

Hebrews 1 — clausal layout

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Α΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

comparative

content

conditional

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The exordium — God's final word in the Son 1:1–4

VV. 1–2A — GOD HAS SPOKEN: THEN IN THE PROPHETS, NOW IN A SON

1 | In many parts and in many ways God, having spoken long ago to the fathers by the prophets, participial — the old revelation —
piecemeal and many-moded; the participle leans forward on ἐλάλησεν below

2 | in these last days has spoken to us in a Son, independent — the period's one main verb — the final, filial word; anarthrous υἱὸς: in one who is Son

whom he appointed heir of all things, relative — on υἱῷ — Ps 2:8: the heir of all

through whom also he made the ages; relative — on υἱῷ — the heir also creation's agent (ascensive καί)

VV. 2B–4 — THE SON'S DIGNITY: RADIANCE, UPHOLDER, PURIFIER, ENTHRONED

3 who, being the radiance of his glory and the exact imprint of his very being, relative — on υἱῷ — ὃς opens toward ἐκάθισεν below; ὧν: the Son's timeless being (cf. Wis 7:26)

and upholding all things by the word of his power, participial — τε binds φέρων to ὧν — the sustainer, carrying all toward its goal

having made purification for sins, participial — antecedent to ἐκάθισεν — the priestly work finished before the session (chs. 9–10 in seed)

sat down at the right hand of the Majesty on high, relative — the relative clause's finite verb — the session of Ps 110:1, where the catena will end (v. 13)

4 having become as much superior to the angels participial — on ἐκάθισεν — the thesis the catena proves; manifest rank at the exaltation, not new nature

as the name he has inherited is more excellent than theirs. comparative — the correlative ὅσῳ — the surpassing name: Son (v. 5), God (v. 8), Lord (v. 10)

To which of the angels? — begotten and worshiped 1:5–6

V. 5 — THE FIRST PAIR: PS 2:7 AND 2 SAM 7:14

5 For to which of the angels did he ever say: independent — γάρ grounds v. 4 — the rhetorical question expects 'to none'

'You are my Son,' content — Ps 2:7 — the enthronement decree; the 'name' bestowed

today I have begotten you? content — Ps 2:7 — the 'today' of the decree, read of the exaltation (cf. Acts 13:33)

And again: independent — the catena's stitch — the verb of saying carried over

'I will be to him a father,' content — 2 Sam 7:14 — the Nathan oracle, the dynastic promise

and he will be to me a son'? content — 2 Sam 7:14 — the covenant reciprocal

V. 6 — THE FIRSTBORN BROUGHT IN: WORSHIP COMMANDED

- 6 And again, when he brings the firstborn into the world, conditional — ὅταν + subj., leaning forward on λέγει; πάλιν read as the catena's connector, not 'brings again'
- he says: independent — the timeless present — Scripture as God's continuing speech
- 'And let all God's angels worship him.' content — Deut 32:43 LXX / Ps 97:7 — the angels worshipers, the Son the worshiped

Winds and flames versus the enthroned, eternal Son 1:7–12

VV. 7–9 — ΠΡΟΣ ΜΕΝ ... ΠΡΟΣ Δ'Ε: TRANSIENT SERVANTS, ETERNAL THRONE

- 7 And of the angels he says: independent — the μέν limb — πρὸς: 'with reference to'
- 'He who makes his angels winds, and his ministers a flame of fire' — content — Ps 104:4 (103:4 LXX) — the angels made transient elements, servants by nature
- 8 but of the Son: independent — the answering δέ — λέγει elided
- 'Your throne, O God, is forever and ever,' content — Ps 45:6 (44:7 LXX) — ὁ θεός read as vocative: the Son addressed as God, not 'God is your throne'
- and the scepter of uprightness is the scepter of your kingdom. content — Ps 45:6 — verbless predication: a rule defined by rectitude
- 9 You have loved righteousness and hated lawlessness; content — Ps 45:7 (44:8 LXX) — the king's character, the ground of his anointing
- therefore God, your God, has anointed you with the oil of gladness beyond your companions.' content — Ps 45:7 — ὁ θεός σου as apposition to the subject ('God, your God'), not a second vocative; the μέτοχοι surpassed

VV. 10–12 — PS 102 TO THE SON: THE ABIDING CREATOR

- 10 And: independent — the bare connector — λέγει carried over; the same addressee, the Son
- 'You, Lord, in the beginning founded the earth,' content — Ps 102:25 (101:26 LXX) — words spoken to YHWH applied to the Son as κύριος
- and the heavens are the works of your hands; content — Ps 102:25 — the heavens his handiwork (cf. δι' οὗ, v. 2)

- 11 | they will perish, content — Ps 102:26 — the created heavens perishable
 | but you remain; content — the emphatic σὺ δέ — the Son abides
 | and they will all wear out like a garment, content — Ps 102:26 — the garment simile begins
- 12 | and like a cloak you will roll them up, content — Ps 102:26 — the heavens folded away (cf. Isa 34:4)
 | and like a garment they will be changed; content — the worn world exchanged
 | but you are the same, content — Ps 102:27 — ὁ αὐτός: immutability (cf. 13:8)
 | and your years will not fail.' content — Ps 102:27 — unending years: the citation's seal

Sit at my right hand — the catena's close 1:13–14

- 13 | But to which of the angels has he ever said: independent — the question of v. 5 returns — the catena framed by its two Τίτι questions; perfect
 εἶρηκεν: a standing word
 | 'Sit at my right hand' content — Ps 110:1 (109:1 LXX) — the oracle behind v. 3's ἐκάθισεν; the seat no angel was ever offered
 | until I make your enemies a footstool for your feet'? conditional — ἕως ἀν — indefinite temporal, backward on Κάθου (so anchored): the
 session lasts till total subjugation
- 14 | Are they not all ministering spirits, sent out for service for the sake of those about to inherit salvation? independent — οὐχί expects 'yes'
 — the verdict: the angels serve the heirs; κληρονομεῖν closes the inclusio of heirship (v. 2)

Analysis. Hebrews 1 draws two shapes. Verses 1–4 are one Greek period: the many-parts-many-ways participial backdrop of v. 1 leans forward, protasis-like, on the single purple main verb ἐλάλησεν — God has spoken in a Son — and everything else in the paragraph hangs from that one dative υἱῷ: two relatives (heir of all, maker of the ages), then the great ὅς-cascade in which the Son's timeless being (ὢν ἀπαύγασμα, with φέρων bound to it by τε) and his finished purification step down toward the relative clause's own finite verb, ἐκάθισεν — the session v. 13 will name from Ps 110 — with γενόμενος and its ὅσω-

correlative hanging beneath the session as the thesis the rest of the chapter proves:
superior to the angels in exact proportion to the inherited name. Verses 5–14 are that
proof, a seven-quotation catena: each citation a blue content column under its verb of
saying (εἶπεν, λέγει, εἶρηκεν — or the bare καί and πρὸς δὲ τὸν υἱόν where the verb is
elided), the whole framed by the two flush-left Τίνι questions (vv. 5, 13) and hinged at the
πρὸς μὲν ... πρὸς δέ of vv. 7–8. Choices the layout takes a side on: πάλιν in v. 6 is read as the
catena's connector with λέγει ('and again, when he brings...'), not as 'when he brings the
firstborn in again' (the second advent); ὁ θεός in v. 8 is vocative — the Son addressed as God
— against 'God is your throne'; ὁ θεός σου in v. 9 is apposition to the subject ('God, your God,
has anointed you'), not a renewed vocative; vv. 10–12 hang from the bare καί, so Ps 102's
address to YHWH the Creator is read as continuing the address to the Son; the ὅταν of v. 6
leans forward unanchored (protasis-style) while the ἕως ἄν of v. 13 is anchored backward
on Κάθου; and the participles of v. 3 are read as depicting being (ὦν, φέρων) and
antecedent priestly work (ποιησάμενος) relative to ἐκάθισεν, with v. 4's γενόμενος as the
exaltation's manifest result — new rank made public, not new nature.

The clause segmentation, the type assigned to each line, and the indentation are
interpretive — one defensible reading of the syntax, chosen to match the analysis in the
chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or
attach some lines differently. The Greek text is identical to the chapter data behind the
interlinear and follows the standard critical text.