

SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

Hebrews 1 — clausal layout

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Α΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις participial — the old revelation — piecemeal and many-moded; the participle leans forward on ἐλάλησεν below

2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, independent — the period's one main verb — the final, filial word; anarthrous υἱῷ: in one who is Son

ὃν ἔθηκεν κληρονόμον πάντων, relative — on υἱῷ — Ps 2:8: the heir of all

δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας; relative — on υἱῷ — the heir also creation's agent (ascensive καί)

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

3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, relative — on υἱῷ — ὃς opens toward ἐκάθισεν below; ὢν: the Son's timeless being (cf. Wis 7:26)

φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, participial — τε binds φέρων to ὢν — the sustainer, carrying all toward its goal

καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος participial — antecedent to ἐκάθισεν — the priestly work finished before the session (chs. 9–10 in seed)

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, relative — the relative clause's finite verb — the session of Ps 110:1, where the catena will end (v. 13)

4 τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων participial — on ἐκάθισεν — the thesis the catena proves; manifest rank at the exaltation, not new nature

ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. 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 Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων· independent — γὰρ grounds v. 4 — the rhetorical question expects 'to none'

Υἱός μου εἶ σύ, content — Ps 2:7 — the enthronement decree; the 'name' bestowed

ἐγὼ σήμερον γεγέννηκά σε; content — Ps 2:7 — the 'today' of the decree, read of the exaltation (cf. Acts 13:33)

καὶ πάλιν· independent — the catena's stitch — the verb of saying carried over

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, content — 2 Sam 7:14 — the Nathan oracle, the dynastic promise

καὶ αὐτὸς ἔσται μοι εἰς υἱόν; content — 2 Sam 7:14 — the covenant reciprocal

V. 6 — THE FIRSTBORN BROUGHT IN: WORSHIP COMMANDED

6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, conditional — ὅταν + subj., leaning forward on λέγει; πάλιν read as the catena's connector, not 'brings again'

λέγει· independent — the timeless present — Scripture as God's continuing speech

Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. 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 ΔΕ: TRANSIENT SERVANTS, ETERNAL THRONE

7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· independent — the μὲν limb — πρὸς: 'with reference to'

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· content — Ps 104:4 (103:4 LXX) — the angels made transient elements, servants by nature

8 πρὸς δὲ τὸν υἱόν· independent — the answering δέ — λέγει elided

Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, content — Ps 45:6 (44:7 LXX) — ὁ θεός read as vocative: the Son addressed as God, not 'God is your throne'

καὶ ἡ ράβδος τῆς εὐθύτητος ράβδος τῆς βασιλείας σου. content — Ps 45:6 — verbless predication: a rule defined by rectitude

9 ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· content — Ps 45:7 (44:8 LXX) — the king's character, the ground of his anointing

διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. 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 καί· independent — the bare connector — λέγει carried over; the same addressee, the Son

- Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, content — Ps 102:25 (101:26 LXX) — words spoken to YHWH applied to the Son as κύριος
- καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· content — Ps 102:25 — the heavens his handiwork (cf. δι' οὗ, v. 2)
- 11 αὐτοὶ ἀπολοῦνται, content — Ps 102:26 — the created heavens perishable
- σὺ δὲ διαμένεις· content — the emphatic σὺ δέ — the Son abides
- καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, content — Ps 102:26 — the garment simile begins
- 12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, content — Ps 102:26 — the heavens folded away (cf. Isa 34:4)
- ὡς ἱμάτιον καὶ ἀλλαγῇσονται· content — the worn world exchanged
- σὺ δὲ ὁ αὐτὸς εἶ, content — Ps 102:27 — ὁ αὐτός: immutability (cf. 13:8)
- καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. content — Ps 102:27 — unending years: the citation's seal

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

- 13 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε· independent — the question of v. 5 returns — the catena framed by its two Τίνοι questions; perfect εἴρηκεν: a standing word
- Κάθου ἐκ δεξιῶν μου content — Ps 110:1 (109:1 LXX) — the oracle behind v. 3's ἐκάθισεν; the seat no angel was ever offered
- ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; conditional — ἕως ἂν — indefinite temporal, backward on Κάθου (so anchored):
the session lasts till total subjugation
- 14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; independent — οὐχὶ 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 νῦν: two relatives (heir of all, maker of the ages), then the great

ὅς-cascade in which the Son's timeless being (ὦν 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.