neighbor').</p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>

καὶ

and

coordinating conjunction

ἕκαστος

each one

Nominative

subject (distributive, coordinate)

τὸν

the / his

Accusative

article

ἀδελφὸν

brother

Accusative

direct object (coordinate)

ἀδελφός: 'brother'; here a fellow member of the covenant family, paralleling πολίτην.

αὐτοῦ

his

Genitive

genitive of relationship

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial ptc. (introduces direct speech)

→ present (concurrent)

λέγω: 'say'; the participle introduces the no-longer-needed exhortation.

Γνωθι

know

Aor Act Impv 2 Sg · γινώσκω

imperative (quoted exhortation)

→ ingressive aorist imperative

γινώσκω: 'know, come to know'; the quoted call to acquaintance with God — rendered obsolete when all already know him.

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object of Γνωθι

κύριος: 'Lord'; the object of the knowledge — YHWH himself.

ὅτι

because

causal conjunction

πάντες

all

Nominative

subject (substantival adjective)

πᾶς: 'all'; the comprehensiveness of new-covenant knowledge — no member excluded.

εἰδήσουσιν

will know

Fut Act Indic 3 Pl · οἶδα

main verb (causal clause)

→ predictive future

οἶδα: 'know' (perfect with present sense; here future εἰδήσω); a settled, immediate knowledge of God belonging to all alike.

<p>με me Accusative <i>direct object of εἰδήσουσιν</i></p>	<p>ἀπὸ from <i>preposition + genitive (extent, starting point)</i></p>	<p>μικροῦ the least Genitive <i>object of ἀπό (substantival adj.)</i> μικρός: 'small, least'; 'from least to greatest' is a merism for the whole community, irrespective of rank.</p>	<p>ἕως to <i>preposition + genitive (extent, end point)</i></p>
<p>μεγάλου the greatest Genitive <i>object of ἕως (substantival adj.)</i> μέγας: 'great, greatest'; the upper bound of the merism — the knowledge spans every social level.</p>	<p>αὐτῶν of them Genitive <i>partitive genitive</i></p>		

12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

because I will be merciful toward their iniquities, and I will remember their sins no more.

TERMS OF THE NEW COVENANT (3): DEFINITIVE FORGIVENESS **ὅτι** The climactic ground of the whole oracle: God's decisive forgiveness. This promise of sins remembered 'no more' becomes the linchpin of the argument that the repeated sacrifices are now superfluous (10:17–18).

<p>ὅτι because <i>causal conjunction</i> ὅτι: 'because'; this clause grounds the universal knowledge of v.11 — they know God because he has forgiven them.</p>	<p>ἴλεως merciful Nominative <i>predicate adjective</i> ἴλεως: 'gracious, merciful, propitious'; God's favorable disposition toward sinners — cognate with ἰλαστήριον ('mercy seat,' 9:5).</p>	<p>ἔσομαι I will be Fut Mid Indic 1 Sg · εἰμί <i>main verb (copula)</i> → predictive future εἰμί: 'be'; God pledges his merciful disposition as a settled future reality.</p>	<p>ταῖς toward the Dative <i>article</i></p>
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ἀδικίας

iniquities

Dative

dat. of reference (w/ ἵλεως)

ἀδικία: 'unrighteousness, wrongdoing, iniquity'; the moral wrongs toward which God shows mercy.

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

ἁμαρτιῶν

sins

Genitive

genitive object of μνησθῶ (verb of remembering)

ἁμαρτία: 'sin, failure, missing the mark'; the verb 'remember' takes a genitive — God will not call their sins to mind.

αὐτῶν

their

Genitive

genitive of possession

οὐ

not

negative particle (w/ μή, emphatic)

οὐ μή: emphatic negation + aor. subj.
— 'I will by no means remember.'

μὴ

not

negative particle (emphatic w/ οὐ)

μνησθῶ

I will remember

Aor Pass Subj 1 Sg · μμνήσκομαι

subjunctive of emphatic negation (w/ οὐ μή)

→ constative aorist (emphatic future denial)

μμνήσκομαι: 'remember, call to mind'; biblical 'remembering' implies acting on — God's not-remembering means he will not hold their sins against them (cf. 10:17).

ἔτι

anymore

adverb (time)

ἔτι: 'still, yet, longer'; with the negation — 'no longer at all,' the finality of the forgiveness.

13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

In speaking of a new covenant, he has made the first one obsolete; and what is becoming obsolete and growing old is near to vanishing away.

INFERENCE FROM THE CITATION **ASYNDETON** The author's verdict drawn from the single word 'new': by calling the covenant 'new,' God pronounced the first 'old' — and what is aging is on the verge of disappearing. The old order is obsolete by divine decree.

ἐν

in

preposition + articular inf. (temporal/causal)

ἐν τῷ + inf.: a temporal/causal idiom — 'in (the act of) saying,' i.e. 'when / by saying.'

τῷ

the

Dative

article (substantizes inf.)

λέγειν

saying

Pres Act Inf · λέγω

articular infinitive (object of ἐν)

→ present (the act of saying)

λέγω: 'say, call'; God's act of designating the covenant 'new' is itself the pronouncement of the old's obsolescence.

Καινήν

new

Accusative

accusative (object of λέγειν; διαθήκην implied)

καινός: 'new (in kind)'; the very word from v.8 (καινήν) — the author hangs his whole inference on its implication.

πεπαλαίωκεν

he has made obsolete

Perf Act Indic 3 Sg · παλαιόω

main verb

→ consummative perfect (settled result)

παλαιόω: 'make old, declare obsolete' (from παλαιός, 'old'); the perfect marks the abiding state — the first covenant stands declared old once for all.

τὴν

the

Accusative

article

πρώτην

first

Accusative

direct object (substantival adj.; διαθήκην implied)

πρῶτος: 'first, former'; the first covenant (as in v.7), now rendered antiquated.

τὸ

the thing

Nominative

article (substantizes ptc.)

δὲ

and / now

connective conjunction (drawing the conclusion)

παλαιούμενον

becoming obsolete

Pres Pass Ptc · Nom Sg Neut · παλαιόω
substantival participle (subject)

→ present (process underway)

παλαιόω: 'grow/be made old'; the present passive depicts an ongoing process of becoming obsolete.

καὶ

and

coordinating conjunction

γηράσκων

growing old

Pres Act Ptc · Nom Sg Neut · γηράσκω
substantival participle (coordinate subject)

→ present (process underway)

γηράσκω: 'grow old, age' (from γῆρας, 'old age'); the imagery of an aged thing near its end — vivid of the expiring old covenant.

ἐγγύς

near

adverb (predicate, w/ implied ἐστίν)

ἐγγύς: 'near, close at hand'; impending — the old order is on the brink of disappearance.

ἀφανισμοῦ

vanishing away

Genitive

genitive (w/ ἐγγύς, of nearness)

ἀφανισμός: 'disappearance, vanishing, abolition' (from ἀφανίζω, 'make unseen'); the final removal of the obsolete covenant — perhaps with the looming end of the temple cult in view.

On the text. The Greek follows the standard critical text of Hebrews 8, 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 long citation of Jeremiah 31:31–34 (LXX 38:31–34) in vv.8–12 follows the Septuagintal wording the author quotes, which differs at points from the Masoretic Hebrew. At v.8 the manuscripts vary between αὐτοὺς ('finding fault with them') and αὐτοῖς ('finding fault, he says to them'); the accusative is followed. At v.11 the witnesses vary between πολίτην ('fellow citizen') and πλησίον ('neighbor'); πολίτην is followed. 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.