

The Epistle to the Hebrews, Chapter 1

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Α'

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 · 1:1–4

God's final word in the Son

A single periodic sentence — among the most polished in the NT — contrasts God's former, fragmentary speech through the prophets with his climactic, definitive speech 'in a Son' (1–2a). Seven clauses then unfold the Son's dignity: heir of all things, agent of creation, radiance of God's glory and stamp of his being, sustainer of all by his word, who having made purification for sins sat down at the right hand of the Majesty (2b–3) — having become as much superior to the angels as the name he inherited surpasses theirs (4). Verse 4 states the thesis the catena will prove.

B · 1:5–6

The Son's name above the angels: begotten and worshiped

The first pair of OT citations grounds v.4. To no angel did God ever say 'You are my Son, today I have begotten you' (Ps 2:7) or 'I will be a father to him' (2 Sam 7:14) — the sonship and the dynastic promise belong to Christ alone (5). And when God brings the firstborn into the world he commands, 'Let all God's angels worship him' (Deut 32:43 LXX / Ps 96:7 LXX) — the angels are worshipers, the Son the worshiped (6).

C • 1:7–12

Servants versus the enthroned, eternal Son

A sustained 'on the one hand ... but on the other' contrast (πρὸς μὲν ... πρὸς δὲ). Of the angels Scripture says he makes them winds and flames — transient, functional servants (Ps 103:4 LXX, v.7). But of the Son: 'Your throne, O God, is forever,' a righteous, anointed king (Ps 44:7–8 LXX, vv.8–9); and 'You, Lord, founded the earth ... they perish, but you remain ... you are the same, your years will not fail' (Ps 101:26–28 LXX, vv.10–12) — the Son is addressed as the eternal, unchanging Creator.

D • 1:13–14

Enthronement, and the angels as ministering spirits

The catena closes where it pointed (v.3): to which angel did God ever say, 'Sit at my right hand until I make your enemies a footstool' (Ps 109:1 LXX, v.13)? None — that session belongs to the Son. The chapter ends with the answering verdict on the angels: they are ministering spirits sent out to serve for the sake of those about to inherit salvation (14).

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις

In many parts and in many ways God, having spoken long ago to the fathers by the prophets,

SERMON OPENING **ASYNDETON** The exordium opens not with an epistolary greeting but with rolling alliteration (four π-words) — a rhetorical periodic sentence (vv.1–4). The participial clause sets up the former mode of revelation, awaiting the main verb (ἐλάλησεν) in v.2.

Πολυμερῶς

in many parts

adverb (manner)

πολυμερῶς: 'in many portions' (πολύς + μέρος); the OT revelation came piecemeal, in fragments across the centuries.

καὶ

and

coordinating conjunction

πολυτρόπως

in many ways

adverb (manner)

πολυτρόπως: 'in many manners' (πολύς + τρόπος); by diverse modes — law, vision, dream, prophecy. The doubled adverb stresses the variegated, incomplete character of the old revelation.

πάλαι

long ago

adverb (time)

πάλαι: 'of old, long ago'; sets the former era over against the 'last days' of v.2.

<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject (of ἐλάλησεν, v.2)</i></p> <p>θεός: God; the one constant subject — the same God who spoke then speaks now, but climactically.</p>	<p>λαλήσας having spoken Aor Act Ptc · Nom Sg Masc · λαλέω <i>adverbial ptc. (antecedent time / concessive backdrop)</i></p> <p>→ constative aorist</p> <p>λαλέω: 'speak, utter'; the prior speaking summed as a single completed whole, the foil for the new speaking.</p>	<p>τοῖς to the Dative <i>article</i></p>
<p>πατράσιν fathers Dative <i>indirect object (recipients of the old revelation)</i></p> <p>πατήρ: 'father'; here the patriarchs and the OT generations — the original audience of the prophetic word.</p>	<p>ἐν by <i>preposition + dative (means/instrument)</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>προφήταις prophets Dative <i>dat. of means (the instruments of the old word)</i></p> <p>προφήτης: 'prophet, spokesman for God'; the human mediators of the fragmentary former revelation — contrasted with the Son (v.2).</p>

2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·

in these last days has spoken to us by a Son, whom he appointed heir of all things, through whom also he made the ages;

CLIMAX / MAIN CLAUSE **ASYNDETON** The main verb arrives: God 'has spoken ... in a Son.' The anarthrous ἐν υἱῷ stresses the quality of the new mediator — Son, not servant. Two relative clauses begin the sevenfold catalogue of the Son's dignity: heir of all, agent of creation.

ἐπ'

in

preposition + genitive (time)

ἐσχάτου

the last

Genitive

object of ἐπί (temporal: 'at the end of')

ἔσχατος: 'last, final'; ἐπ' ἐσχάτου τῶν ἡμερῶν is LXX idiom ('in the last days') marking the eschatological era inaugurated by the Son.

τῶν

of the

Genitive

article

ἡμερῶν

days

Genitive

partitive/temporal genitive

ἡμέρα: 'day'; the plural with ἔσχατος denotes the final epoch of redemptive history.

τούτων

these

Genitive

demonstrative (attributive)

οὗτος: 'this'; 'these last days' — the author writes from within the inaugurated eschaton.

ἐλάλησεν

he has spoken

Aor Act Indic 3 Sg · λαλέω

main verb (of the periodic sentence)

→ *constative aorist (climactic)*

λαλέω: 'speak'; the same verb as v.1, now in the indicative — the decisive, final utterance to which the participle pointed.

ἡμῖν

to us

Dative

indirect object (recipients of the new word)

ἐν

by/in

preposition + dative (means/sphere)

υἱῷ

a Son

Dative

dat. of means (anarthrous — qualitative)

υἱός: 'Son'; the anarthrous ἐν υἱῷ ('in one who is Son') accents the category — God's final word is spoken in the person of a Son, not merely through another prophet.

ὧν

whom

Accusative

relative pronoun (object of ἔθηκεν)

ἔθηκεν

he appointed

Aor Act Indic 3 Sg · τίθημι

main verb (rel. clause)

→ *constative aorist*

τίθημι: 'place, set, appoint'; God's decree constituting the Son heir — echoing Ps 2:8 ('I will give the nations as your inheritance').

κληρονόμον

heir

Accusative

object complement (double accusative)

κληρονόμος: 'heir' (κληρῶς + νέμομαι); the Son's right is dynastic and total — he inherits all things as the messianic king.

πάντων

of all things

Genitive

objective genitive (w/ κληρονόμον)

πᾶς: 'all'; the comprehensive scope of the inheritance — the whole created order.

δι'

through

preposition + genitive (intermediate agency)

οὗ

whom

Genitive

relative pronoun (object of διὰ)

καὶ

also

adverbial (ascensive)

καὶ: 'also'; the heir of creation is also its agent — the end and the beginning meet in him.

ἐποίησεν

he made

Aor Act Indic 3 Sg · ποιέω

main verb (rel. clause)

→ *constative aorist*

ποιέω: 'make, create'; God created through the Son — the same creative mediation as John 1:3, 1 Cor 8:6, Col 1:16.

τούς

the

Accusative

article

αἰῶνας

ages/universe

Accusative

direct object

αἰών: 'age'; the plural τούς αἰῶνας (Heb. 'ōlāmīm) denotes the whole created order in its temporal sweep — 'the worlds, the universe' (cf. 11:3).

3 ὅς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

who, being the radiance of his glory and the exact imprint of his nature, and upholding all things by the word of his power, having made purification for sins, sat down at the right hand of the Majesty on high,

CHRISTOLOGICAL CLIMAX ὅς The heart of the exordium: two present participles describe the Son's eternal being (radiance, imprint; upholder), then an aorist participle and finite verb narrate his redemptive work and enthronement — the session at God's right hand toward which the whole catena will point (cf. v.13).

ὅς

who

Nominative

relative pronoun (subject of ἐκάθισεν)

ὢν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

adjectival/causal ptc. (the Son's continuing being)

→ stative present (timeless)

εἰμί: 'be'; the present ptc. expresses the Son's permanent, essential being — not a state he entered.

ἀπαύγασμα

radiance

Nominative

predicate nom. (complement of ὢν)

ἀπαύγασμα: 'effulgence, radiance' (ἀπό + ἀύγή, 'beam'); the light that shines forth from its source — the Son is God's glory in self-expression (cf. Wis 7:26).

τῆς

of the

Genitive

article

δόξης

glory

Genitive

genitive of source (radiance from the glory)

δόξα: 'glory'; the radiant divine splendor (kābōd) whose very out-shining the Son is.

καὶ

and

coordinating conjunction

χαρακτήρ

exact imprint

Nominative

predicate nom. (coordinate)

χαρακτήρ: 'exact impress, stamp' (as a die leaves on a coin/seal); the Son bears the precise, identical impression of God's very being — the source of the English 'character.'

τῆς

of the

Genitive

article

ὑποστάσεως

nature/substance

Genitive

objective/descriptive genitive (the thing imprinted)

ὑπόστασις: 'substance, real being, essential nature' (lit. 'that which stands under'); here God's very essence — of which the Son is the exact stamp.

αὐτοῦ

his

Genitive

genitive of possession (= God's)

φέρων

upholding

Pres Act Ptc · Nom Sg Masc · φέρω

adjectival ptc. (continuing activity)

→ customary/durative present

φέρω: 'bear, carry'; not static support but dynamic 'carrying along' — the Son actively bears the universe toward its appointed goal.

τε

and

connective particle (links the participles)

τε: 'and'; a close-binding connective, coordinating the upholding with the being of the prior clause.

τὰ

the

Accusative

article

πάντα

all things

Accusative

direct object of φέρων

πᾶς: 'all'; τὰ πάντα = the totality of the universe, the same cosmos he made (v.2) and inherits.

τῷ

by the

Dative

article

ῥήματι

word

Dative

dat. of means (the instrument of upholding)

ῥῆμα: 'utterance, spoken word'; the Son sustains all things by his mere word — the same omnipotent speech that created (cf. 11:3).

τῆς

of the

Genitive

article

δυνάμεως

power

Genitive

attributive genitive ('his powerful word')

δύναμις: 'power'; the genitive qualifies ῥῆμα — 'the word of his power,' i.e. his powerful word.

αὐτοῦ

his

Genitive

genitive of possession

καθαρισμόν

purification

Accusative

direct object of ποιησάμενος

καθαρισμός: 'cleansing, purification'; cultic language — the Son's self-offering as the true purgation of sins (the epistle's great theme, chs. 9–10).

τῶν

of the

Genitive

article

ἁμαρτιῶν

sins

Genitive

objective genitive (purification of/from sins)

ἁμαρτία: 'sin'; the defilement that the Son's purification removes.

ποιησάμενος

having made

Aor Mid Ptc · Nom Sg Masc · ποιέω

adverbial ptc. (antecedent time)

→ constative aorist

ποιέω (mid.): 'make for oneself, accomplish'; the middle voice hints at the Son's own personal involvement — he made purification by himself (cf. 9:26).

ἐκάθισεν

he sat down

Aor Act Indic 3 Sg · καθίζω

main verb (rel. clause; climax)

→ constative aorist (completed enthronement)

καθίζω: 'sit down, take a seat'; the session — a seated priest-king whose work is finished, alluding to Ps 110:1, the chapter's destination (v.13).

<p>ἐν at <i>preposition + dative (place)</i></p>	<p>δεξιᾶ the right hand Dative <i>dat. of place (locus of enthronement)</i> δεξιᾶ: 'right hand'; the place of supreme honor and authority (Ps 110:1) — the position no angel ever occupies (v.13).</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>μεγαλωσύνης Majesty Genitive <i>possessive genitive (reverential periphrasis for God)</i> μεγαλωσύνη: 'majesty, greatness'; a reverent circumlocution for God (avoiding the divine name), as 'the Majesty' (cf. 8:1).</p>
<p>ἐν on <i>preposition + dative (place)</i></p>	<p>ὑψηλοῖς high Dative <i>dat. of place (substantival: 'in high places')</i> ὑψηλός: 'high, lofty'; ἐν ὑψηλοῖς = 'on high, in the heights' — the heavenly realm of God's presence.</p>		

4 τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων ὅσω διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

having become as much superior to the angels as the name he has inherited is more excellent than theirs.

THESIS STATEMENT **ASYNDETON** The capstone participle of the periodic sentence states the thesis the catena (vv.5–13) will demonstrate: the enthroned Son is superior to the angels in exact proportion to the surpassing 'name' he has inherited. The correlative τοσοῦτω ... ὅσω frames a measured comparison.

ΤΟΣΟΥΤΩ

by so much

Dative

dat. of measure/degree (correlative w/ ὅσῳ)

τοσοῦτος: 'so great, so much'; the first term of the proportional 'as much ... as' comparison.

ΚΡΕΙΤΤΩΝ

superior

Nominative

predicate adjective (comparative)

κρείττων: 'better, superior'; a keyword of Hebrews (13×) — the Son and his covenant are 'better' than all that went before.

ΓΕΝΟΜΕΝΟΣ

having become

Aor Mid Ptc · Nom Sg Masc · γίνομαι

adverbial ptc. (result/manner; w/ ἐκάθισεν)

→ constative aorist

γίνομαι: 'become'; the exaltation made the Son 'superior' in manifest rank — not that he became divine, but that his mediatorial dignity was openly established.

Τῶν

than the

Genitive

article

ἁγγέλων

angels

Genitive

genitive of comparison (w/ κρείττων)

ἄγγελος: 'angel, messenger'; the comparison-class of the whole argument — exalted heavenly beings, mediators of the old covenant (2:2), yet still beneath the Son.

ὅσῳ

as

Dative

dat. of measure (correlative w/ τοσοῦτῳ)

ὅσος: 'as much as'; the answering term — the Son's superiority is proportioned exactly to the excellence of his name.

διαφορώτερον

more excellent

Accusative

predicate adj. (comparative; w/ ὄνομα)

διάφορος: 'differing, excellent'; the comparative διαφορώτερον = 'more excellent, surpassing' — the name outranks all angelic titles.

παρ'

than

preposition + accusative (comparison)

παρά: 'beside'; with the accusative after a comparative it means 'than, in comparison with.'

αὐτοῦς

theirs

Accusative

object of παρὰ (the angels compared)

κεκληρονόμηκεν

he has inherited

Perf Act Indic 3 Sg · κληρονομέω

main verb (comparative clause)

→ intensive perfect (abiding possession)

κληρονομέω: 'inherit, obtain by lot'; the perfect marks the name as a permanent, settled possession — picking up κληρονόμον of v.2.

ὄνομα

name

Accusative

direct object

ὄνομα: 'name'; the inherited 'name' — 'Son' (v.5) and ultimately 'Lord/God' (vv.8, 10) — denoting rank, dignity, and identity, surpassing every angelic designation.

5 Τίτι γάρ εἶπέν ποτε τῶν ἀγγέλων· Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

For to which of the angels did he ever say, "You are my Son, today I have begotten you"? And again, "I will be a father to him, and he will be a son to me"?

PROOF (CITATION 1-2) γάρ The catena opens with a rhetorical question proving the 'name' of v.4. Psalm 2:7 and 2 Samuel 7:14 are spoken to the Son, never to an angel — the title 'Son' and the Davidic-dynastic promise are his alone.

Τίτι

to which

Dative

interrogative pronoun (indirect object)

τίς: 'who, which'; the rhetorical 'to which?' expects the answer 'to none' — no angel was ever so addressed.

γάρ

for

explanatory conjunction (grounds v.4)

εἶπέν

did he say

Aor Act Indic 3 Sg · λέγω

main verb (rhetorical question)

→ constative aorist

λέγω: 'say'; the subject is God — the speaker of Scripture throughout the catena.

ποτε

ever

particle (indefinite time)

ποτέ: 'ever, at any time'; reinforces the negative expectation — not once, in all of Scripture.

τῶν

of the

Genitive

article

ἀγγέλων

angels

Genitive

partitive genitive (w/ τίτι)

ἄγγελος: 'angel'; 'which of the angels' — the partitive frames the whole class as candidates, all excluded.

Υἱός

Son

Nominative

predicate nominative (Ps 2:7)

υἱός: 'Son'; the royal-messianic sonship of Ps 2:7 — the decree enthroning the Davidic king, applied to Christ (cf. 5:5, Acts 13:33).

μου

my

Genitive

genitive of relationship

εἶ

are

Pres Act Indic 2 Sg · εἶμι

main verb (copula, citation)

→ stative present

σύ

you

Nominative

subject (emphatic pronoun)

σύ: 'you'; the emphatic pronoun underscores the direct, personal address to the Son.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγώ: 'I'; the emphatic divine 'I' — God himself the begetter.

σήμερον

today

adverb (time)

σήμερον: 'today'; the 'day' of the decree — read by the early church of the resurrection/enthronement (cf. Acts 13:33).

γεγέννηκά

I have begotten

Perf Act Indic 1 Sg · γεννώω

main verb (citation)

→ intensive perfect (an abiding status)

γεννώω: 'beget, father'; the perfect 'I have begotten' declares a standing, enduring sonship-relation established by the decree.

σε

you

Accusative

direct object

καί

and

coordinating conjunction

πάλιν

again

adverb (introduces a further citation)

πάλιν: 'again'; a catchword stitching the catena — each 'again' adds another proof-text.

Ἐγὼ

I

Nominative

subject (emphatic; 2 Sam 7:14)

ἐγώ: 'I'; God the speaker of the Nathan oracle, the dynastic covenant with David's seed.

ἔσομαι

will be

Fut Mid Indic 1 Sg · εἶμι

main verb (citation)

→ predictive future

εἶμι (fut.): 'I will be'; the covenant formula of adoptive fatherhood toward the Davidic heir.

αὐτῷ

to him

Dative

dat. of relation/reference

εἰς

for

preposition + accusative (Semitic 'as/to be')

εἰς: 'into, for'; the Septuagintal εἰς πατέρα renders the Hebrew lē — 'I will be to him as a father.'

πατέρα

a father

Accusative

object of εἰς (predicate role)

πατήρ: 'father'; God's covenantal fatherhood toward the messianic son.

καὶ

and

coordinating conjunction

αὐτός

he

Nominative

subject (emphatic pronoun)

αὐτός: 'he himself'; emphatic — the Son in his answering role within the covenant.

ἔσται

will be

Fut Mid Indic 3 Sg · εἶμι

main verb (citation)

→ predictive future

μοι

to me

Dative

dat. of relation/reference

εἰς

for

preposition + accusative (Semitic 'as')

υἰόν

a son

Accusative

object of εἰς (predicate role)

υἱός: 'son'; the reciprocal of the covenant — 'he will be to me as a son.'

6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

And again, when he brings the firstborn into the world, he says, "And let all God's angels worship him."

PROOF (CITATION 3) **δὲ** A third citation (Deut 32:43 LXX / Ps 96:7 LXX): the angels are commanded to worship the firstborn. The relation is decisive — the angels are worshipers, the Son is the worshiped, which a creature could never receive.

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever, when'; introduces the occasion of God's utterance — the bringing of the firstborn into the world.

δὲ

and/but

transitional/developmental conjunction

πάλιν

again

adverb (catchword; or 'when he again brings')

πάλιν: 'again'; either the catenator ('and again, when...') or modifying the introduction (the second advent) — most likely the former here.

εἰσαγάγη

he brings in

Aor Act Subj 3 Sg · εἰσάγω

subjunctive verb (ὅταν clause)

→ constative aorist (in a temporal frame)

εἰσάγω: 'lead/bring in' (εἰς + ἄγω); God's introduction of the firstborn into the inhabited realm — the enthronement-presentation.

τὸν

the

Accusative

article

πρωτότοκον

firstborn

Accusative

direct object (substantival adj.)

πρωτότοκος: 'firstborn'; a title of rank and supreme heirship (Ps 89:27), not mere chronological priority — the Son's preeminence over all.

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

οἰκουμένην

world

Accusative

object of εἰς (the inhabited realm)

οἰκουμένη: 'the inhabited (world)'; here likely the 'world to come' (cf. 2:5) into which the exalted Son is led.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (introduces citation)

→ customary/timeless present

λέγω: 'say'; God (or Scripture) 'says' — the present tense presents Scripture as God's living, continuing speech.

Καὶ

and

conjunction (part of the citation)

προσκυνησάτωσαν

let them worship

Aor Act Impv 3 Pl · προσκυνέω

imperative verb (citation)

→ ingressive/constative aorist imperative

προσκυνέω: 'do obeisance, worship' (lit. 'bow toward'); the worship due to God alone is here commanded toward the Son — decisive for his deity.

αὐτῷ

him

Dative

dat. object of προσκυνέω

πάντες

all

Nominative

attributive adjective (subject)

πᾶς: 'all'; without exception — the entire angelic host is summoned to worship.

ἄγγελοι

angels

Nominative

subject of προσκυνησάτωσαν

ἄγγελος: 'angel'; the worshipers — their reverence proves their inferiority to the One worshiped.

Θεοῦ

of God

Genitive

genitive of relationship/possession

θεός: God; 'God's angels' — even the highest beings belonging to God bow to the Son.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

And of the angels he says, "He who makes his angels winds, and his ministers a flame of fire,"

PROOF (CITATION 4): THE ANGELS' STATUS καὶ ... μὲν The μὲν of a μὲν ... δέ antithesis (vv.7–8). Of the angels (Ps 103:4 LXX), God makes them winds and flames — mutable, functional servants. The contrast with the Son's eternal throne (v.8) is the point.

καὶ

and

coordinating conjunction

πρὸς

of/with reference to

preposition + accusative (reference)

πρὸς: with acc., here 'with regard to, concerning' — 'as to the angels he says.'

μὲν

on the one hand

particle (μὲν ... δέ correlative)

μὲν: marks the first limb of the antithesis, answered by πρὸς δὲ τὸν υἱόν (v.8).

τοὺς

the

Accusative

article

ἄγγελους

angels

Accusative

object of πρὸς (reference)

ἄγγελος: 'angel'; the subject of the first citation in the antithesis.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (introduces citation)

→ timeless present

ὁ

the one

Nominative

article (substantizes ptc.)

ποιῶν

who makes

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival participle (= God; subject)

→ customary present

ποιέω: 'make'; God 'who makes his angels...' — the LXX of Ps 103:4, read so that the angels are made into transient elements.

τοὺς

the

Accusative

article

ἄγγελους

angels

Accusative

direct object of ποιῶν

αὐτοῦ

his

Genitive

genitive of possession

πνεύματα

winds/spirits

Accusative

object complement (double accusative)

πνεῦμα: 'wind, breath, spirit'; here the elemental sense 'winds' — the angels reduced to fleeting natural forces, emphasizing their mutability.

καὶ

and

coordinating conjunction

τοὺς

the

Accusative

article

λειτουργοὺς

ministers

Accusative

direct object (parallel to ἄγγελους)

λειτουργός: 'minister, public servant'; cultic/service language — the angels are servants, anticipating v.14.

αὐτοῦ

his

Genitive

genitive of possession

πυρὸς

of fire

Genitive

attributive genitive (w/ φλόγα)

πῦρ: 'fire'; 'a flame of fire' — again a transient element, underscoring the angels' impermanence beside the abiding Son.

φλόγα

a flame

Accusative

object complement (double accusative)

φλόξ: 'flame'; the angels made 'a flame of fire' — momentary, serviceable, unlike the eternal throne of v.8.

8 πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.

but of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of your kingdom."

PROOF (CITATION 5): THE SON ADDRESSED AS GOD **δὲ** The answering δέ of the antithesis (Ps 44:7-8 LXX). In sharpest contrast to the transient angels, the Son is addressed as 'God' with an eternal throne and a righteous scepter — divine kingship, not creaturely service.

πρὸς

of/with reference to

preposition + accusative (reference)

δὲ

but

adversative particle (δέ answering μέν)

δέ: completes the μέν ... δέ antithesis — the decisive 'but as to the Son.'

τὸν

the

Accusative

article

υἱόν

Son

Accusative

object of πρὸς (reference)

υἱός: 'Son'; the addressee of the citation set over against the angels.

Ὁ

the

Nominative

article

θρόνος

throne

Nominative

subject (of an implied 'is')

θρόνος: 'throne'; the symbol of royal dominion — the Son's reign, unlike the angels' service, is sovereign.

σου

your

Genitive

genitive of possession

Ὁ

O

Nominative

article (with Θεός: nominative of address / vocative)

Θεός

God

Nominative

nominative for vocative (direct address to the Son)

Θεός: God; the climax of the chapter — the Son is directly addressed as 'God' (ὁ Θεός as vocative), the highest of the inherited 'names' (v.4).

εἰς

to/for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

age

Accusative

object of εἰς (duration)

αἰών: 'age'; εἰς τὸν αἰῶνα τοῦ αἰῶνος = 'forever and ever,' the unending duration of the throne.

τοῦ

of the

Genitive

article

αἰῶνος

age

Genitive

attributive genitive (intensifying duration)

αἰών: 'age'; the doubled idiom 'age of the age' = eternity — the Son's reign never ends, unlike the angels' transience (v.7).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ῥάβδος

scepter

Nominative

subject

ῥάβδος: 'rod, staff, scepter'; the emblem of royal rule — here the rule is characterized by 'uprightness.'

τῆς

of the

Genitive

article

εὐθύτητος

uprightness

Genitive

attributive genitive (quality of the scepter)

εὐθύτης: 'straightness, uprightness'; the moral rectitude of the Son's reign — a kingdom of righteousness.

ῥάβδος

is the scepter

Nominative

predicate nominative

ῥάβδος: 'scepter'; the predicate identifies the upright scepter as the scepter of the Son's very kingdom.

τῆς

of the

Genitive

article

βασιλείας

kingdom

Genitive

possessive/attributive genitive

βασιλεία: 'kingdom, reign'; the Son's royal dominion, governed by righteousness.

σου

your

Genitive

genitive of possession

9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

"You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness beyond your companions."

PROOF (CITATION 5, CONTINUED) **ASYNDETON** The citation of Ps 44 continues: the Son's moral perfection (loving righteousness, hating lawlessness) grounds his anointing 'beyond his companions.' 'God, your God' shows the addressed-as-God Son also in relation to God — Father and Son distinct yet both θεός.

ἠγάπησας

you have loved

Aor Act Indic 2 Sg · ἀγαπάω

main verb (citation)

→ constative aorist

ἀγαπάω: 'love'; the Son's settled love of righteousness — the moral character of the royal addressee.

δικαιοσύνην

righteousness

Accusative

direct object

δικαιοσύνη: 'righteousness'; what the king loves — the standard of his upright scepter (v.8).

καὶ

and

coordinating conjunction

ἐμίσησας

you have hated

Aor Act Indic 2 Sg · μισέω

main verb (citation)

→ constative aorist

μισέω: 'hate'; the antithetical counterpart — the Son's moral revulsion at lawlessness.

ἀνομίαν

lawlessness

Accusative

direct object

ἀνομία: 'lawlessness' (ἀ- + νόμος); the opposite of the righteousness he loves.

διὰ

because of

preposition + accusative (cause)

τούτο

this

Accusative

object of διὰ (διὰ τούτο = 'therefore')

οὗτος: 'this'; διὰ τούτο = 'for this reason' — the anointing follows upon the moral character.

ἔχρισέν

has anointed

Aor Act Indic 3 Sg · χρίω

main verb (citation)

→ **constative aorist**

χρίω: 'anoint'; the verb behind 'Christ/Messiah' (χριστός) — the royal-messianic anointing with festal joy.

σε

you

Accusative

direct object

ὁ

the

Nominative

article

θεός

God

Nominative

subject (the anointing God)

θεός: God; here the anointer — distinct from the Son who was addressed as θεός in v.8, yet both bear the name.

ὁ

the

Nominative

article (apposition)

θεός

God

Nominative

apposition to ὁ θεός (or renewed address)

θεός: 'your God' — the relational name, showing the Son set in relation to the God who anoints him.

σου

your

Genitive

genitive of relationship

ἔλαιον

oil

Accusative

accusative of means/content (anointed with)

ἔλαιον: 'olive oil'; the anointing oil — the means of the festal consecration.

ἀγαλλιάσεως

of gladness

Genitive

genitive of quality/content

ἀγαλλίασις: 'exultation, gladness'; the 'oil of gladness' — joy of the coronation/enthronement festival.

παρὰ

beyond

preposition + accusative (comparison)

παρά: with acc. after a comparative idea, 'more than, beyond' — the Son anointed above all his fellows.

τούς

the

Accusative

article

μετόχους

companions

Accusative

object of παρὰ (those compared)

μέτοχος: 'partner, companion, sharer'; the Son's 'fellows' (whether kings, or — in Hebrews' application — the people he is unashamed to call brothers, 2:11), surpassed in his anointing.

σου

your

Genitive

genitive of relationship

10 καί· Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·

And, "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of your hands;

PROOF (CITATION 6): THE SON AS CREATOR **καί** A further citation (Ps 101:26–28 LXX), addressed by 'and' to the same Son. Words spoken to YHWH the Creator are applied to the Son: he is 'Lord,' the eternal founder of earth and heavens — the agent of creation already named in v.2.

καί

and

conjunction (adds a further citation)

καί: 'and'; links this citation to the address 'to the Son' (v.8) — the same divine addressee.

Σὺ

You

Nominative

subject (emphatic pronoun)

σύ: 'you'; the emphatic 'You' addressed to the Son — the very words once spoken to YHWH.

κατ'

in

preposition + accusative (time)

ἀρχάς

the beginning

Accusative

object of κατὰ (κατ' ἀρχάς = 'in the beginning')

ἀρχή: 'beginning'; κατ' ἀρχάς = 'at the first' — echoing Gen 1:1, the Son's primordial creative act.

κύριε

Lord

Vocative

vocative (direct address to the Son)

κύριος: 'Lord'; the LXX rendering of YHWH — here addressed to the Son, ascribing to him the divine name and creatorship.

τὴν

the

Accusative

article

γῆν

earth

Accusative

direct object of ἐθεμελίωσας

γῆ: 'earth, land'; the foundation laid by the Son — the created order he both made (v.2) and outlasts (v.11).

ἐθεμελίωσας

you laid the foundation

Aor Act Indic 2 Sg · θεμελιόω

main verb (citation)

→ constative aorist

θεμελιόω: 'lay a foundation, establish' (from θεμέλιος, 'foundation'); the Son's foundational creative work.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔργα works Nominative <i>predicate nominative</i></p> <p>ἔργον: 'work, deed'; the heavens as 'the works of your hands' — products of the Son's creative craftsmanship.</p>	<p>τῶν of the Genitive <i>article</i></p>	<p>χειρῶν hands Genitive <i>subjective/possessive genitive</i></p> <p>χείρ: 'hand'; an anthropomorphism for the Son's personal creative agency.</p>
<p>σοῦ your Genitive <i>genitive of possession</i></p>	<p>εἰσιν are Pres Act Indic 3 Pl · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>	<p>οἱ the Nominative <i>article</i></p>	<p>οὐρανοί heavens Nominative <i>subject of εἰσιν</i></p> <p>οὐρανός: 'heaven, sky'; the plural (Heb. šāmayim) for the whole celestial realm — the Son's handiwork.</p>

11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

they will perish, but you remain; and they will all wear out like a garment,

PROOF (CITATION 6, CONTINUED): CREATION VERSUS THE ABIDING SON **ASYNDETON** The contrast sharpens (αὐτοὶ ... σὺ δέ): the created heavens will perish and wear out like clothing, but the Son 'remains.' His permanence over against creation's transience mirrors his permanence over the transient angels (v.7).

<p>αὐτοὶ they Nominative <i>subject (emphatic; = the heavens)</i></p> <p>αὐτός: 'they themselves'; the created heavens, set in emphatic contrast to the 'you' that follows.</p>	<p>ἀπολοῦνται will perish Fut Mid Indic 3 Pl · ἀπόλλυμι <i>main verb</i></p> <p>→ predictive future</p> <p>ἀπόλλυμι (mid.): 'perish, be destroyed'; the creation is perishable — destined to pass away.</p>	<p>σὺ you Nominative <i>subject (emphatic pronoun)</i></p> <p>σὺ: 'you'; the emphatic Son set against the perishing creation.</p>	<p>δὲ but <i>adversative conjunction</i></p>
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διαμένεις

remain

Pres Act Indic 2 Sg · διαμένω

main verb

→ stative present (abiding)

διαμένω: 'continue, remain throughout' (διά-intensive of μένω); the Son's enduring permanence amid cosmic dissolution.

καὶ

and

coordinating conjunction

πάντες

all

Nominative

subject (substantival; the heavens)

πᾶς: 'all'; the whole created order, all of it, subject to decay.

ὡς

like

comparative particle

ὡς: 'as, like'; introduces the simile of the worn-out garment.

ἱμάτιον

a garment

Nominative

nominative of comparison (w/ ὡς)

ἱμάτιον: 'cloak, garment'; the homely image of aging clothing — creation grows old and is discarded.

παλαιωθήσονται

will wear out

Fut Pass Indic 3 Pl · παλαιόω

main verb

→ predictive future

παλαιόω: 'make/grow old, wear out' (from παλαιός, 'old'); the same root that describes the obsolete old covenant (8:13).

12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, ὡς ἱμάτιον καὶ ἀλλαγῆσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

and like a cloak you will roll them up, like a garment they will also be changed; but you are the same, and your years will not fail."

PROOF (CITATION 6, CONCLUSION) καὶ The citation closes on the Son's immutability: creation will be rolled up and changed like worn clothing, but 'you are the same' (ὁ αὐτός), and your years never give out. Unchangeable eternity — a divine predicate — is ascribed to the Son.

καὶ

and

coordinating conjunction

ὡσεὶ

like

comparative particle

ὡσεὶ: 'as if, like' (ὡς + εἶ); a near-synonym of ὡς, introducing the rolling-up simile.

περιβόλαιον

a cloak

Accusative

accusative of comparison (w/ ὡσεὶ)

περιβόλαιον: 'wrap, cloak, mantle' (from περιβάλλω, 'throw around'); an outer garment — folded away when outworn.

ἐλίξεις

you will roll up

Fut Act Indic 2 Sg · ἐλίσσω

main verb

→ *predictive future*

ἐλίσσω: 'roll up, fold' (cf. a scroll); the Son will fold up the heavens like a used garment (cf. Isa 34:4, Rev 6:14).

αὐτούς

them

Accusative

direct object (= the heavens)

ὡς

like

comparative particle

ἱμάτιον

a garment

Nominative

nominative of comparison (w/ ὡς)

ἱμάτιον: 'garment'; the repeated image binding vv.11–12 — creation as clothing to be replaced.

καὶ

also

adverbial (ascensive)

ἀλλαγήσονται

they will be changed

Fut Pass Indic 3 Pl · ἀλλάσσω

main verb

→ *predictive future*

ἀλλάσσω: 'change, alter, exchange'; the creation will be transformed/exchanged — its mutability against the Son's sameness.

σύ

you

Nominative

subject (emphatic pronoun)

σύ: 'you'; the emphatic contrast — over against the changing cosmos stands the changeless Son.

δὲ

but

adversative conjunction

ὁ

the

Nominative

article (w/ αὐτός: 'the same')

<p>αὐτός same Nominative <i>predicate (ὁ αὐτός = 'the same one')</i></p> <p>αὐτός: 'same'; ὁ αὐτός = 'the same' — the Son's immutability, a divine attribute (cf. 13:8, 'the same yesterday, today, and forever').</p>	<p>εἶ are Pres Act Indic 2 Sg · εἶμι <i>main verb (copula)</i></p> <p>→ stative present</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὰ the Nominative <i>article</i></p>
<p>ἔτη years Nominative <i>subject of ἐκλείψουσιν</i></p> <p>ἔτος: 'year'; 'your years' — a figure for the Son's unending duration.</p>	<p>σου your Genitive <i>genitive of possession</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἐκλείψουσιν will fail Fut Act Indic 3 Pl · ἐκλείπω <i>main verb</i></p> <p>→ predictive future</p> <p>ἐκλείπω: 'fail, give out, come to an end' (the source of 'eclipse'); the Son's years never run out — eternal self-existence.</p>

13 πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

But to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"?

PROOF (CITATION 7): THE ENTHRONEMENT **δὲ** The catena's climax (Ps 109:1 LXX), framed like v.5 by a rhetorical question, returns to the session of v.3. To no angel did God grant the place at his right hand with all enemies subdued — that royal seat belongs to the Son alone.

πρὸς

to

preposition + accusative (recipient of speech)

τίνα

which

Accusative

interrogative pronoun (object of πρὸς)

τίς: 'who, which'; the rhetorical 'to which?' again expecting 'to none' (cf. v.5) — framing the catena's two ends.

δὲ

but

developmental/contrastive conjunction

τῶν

of the

Genitive

article

ἁγγέλων

angels

Genitive

partitive genitive (w/ τίνα)

ἄγγελος: 'angel'; the class once more excluded from the Son's dignity — none is bidden to God's right hand.

εἶρηκέν

has he said

Perf Act Indic 3 Sg · λέγω (εἶρω)

main verb (rhetorical question)

→ **intensive perfect** (a standing, recorded word)

εἶρω/λέγω: 'say'; the perfect 'has said' presents the scriptural utterance as permanently on record — and never so addressed to an angel.

ποτε

ever

particle (indefinite time)

ποτέ: 'ever'; reinforcing the negative answer (cf. v.5) — at no point in Scripture.

Κάθου

Sit

Pres Mid Impv 2 Sg · κάθημαι

imperative verb (citation)

→ **present imperative** (durative session)

κάθημαι: 'sit, be seated'; the divine summons to the throne — the session at God's right hand, fulfilled in v.3's ἐκάθισεν.

ἐκ

at

preposition + genitive (position)

δεξιῶν

the right hand

Genitive

object of ἐκ (ἐκ δεξιῶν = 'at the right')

δεξιός: 'right (hand/side)'; the place of supreme honor and co-regency — Ps 110:1, the NT's most-cited enthronement text.

μου

my

Genitive

genitive of possession

ἕως

until

temporal conjunction (+ ἂν, subjunctive)

ἕως: 'until'; the session lasts until the final subjugation of all enemies.

<p>ἄν</p> <p>—</p> <p><i>modal particle (w/ subjunctive)</i></p> <p>ἄν: the contingency particle marking the indefinite 'whenever' of ἕως ἄν θῶ.</p>	<p>θῶ</p> <p>I make</p> <p>Aor Act Subj 1 Sg · τίθημι</p> <p><i>subjunctive verb (ἕως ἄν clause)</i></p> <p>→ constative aorist (in temporal clause)</p> <p>τίθημι: 'place, set'; God will 'set' the enemies as a footstool — the same verb as ἔθηκεν (v.2).</p>	<p>τοὺς</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ἐχθρούς</p> <p>enemies</p> <p>Accusative</p> <p><i>direct object of θῶ</i></p> <p>ἐχθρός: 'enemy, hostile'; all opposing powers to be subdued beneath the Son's reign.</p>
<p>σου</p> <p>your</p> <p>Genitive</p> <p><i>genitive of relationship</i></p>	<p>ὑποπόδιον</p> <p>a footstool</p> <p>Accusative</p> <p><i>object complement (double accusative)</i></p> <p>ὑποπόδιον: 'footstool' (ὑπό + πούς); the image of total subjugation — enemies under the victor's feet.</p>	<p>τῶν</p> <p>of the</p> <p>Genitive</p> <p><i>article</i></p>	<p>ποδῶν</p> <p>feet</p> <p>Genitive</p> <p><i>possessive genitive</i></p> <p>πούς: 'foot'; the footstool 'of your feet' — the Son's complete dominion over every foe.</p>
<p>σου</p> <p>your</p> <p>Genitive</p> <p><i>genitive of possession</i></p>			

14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

Are they not all ministering spirits sent out for service for the sake of those who are about to inherit salvation?

CONCLUDING VERDICT ON THE ANGELS **ASYNDETON** A closing rhetorical question (expecting 'yes') states the angels' true role: not enthroned co-regents but ministering spirits, dispatched to serve the heirs of salvation. The chapter ends having fixed the angels firmly beneath — and in service to — the redeemed of the Son.

οὐχι

not

interrogative negative (expects 'yes')

οὐχι: emphatic 'not'; introducing a question that anticipates an affirmative answer — 'are they not indeed...?'

πάντες

all

Nominative

subject (substantival; the angels)

πᾶς: 'all'; the entire angelic host, without exception, defined as servants.

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμι

main verb (copula)

→ *gnomic present (their abiding nature)*

λειτουργικὰ

ministering

Nominative

attributive adjective

λειτουργικός: 'serving, ministering'; the adjectival counterpart to λειτουργούς (v.7) — angels defined by service, not sovereignty.

πνεύματα

spirits

Nominative

predicate nominative

πνεῦμα: 'spirit'; the angels' nature — non-corporeal servants, echoing the πνεύματα of v.7.

εἰς

for

preposition + accusative (purpose)

διακονίαν

service

Accusative

object of εἰς (purpose)

διακονία: 'service, ministry'; the angels' assigned task — humble service, the opposite of the throne (v.13).

ἀποστελλόμενα

sent out

Pres Pass Ptc · Nom Pl Neut · ἀποστέλλω

attributive participle (modifies πνεύματα)

→ *customary/iterative present*

ἀποστέλλω: 'send out (with a commission)'; the angels are repeatedly dispatched — agents under orders, not free lords.

διὰ

for the sake of

preposition + accusative (cause/benefit)

διὰ: with acc., 'on account of, for the sake of' — the angels serve for the benefit of the elect.

τούς

those

Accusative

article (substantizes ptc.)

μέλλοντας

who are about

Pres Act Ptc · Acc Pl Masc · μέλλω

substantival participle (object of διὰ)

→ *customary present (impending)*

μέλλω: 'be about to, be destined to'; the salvation is imminent and certain — already inaugurated, soon to be consummated.

κληρονομεῖν

to inherit

Pres Act Inf · κληρονομέω

complementary infinitive (w/ μέλλοντας)

→ *customary/futuristic present*

κληρονομέω: 'inherit'; the heirs of salvation share in the Son's own inheritance (cf. κληρονόμον, v.2) — the chapter's inclusio of heirship.

σωτηρίαν

salvation

Accusative

direct object of κληρονομεῖν

σωτηρία: 'salvation, deliverance'; the inheritance of the redeemed — the 'so great a salvation' of 2:3, served by the very angels.

On the text. The Greek follows the standard critical text of Hebrews 1, 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 catena of citations in vv.5–13 follows the Septuagint (LXX) wording the author quotes. The Epistle to the Hebrews is formally anonymous — it names no author and bears no epistolary superscription — and is associated with the Pauline corpus only by later tradition (the title ΠΡΟΣ ΕΒΡΑΙΟΥΣ is itself a traditional ascription, not part of the original text); it is included here to complete that traditional corpus, not as a claim of Pauline authorship. A few orthographic/accentual variants (e.g. αὐτόν / ἐαυτόν at v.3; the form of the citations) are not noted.

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.