

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

HEBREWS CHAPTER 1

HEBREWS 1:1

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

Πολυμερῶς *separately, at various times, at many times; by many portions, in various parts*
καὶ πολυτρόπως *and in many ways, and in various ways*
πάλαι ὁ θεὸς *God long ago; God, who, long ago; in the past God*
λαλήσας *having spoken; spoke*
τοῖς πατράσιν *to the fathers, forefathers; to our ancestors; to the ancients;*
ἐν τοῖς προφήταις *by the prophets*

πολυμερῶς, (πολυμερής), *by many portions*: joined with πολυτρόπως, *at many times, and in many ways*. In the N.T. found only here in Heb. 1:1.

πολυτρόπως, (from πολύτροπος, in use in various senses), adverb, *in many manners, in many parts or portions, many ways, separate ways*. In the N.T. found only here in Heb. 1:1.

πάλαι, adverb of time

1. *of old, long ago, formerly* (as adjective), **Heb. 1:1** Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς *at various times and in various ways God long ago*
2. *former*, **2 Pet. 1:9**, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν *forgetfulness having taken (= having forgotten) the purification of his former sins*
3. *a long time ago, long ago, for a long time* **Mt. 11:21**, εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ μετενόησαν *if in Tyre and Sodom the miracles had happened among you a long time ago they would have repented in coarse clothe and in ash*
4. *of time just past, already = ἤδη*, **Mk. 15:44** καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν· *and having called the centurion he asked him if already he died (if he had been dead long)*
5. *again, all this time, all along* **2 Co. 12:19** Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα *again you are supposing that we are making a defense to you*

λαλήσας 1 aor act ptc nom sing masc **λαλέω** *having spoken; spoke* **τοῖς πατράσιν** *to the fathers, forefathers; to our ancestors; to the ancients;*

πατήρ literally nourisher, protector, upholder; *a father*

1. the same as *generator or male ancestor*; and either an immediate *father* or, distantly, *the founder of a race or tribe, progenitor of a people, forefather*; plural *fathers* i.e. *ancestors, forefathers, the founders of a race*. Also more rarely, *one advanced in years, a senior*, **1 Jo. 2:13** γράφω ὑμῖν, πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς *I write to you, fathers, because you knew the one from (the) beginning*
2. metaphorical *teachers*, as those to whom pupils trace back the knowledge and training

they have received; or *the members of the Sanhedrin*, **Mt. 23:9** καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος *and father you must not call father (anyone) on the earth (= and you must not call (anyone) father on the earth) for one is your father, the heavenly (= for (only) one is your Father in the heaven)*

3. God is called *the Father*.

προφήτης, -ου, ὁ, *a prophet* (πρόφημι, *to speak forth, speak out*; hence ‘one who speaks forth’), therefore, the equivalent of *interpreter*, Ex. 7:1, hence *an interpreter, proclaimer or spokesman for God; one through whom God speaks; one who speaks forth by divine inspiration*;

1. In Greek writers from Aeschylus, Herodotus and Pindar down *an interpreter of oracles* (whether uttered by the gods or the μάντιες), *or of other hidden things; a foreteller, soothsayer, seer*.

2. In the N.T. *one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, especially future events, and in particular such as relate to the cause and kingdom of God and to human salvation*. In only one place in the N.T. is a pagan called a ‘prophet’, i.e. in Tit 1:12: ἴδιος αὐτῶν προφήτης *one of their (the Cretans’) own prophet*.

HEBREWS 1:2

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

ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων *on or in these last days; in (the) last of these days*

ἐλάλησεν *he spoke, he has spoken*

ἡμῖν ἐν υἱῷ *to us in (his) son*

ὃν ἔθηκεν *whom he appointed, decreed*

κληρονόμον πάντων *heir of all (created entities), of everything*

δι’ οὗ καὶ ἐποίησεν *through whom he made, created*

τοὺς αἰῶνας *the ages, the worlds, the universes*

ἔσχατος, -η, -ον, superlative from ἐξ, *the outermost, extreme, last in time or in place*;

1. τόπος, the last in a series of places, **Lk 14:9** καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν *and then you might begin (= you will begin) with embarrassment the last place to occupy = with embarrassment you will begin to occupy the least distinguished place*

2. in a temporal succession, *the last*: ἔσχατος ἐχθρὸς, that remains after the rest have been conquered, **1 Co. 15:26** ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· *(the) last enemy destroyed, annulled, (is) death*

3. of time: οἱ ἔσχατοι, who had come to work last, **Mt. 20:8** καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων *and pay them the wage having begun from the last (workers) until the first = start (with the men) from the last ones (hired) to the first ones (hired)*

4. Neuter ἔσχατον, adverb, *lastly*: **Mk. 12:22** ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν *last of all also the woman, wife, died*

5. of space: τὸ ἔσχατον τῆς γῆς, the uttermost part, the end, of the earth, **Ac. 1:8** ἕως ἐσχάτου τῆς γῆς *until or to (the) last part, end, farthest part, extreme part, of the earth*

6. of rank, grade or worth, *last* i.e. *lowest*: **Mk. 9:35** εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων

ἔσχατος *if anyone wants to be first, to be in first place he will be last of all*

ἐλάλησεν 3 p sing 1 aor act ind λαλέω *he spoke, he has spoken*

ἔθηκεν 3 p sing 1 aor act ind τίθημι *appointed, decreed κληρονόμον πάντων heir of all things, everything*

τίθημι,

1. *to set, put, place*, i.e. causative of κεῖσθαι; hence θεμέλιον, **Lk. 14:29** ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαίξειν *so that otherwise having laid his foundation and not being able to complete (it) all those who observe (him, it) might start to ridicule him*

2. *to bend downwards, to bend or bow the knees, to kneel*; **Mk. 15:19** καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλὰ μω καὶ ἐνέπτυν αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ *and they were striking his head with a rod and they were spitting on him and bending the (their) knees, falling on the (their) knees they were worshiping him*

3. *to lay off or aside, to wear or carry no longer*: τὰ ἱμάτια **Jn. 13:4** ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια *he stood up and he laid aside, took off, the (his) outer garments (he wore)*

4. *to set forth, fix, establish, decree, ordain* **Mk. 4:30** Καὶ ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; *and he said: how shall we compare the kingdom of God or with what parable we might set it forth, describe, present?*

5. *Middle to appoint for one's use, to appoint one to one's service* **1 Tim. 1:12** Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν ὅτι πιστόν με ἠγήσατο θέμενος εἰς διακονίαν *I have thanks = I give thanks to the one having strengthened me, Christ Jesus our Lord, because faithful he regarded me having set, appointed (me) to ministry*

6. *put (in the mind) or hearts* θέτε ἐν ταῖς καρδίαις. *Middle ἔθεντο ἐν τῇ καρδίᾳ αὐτῶν they put, held, in their hearts* **Lk 1:66** καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν *and they put, placed, laid all the ones having heard in their heart = and all the (people) who heard (the words) kept (them) in their hearts*

7. *determine resolve, purpose, decide* **Ac. 19:21** ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα *Paul decided, determined, purposed, in the (his) spirit having passed through Macedonia and Achaia to go Jerusalem*

κληρο-νόμος, -ου, ὁ *an heir (κλῆρος and νέμομαι to possess), one who receives by lot; hence*

1. *an heir; one who receives his allotted possession by right of sonship* **Gal. 4:1** ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιος ἐστίν *for whatever time the heir is a child.*

2. *the idea of inheritance having disappeared, one who has acquired or obtained the portion allotted him*: **Heb. 11:7** καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος *and became heir of righteousness that comes by faith, in keeping with faith*

ἐποίησεν 3 p sing 1 aor act ind ποιέω *he made, created τοὺς αἰῶνας the ages, the worlds, the universe*

αἰών, -ῶνος, ὁ, In Greek authors

1. *age, a human lifetime, life itself*. This meaning is found in ancient Greek writers but not in the N.T.

2. *an unbroken age, perpetuity of time, very long time, eternity*, Jn. 6:51

3. by metonymy of the container for the contained, οἱ αἰῶνες denotes *the worlds, the universe*, i.e. the aggregate of creation contained within time, **Heb. 1:2** ἐπὶ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ ὃν ἔθηκεν κληρονόμον πάντων δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας *in these last days he spoke to us in (his) son whom he appointed heir of all (created entities) through whom he created the ages, the worlds, the universes*

HEBREWS 1:3

ὃς 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,

ὃς ὢν ἀπαύγασμα τῆς δόξης *who being a reflection, brightness, of the glory*
καὶ χαρακτήρ *and an exact likeness, express image, exact representation*
τῆς ὑποστάσεως αὐτοῦ *of God's being, his person, his substance*
φέρων τε *and bearing, upholding, sustaining*
τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ *all (creation, the entire universe) by the word of his power; by his powerful word*
καθαρισμόν τῶν ἁμαρτιῶν ποιησάμενος *purification of sins having made; after he had purified sins*
ἐκάθισεν *he sat, sat down, he took a seat*
ἐν δεξιᾷ τῆς μεγαλωσύνης *at the right hand of the majesty*
ἐν ὑψηλοῖς *in (the highest of) places, on high, (the) highest majesty*

ὢν pres act ptc nom sing masc εἰμί *being*

ἀπ-αύγασμα, -τος, τό, (from ἀπαυγάζω to emit brightness, and this from ἀγγή, brightness), *a shining forth, reflected brightness*. In the N.T. found only here in Heb. 1:3.

δόξα, -ης, ἡ, (δοκέω),

1. *splendor, brightness, radiance, majesty* **Ac. 22:11** ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου *and when I did not see from the brightness, brilliance, of that light; of the sun, moon, stars*, **1 Co. 15:40** ἀλλὰ ἕτερα μὲν ἢ τῶν ἐπουρανίων δόξα *but others (with the) splendor of the heavens*

2. *magnificence, excellence, preëminence, dignity* **Mt. 4:8** καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν *and shows to him all the kingdoms of the world and their splendor*

3. *a most glorious condition, most exalted state* **Lk. 24:26** οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; *was it not necessary (for) the Christ to suffer these (agonies) and to enter into his glory?* **1Tim. 3:16** ἀνελήμφθη ἐν δόξῃ *was taken up in glory possibly taken up gloriously*

4. *opinion, judgment, view, estimate*, whether good or bad, concerning someone; but in the sacred writers always, *good opinion* concerning one, and as resulting from that, *praise, honor, glory*. *opinion, estimate*, whether good or bad, concerning someone; but in the sacred writers always, *good opinion* concerning one, and as resulting from that, *praise, honor, glory*: **Lk. 14:10** φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα *friend, move up to a more prominent position*

then honor will be (shown, given) to you

5. *majesty*; that which belongs to God and to Christ; *majesty* in the sense of the absolute perfection of the deity. *the majesty (glory) of angels*, as apparent in their exterior brightness **Ro. 1:23** καὶ ἠλλάξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ *and they changed the glory of the uncorrupted God*; angels are called δόξαι as being spiritual beings of preeminent dignity: Jud. 8; **2 Pet. 2:10** δόξας οὐ τρέμουσιν *glorious ones, angelic majesties, celestial beings they do not fear*

6. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Savior's return from heaven*: **Ro. 8:18** Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς *for I consider that not worthy (are) the sufferings of the present time to be compared to the glory about to come to be revealed in us*

χαρακτήρ, -ῆρος, ὁ, (χαράσσω *to engrave, cut into*) In the N.T. found only here in Heb. 1:3.

1. *the instrument or tool used in engraving or carving.*

2. *the mark, stamp, impress* (figure or letters as on a coin or a seal, in which case the seal or die which makes an impression bears the “image” produced by it, and, *vice versa*, all the features of the “image” correspond respectively with those of the instrument producing it) *stamped upon that instrument* or engraved out on it; hence universally *a mark or figure burned in* (Lev. 8:28) *or stamped on, an impression; the exact expression or representation (the image) of any person or entity, marked likeness, precise reproduction in every respect.*

3. *the uniqueness*, by which forms are recognized and distinguished from each other, *trait, manner, image, copy.*

ὑπό-στασις, -εως, ἡ, (ὑφίστημι);

1. *a setting or placing under; object or entity put under, substructure, foundation.* This meaning is found in ancient Greek writers but not in the N.T.

2. *that which has foundation, is firm* This meaning is found in ancient Greek writers but not in the N.T.

Hence,

a. *that which has actual existence; a substance, real being.* This meaning is found in ancient Greek writers but not in the N.T.

b. *the substantial quality, nature, realty*, of any person or entity: τοῦ θεοῦ *substance*, **Heb. 1:3** ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ *who being a reflection of the glory and an exact likeness of God's being, his person, his substance*

c. *steadiness of mind, confidence, firm trust, assurance, firmness, courage, resolution*, **Heb. 3:14** μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως *for participants of Christ we have become if we (κατάσχωμεν hold) the beginning of (our) confidence*

φέρων pres act ptc nom sing masc **φέρω** *bearing, upholding, sustaining*
φέρω; *to bear*, i. e.

1. *to carry, to carry some burden, to bring* τὸν σταυρὸν ὀπισθὲν τινος, **Lk. 23:26** ἐπιλαβόμενοι Σίμωνα τινὰ Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ *having seized Simon a certain Cyrenian coming from (the) countryside, they placed on him the cross to carry behind Jesus*

a. *to move by bearing; move or to be conveyed or borne, to be driven*, **Ac. 27:15** συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα

and the ship having been caught and not being able to head into the wind (= and when the ship was forcibly overtaken we were unable to steer into the wind), having surrendered, we were driven along (= we yielded to (the force of) the wind and were driven along (by it));

b. to rush, charging Ac. 2:2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡς περ φερομένης πνοῆς βιαίας and there was suddenly from heaven, from the sky a sound as if a rushing wind of violence = a sound like a powerful blowing wind

c. press on, move toward, be carried to Heb. 6:1 ἐπὶ τὴν τελειότητα φερώμεθα let us move toward perfection

d. to bear up, i.e. uphold (keep from falling), the preserver of the universe, **Heb. 1:3** φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ all (creation, the entire universe) and bearing, upholding, sustaining by the word of his power; by his powerful word

2. to bear i.e. endure: τὸν ονειδισμόν, **Heb. 13:13** ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ονειδισμόν αὐτοῦ φέροντες let us go forth to him outside the camp bearing his reproach;

3. to bring, bring to, bring forward Ac. 5:16 συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ πόλεων Ἱερουσαλήμ φέροντες ἀσθενεῖς and also the crowd gathered from the towns around Jerusalem carrying, bringing sick (people)

4. to move to, reach, apply Jn. 20:27 εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλον σου ὧδε then he says to Thomas take, reach out, put, your finger here

5. to bring about by proving Heb. 9:16 Ὅπου γὰρ διαθήκη θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου for where is a will, there must also necessarily be (the) death of the will maker = for where a will (exists), it is necessary to prove (the) death of the one who made the will

6. to bear i.e. bring forth, produce Mk. 4:8 καὶ ἄλλα ἐπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερεν ἔν τριάκοντα καὶ ἔν ἐξήκοντα καὶ ἔν ἑκατόν and other (seed) fell on the good, fertile, productive, soil and it was producing a crop, springing up and growing and it was producing, bringing, bearing, yielding some thirtyfold and some sixtyfold and some a hundredfold

τέ enclitic particle

1. Used alone, meaning and **φέρων τε τὰ πάντα** and sustaining all

2. τέ—τέ as—so, not only—but also.

3. τέ . . . τέ ... καί: but... both ... and

4. τέ ... καί, and τέ καί, not only ... but also, as well ... as, both ... and

5. τέ γάρ for also, for indeed

ῥῆμα, -τος, τό,

1. that which is or has been uttered by the living voice, utterance spoken, word, an expressed idea; i.e. any sound produced by the voice and having a definite meaning **Mt. 27:14** πρὸς οὐδὲ ἓν ῥῆμα literally, with not one word = with not so much as one word, a single word

2. universally an utterance, declaration; a saying of any sort, as a message, a narrative; the word by which some precept is commanded, directed, enjoined; a command, doctrine, instruction; negatively, a threat **Mt. 4:4** ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ but by every word coming forth through (the) mouth of God

3. the subject-matter of speech, something spoken of **Lk. 2:15** καὶ ἴδωμεν τὸ ῥῆμα τοῦτο and let us see the (truth of) this word; **Lk. 1:37** ὅτι οὐκ ἀδυνατήσκει παρὰ τοῦ θεοῦ πᾶν ῥῆμα because will not be impossible with God any declaration

4. a matter of dispute, *case at law*: **Mt. 18:16** ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα· *so that by (the) mouth of two witnesses or three might be established every word, every matter, every fact = so that by the (spoken) testimony of two or three witnesses every word might be established = confirmed*; **2 Co. 13:1** ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα *in (the) mouth of two witnesses and of three will be established, confirmed, every word, charge, fact, accusation*

καθαρισμός, -οῦ, ὁ, (καθαρίζω), *a cleansing, purification; a ritual purifying or washing, a cleansing from the guilt of sins*, **Mk. 1:44** καὶ λέγει αὐτῷ· ὅρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς, *and he says to him: see that to no one nothing you should tell but go show yourself to the priest and present for your purification, cleansing what Moses prescribed for evidence to them*

ἁμαρτία, -ας, ἡ, *a failing to hit the mark* (see ἁμαρτάνω). In Greek writers 1st, *an error of the understanding*. 2nd, *a bad action, evil deed*. In the N.T. always in an ethical sense, *that which is done wrong, committed or resultant sin, an offence, a violation of the divine law in thought or in act, some particular evil deed*, **1 Jn. 3:4** Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *everyone who practices sin also the lawlessness practices and sin is lawlessness*

ποιησάμενος 1 aor mid ptc nom sing masc **ποιέω** *having made*

ἐκάθισεν 3 p sing 1 aor act ind **καθ-ίζω** *he sat, sat down*
καθ-ίζω

1. transitive *to make to sit down, to set, appoint, set, destine. Appoint, install, assign* such as in legal matters **1 Co. 6:4** βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους καθίζετε; *so indeed (the) matters of life if you might have legal disputes (= if you should have legal disputes (about) matters of life), those who have no standing in the church, those do you set up, appoint, select, lay before? = do you appoint over, set over (in authority)?*

2. intransitive; *to sit down, to sit*, **Heb. 1:3** ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς *he sat, sat down, he took a seat at the right hand of the majesty in (the highest of) places*

3. *to have fixed one's abode, i.e. to remain, sojourn; settle, settle down, dwell* **Ac. 18:11** Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ *and he settled down, dwelt, lived, stayed, (there) a year and six months teaching among them the word, message, of God*

δεξιός; *right*, not the left (from δέχομαι, future δέξομαι, or from δέκω, which is akin to δείκνυμι); of that hand which is inclined *to take hold of* as well as *to point out*.

μεγαλωσύνη, -ης, ἡ, *majesty, greatness*: of the majesty of God, **Heb. 1:3** ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς *he sat down at the right hand of the majesty on high*

ὑψηλός, -ή, -όν

1. *high, lofty, exalted on high*, **Heb. 7:26** καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος *and*

higher than the heavens, and exalted above the heavens (he is) having become = and he has been exalted higher than the heavens; perhaps more exalted than the heavens

2. *metaphorical eminent, exalted, proud, arrogant: in influence and honor, to set the mind on, to seek high achievements (as honors and riches), to aspire, **Lk. 16:15** καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ, and he said to them: you are the ones justifying before men but God knows your hearts because what with men (is) exalted, highly esteemed, prized (is) detestable before God*

HEBREWS 1:4

τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων *having become so far, so much, better than, superior to, the angels*

ὅσῳ *as*

διαφορώτερον παρ' αὐτοὺς *much better, more excellent, than they (have), than theirs*

κεκληρονόμηκεν ὄνομα *he has inherited a name*

= *he inherited a more excellent name than theirs*

τοσοῦτος, -αύτη, -οὔτο and -οὔτον, *so great, so far, so strong, so much; plural so many, so many as to be able, etc.; of time: so long; plural so many; neuter plural so many things; τασούτου, for so much (of price); by so much; by how much ... by so much.*

κρείττων and κρείσσω, -ονος, neuter -ον, comparative of κρατύς, see κράτιστος, *better; i.e.*

1. *more useful, more serviceable, preferable, better **1 Co. 11:17** Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε but (in) this (next matter in which I am) charging, instructing, I do not praise (you) because not for the better but for the worse (when) you come together*

2. *κρείττον ἐστίν, it is more advantageous **1 Co. 7:9** εἰ δὲ οὐκ ἐγκρατεύονται γαμησάτωσαν κρείττον γάρ ἐστίν γαμησαί ἢ πυροῦσθαι but if they cannot control themselves, let them marry for better it is to marry than to burn (with passion, with sexual desire)*

3. *more excellent, a higher standing or rank **Heb. 6:9** Πειπίσμεθα δὲ περὶ ὑμῶν ἀγαπητοὶ τὰ κρείσσονα now we have been persuaded about you, beloved, the matters that are better*

γενόμενος 2 aor mid ptc nom sing masc **γίνομαι** *having become, becoming*

ὅσος, -η, -ον, a correlative adjective corresponding to the demonstrative τοσοῦτος: ὅσος *whoever, however many, as many, as many as, whatever; ὅσοι the ones, as many (men) as, all, all who, all those who; ὅσα ἠθέλησαν whatever they wanted, Mt. 17:12; ἐγὼ ὅσους ἐὰν φιλῶ whoever I love, those whom I love, as many as I love, all those I love; ὅσους ἂν whoever would used*

1. *of space as great as **Rev. 21:16** καὶ ἡ πόλις τετράγωνος κεῖται καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος and the city lies like a square and the length of it (is) also the same as, as great as the width, breadth*

2. of time references ἔτι γὰρ μικρὸν ὅσον ὅσον *for still so very little (time, while); in a very little while; for yet a little and a very little while; ἐφ' ὅσον χρόνον for whatever time, time as long as; ἐφ' ὅσον as long as; **Ro. 7:1** ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ the law rules over the man for as long as he lives*

3. of abundance, quantity, number, multitude: ὅσον *same as, as great as, as far as, whatever; πάντες ὅσοι all as many as; πάντα ὅσα all whatever, all that, all whoever, how many, as many as, everything that; πάντα ὅσα ἄν, all whatever; **Jo. 17:7** ὅτι πάντα ὅσα δέδωκας μοι that all whoever you have given to me*

4. of importance: ὅσα, *all, how great, i.e. how extraordinary, how many, how much; how great; whatever; ὅσῳ as, inasmuch as; **Ac. 9:13** ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλήμ· how many evils to your saints he did in Jerusalem*

5. of measure and degree in comparative sentences *the more ... so much the more a great deal; ἐφ' ὅσον for as much as, insofar as; ἐφ' ὅσον μὲν indeed inasmuch as, in view of the fact, because truly; καὶ τοσοῦτῳ μᾶλλον ὅσῳ and all the more, and all the more as; and even more as; and by so much more as; καθ' ὅσον by so much as, inasmuch as, indeed, just as; καθ' ὅσον πλείονα τιμὴν just as more honor; ὅσα εἶδεν even all he saw, as much as he saw; ὅσα ... τοσοῦτον, how much (or, to the degree that) ... so much (or, to the same degree); **Rev. 18:7** ὅσα ἐδόξασεν αὐτήν as much as she glorified herself*

διά-φορος, -ον, (διαφέρω);

1. *different, varying in kind, various, **Heb. 9:10** βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς food and drink and various washings*

2. *excellent, surpassing, superlative, comparative διαφορώτερος, **Heb. 8:6** Νυνὶ δὲ διαφορωτέρας τέτυχεν λειτουργίας but now a more excellent, superior, service, ministry, he has attained, obtained*

κεκληρονόμηκεν 3 p sing perfect act ind **κληρονομέω** *he has inherited ὄνομα a name κληρονομέω*

1. *to receive a lot, receive by lot; especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; to be an heir, an inheritor, to inherit Gal. 4:30*

2. *universally to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain [compare English "inherit"]. **1 Co. 15:50** Τοῦτο δὲ φημι, ἀδελφοί ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται now this I declare, brothers, that flesh and blood (the) kingdom of God to inherit is not able; **Rev. 21:7** ὁ νικῶν κληρονομήσει ταῦτα καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός the one overcoming, the one who is victorious will inherit these (promises, wonders) and I will be God to him and he will be to me a son; **Heb. 1:4** κεκληρονόμηκεν ὄνομα he has inherited a name*

HEBREWS 1:5

Τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκα σε; καὶ πάλιν· ἐγὼ ἔσομαι αὐτῷ εἰς ἀτέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

Τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων· *for to which of the angels, messengers, did he ever say, said he at any time*

υἱός μου εἶ σύ *you are my son*

ἐγὼ σήμερον γεγέννηκα σε; *I today, this day, have begotten you?*

today I have become your father?

today I have fathered you?

καὶ πάλιν· and again

ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα I will be to him for a father

for him I will be a Father

I will be his father

I will be to him a father

καὶ αὐτὸς ἔσται μοι εἰς υἱόν; and he will be to me for a son?

and he will be my son?

and he shall be to me a son?

εἶπεν 3 p sing 2 aor act ind **εἶπον** he said, did he **ποτέ** ever say ... ?

πότε, direct interrogative adverb, when? at what time? until when? ἕως πότε, how long?

ἄγγελος, -ου, ὁ, a messenger, envoy, angel, one who is sent: Mt. 11:10.

1. a messenger, envoy, who is sent: **Mt. 11:10** οὗτος ἐστὶν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελον μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθεν σου take note, I am sending my messenger ahead of you who will make ready your road ahead of you

2. In the Scriptures, both of the O.T. and of the New, one of that host of heavenly spirits that wait upon the monarch of the universe, and are sent by him to earth to carry out his purposes **Mt. 4:6** εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ If you are (the) Son of God throw yourself down, for it has been written that his angels he will command about you

3. Moreover, the angels are sent to make God's purposes known to people **Lk. 1:11, 13** ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος ... εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησις σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι and was seen by him an angel of (the) Lord standing at (the) right side of the altar for the incense ... and the angel said to him: do not fear, Zachariah, because your prayer has been heard and your wife Elizabeth will give birth to a son for you

4. Attending angels of individuals are mentioned in Mt. 18:10, Ac. 12:15 and 1 Co. 11:10.

1 Co. 11:10 ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους the woman ought to have (a symbol of) authority on the (her) head because of the angels (who veil their faces before Jehovah, Isa. 6:2.))

5. Certain angels proved faithless to the trust committed to them by God, and have given themselves up to sin, **2 Pet. 2:4** Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο for if God did not spare angels who sinned

εἶ 2 p sing pres act ind **εἰμί** you are

σύ, pronoun of the second person; plural ὑμεῖς. The nominatives σύ and ὑμεῖς are expressed for emphasis—before a vocative, as σὺ Βηθλεέμ, Mt. 2:6; σὺ παιδίον, Lk. 1:76.

σήμερον adverb, today, this day, this very day.

γεγέννηκα 1 p sing perfect act ind γεννάω *I have begotten σε you*

ἔσομαι 1 p sing fut mid ind εἰμί *I will be αὐτῷ εἰς πατέρα to him for a father, his father*

καὶ αὐτὸς ἔσται μοι εἰς υἱόν *and he will be to me for a son*

αὐτός, -ή, -ό

1. *self: yourself, himself, itself, ourselves.*

2. *the same* when used with the article ὁ αὐτός, ἡ αὐτή, τὸ αὐτό: ὁ αὐτὸς λόγος *the same word*, τὴν αὐτὴν ἀγάπην *the same love*, Phil 2:2, ὁ αὐτὸς κύριος, *the same Lord*, 1 Cor 12:5. αὐτός often receives a slightly greater emphasis and can be rendered *very, very same, just, exactly.*

3. αὐτός can have the force of a simple personal pronoun of the third person, corresponding to the unemphatic *he, she, it, they*; and that *him, her, it, them, his, hers*: ὁ πατὴρ αὐτοῦ *his father* Mt 7:9; αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ *for he will save his people* Mt. 1:21; καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, *and He would not allow them to speak* Lk. 4:41.

ἔσται 3 p sing fut mid ind εἰμί *he will be μοι εἰς υἱόν to me for a son*