

Hebrews 1

written and compiled by Gary Kukis

Hebrews 1:1–14

The Supremacy and Uniqueness of Jesus

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Hebrews 1 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Hebrews, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: The writer of Hebrews begins this epistle uncompromisingly stating that Jesus is equal to God and that He is higher than the angels. Then he follows this up with Scriptural documentation.

*Bible Summary: In these last days God has spoken by his Son. Of the Son he says, "Let the angels worship him." And, "Your throne, O God, is forever."*¹

This should be the most extensive examination of Hebrews 1 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
A.D. 65–67	Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70).	Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.)	Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.)
We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.			

Quotations:

Outline of Chapter 1:

Preface
Introduction

- vv. 1–4 **Jesus is God; Jesus is Higher than the Angels**
- vv. 5–14 **Scriptural Documentation that Jesus is God and Higher than the Angels**

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¹ From <https://biblesummary.info/hebrews> accessed September 19, 2022.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Hebrews	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 6	2Samuel 7	Psalm 2	Psalm 104
		Acts 21	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
The Age of Innocence	The age of innocence is the time of man from creation to when man fell. We have no idea how long things continued like that. Man and woman in the garden were called innocent, because they were innocent of human good and evil (or, ignorant of those two things). It appears that the man and woman had normal relations in the garden; that they had fellowship with God in the garden; and that they worked in the garden. See the doctrine of Dispensations (HTML) (PDF) (WPD).
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Angels, Elect and Fallen	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God.

Definition of Terms	
Anthropopathism	An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary .
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
The Cross; the Cross of Christ	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history. See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Essence of God	The essence of God is the invisible nature of God. He is perfect righteousness, perfect justice, eternal life, love, omnipotent, omnipresent, all-knowing, immutable. See Grace Notes Essence of God (HTML) (PDF); Got Questions (Omnipotence).
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).
The Gentile Age	The Age of the Gentiles is sometimes understood to incorporate the era of innocence, the antediluvian and the postdiluvian ages (up to the time of Abraham). Some see the Age of Innocence to be a separate age from the Gentile Age. See the doctrine of Dispensations (HTML) (PDF) (WPD).

Definition of Terms	
Masoretic text	The Hebrew (and Aramaic) text of the Old Testament, passed down for many hundreds of years. The Masoretic text was written sometime between the seventh and tenth centuries AD and it was based on the meticulously preserved oral tradition and the best available manuscripts of the original Hebrew text. Over a lengthy period of time, punctuation marks and vowel points were added to the text to clarify it.
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Septuagint, LXX	The Septuagint was the Greek translation made of the Old Testament somewhere between 300–100 B.C. It is often called the LXX, because 70 translators were thought to be employed in this task.
Shekinah Glory	The word <i>Shekinah</i> means <i>he causes to dwell</i> . This extra-Biblical expression was originally coined by Jewish Rabbis to describes God making His Presence known (such as, the cloud in the Temple in 1Kings 8:10–11). Its common use appears to be confined to God's spectacular manifestations of His Presence, but I would argue that His appearance to Moses as the burning bush was no less spectacular than His appearing to Israel as a cloud by day and a pillar of fire by night. God manifests Himself in such a way to be appropriate to the event and to the number of people there. See also (Got Questions?) (from which much of this explanation came) (CARM.org) (The Jewish Encyclopedia)

Definition of Terms	
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace) .
Type, Antitype, Typical, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).³</i> <i>Typological, an adjective, is, of or relating to typology or types.</i> See the Doctrine of Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Hebrews 1

Introduction: Hebrews 1 does not have an introductory verse, *to the Hebrews from _____*. At the end of this book, in a handful of manuscripts, we have *Written to the Hebrews from Italy through Timothy*. Almost everyone doubts this as being a part of the book of Hebrews; but what this indicates is, at some point, this was the thinking of certain ancient scholars (*ancient* as in going back how far? We don't know). Does this even allege that Timothy is the writer or did he simply deliver the letter (as per this line of tradition)? Again, we do not know. However, what is clear is, this first chapter and the book itself is filled with quotations from the Old Testament. In the short 14 verses of Hebrews 1, over half of it is given over to quotations from the Old Testament (at the time of writing, there would not have been an Old Testament and a New Testament). One would expect, with so many quotations as is found in this letter, that the ideal audience is of Jewish origin. Even though the words of God from either testament can touch a person, so much of this is provided by way of proof of the (correct) point of view of the author.

³ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

Along these same lines, it would be good for you to understand some basics when it comes to the manuscripts that we use. Nearly every Bible translation depends upon the **Masoretic text** for the Old Testament. This is the Hebrew text which has been copied for hundreds of years by hand (as well as being preserved orally). The manuscripts which we depend upon were preserved by the masoretes.

Also, around 200 B.C., the Hebrew text was translated into Greek, as that is what much of the civilized world read at that time. For all intents and purposes, the Greek used in this translation is the same as the New Testament was written in (it was not written in Aramaic). The Greek text is called the **Septuagint** (which means 70) and it is sometimes called the LXX (= 70 in Roman numerals). The tradition is there were 70 or 72 translators who worked on the Greek translation (and given that many translators, the translation into Greek is going to be fairly uneven).

The Masoretic text (= MT) continued to be preserved; and the Greek text (LXX) was also continued to be preserved (along with several other ancient translations, like Aramaic, Arabic, and Latin). I mention this because there is not always a perfect correspondence between the MT and the LXX. For instance, Psalm 110 in the MT is Psalm 109 in the Greek text. When a recent translation gives the Old Testament citation, they will often give both the MT and the LXX location, when they are different.⁴ Most of the citations found in the New Testament come from the Greek Septuagint, as that would have been the *Bible* in the 1st century A.D.

The writer of Hebrews is doing a lot more than simply asserting that Jesus is the **Messiah** of the Old Testament. Jesus is the Son of God; He is fully God; He created the earth and the heavens. He is addressed as God in the Old Testament, when His throne is said to be forever. This writer is not holding back; he is not easing into the theology which he is presenting.

This writer has a very ambitious agenda. He wants to fully show exactly Who Jesus is based upon the Old Testament; and he wants to set the agenda for the faith practices going forward. The writer is so ambitious as to only give about half of these first 14 verses over to showing that Jesus is God the Son—not in a general sense, but in the sense that, Jesus is fully and completely God. If this is what the writer sets out to do in the first 14 verses, you can well imagine all that he has planned in his mind.

One of the things which I think about is, how well-planned is this epistle? Did the author have a full outline from which he worked? Did he know which verses he was going to quote? In my mind, that is how he had to do it, but I am basing that upon my own sensibilities as a writer. Not everyone has the same mind, the same way of writing or the same way of organizing.

In any case, I believe that this was Paul's epistle to write, and that it would have been very satisfying for him to write. However, he completely lost all credibility in Jerusalem when he went there, driven by emotion, and offered a vow. See **Acts 21** ([HTML](#)) ([PDF](#)) ([WPD](#)). Time was short and Paul could not undo this mistake. What he did destroyed his credibility before the believing Christians in Jerusalem—among those who had any amount of doctrine at all in their souls. As a result, God gave this assignment to someone else (and we don't know who).

This occurred before. Paul was teaching the gentiles, but decided that he needed to be elsewhere (he didn't). So Apollos came and filled in for him (this was Ephesus; Acts 18:24). Did Apollos fill in for him when it came to writing Hebrews? There is just not enough evidence to say who did. In my opinion, after just one chapter, I believe that Paul's style is too different to have written Hebrews.

In this chapter, there was so much technical jargon that I included it in this first draft. Usually I wait for the second or third draft to include the vocabulary. Some of it you may be aware of and some you may not have a full grasp of. When you see a word in purple, that word is linked to the Dictionary of Terms (which link will lead you right back to the first use of this term in the document). So, if you want to look up a term, you will not lose your place in the document.

⁴ Again, the Bible you hold in your hand or which is up on your computer screen likely follows the MT for the Old Testament.

If you have been a growing Christian over a period of, say, five years or so, the vocabulary is not going to throw you off. If you are a brand new believer or if your teaching is limited, then be forewarned that there is a lot of information packed into this very short chapter.

Why was this chapter written? Although we do not find phrases like, *you all seem to think that this is true, but let me tell you, it isn't!* However, this first chapter of Hebrews clearly lays out who Jesus is and who He isn't. He is clearly God, He is clearly sent by God; and He is *not* an angel.

In the epistles of Paul, he very much depends upon his own authority in the body of his epistles. He provides justification from the Scriptures, but he also stands upon his God-given authority.

The writer of the Hebrews does not appear to assert any personal authority. However, he earns this authority by making a point and going back to the Hebrew Scriptures again and again and again. To give you an idea, in the book of Romans, 17% of the verses contain an Old Testament citation (which is the highest percentage of citations done by Paul in any of his books). The author of the book of Hebrews cites the Old Testament in 28% of its verses. In other words, the writer of Hebrews references the OT in every fourth verse. No NT book is comparable, apart from the book of Revelation (which surprises me, and I feel I need to confirm this).

A title or one or two sentences which describe Hebrews 1.

Titles and/or Brief Descriptions of Hebrews 1 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Hebrews 1 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Hebrews 1

Some of these questions may not make sense unless you have read Hebrews 1. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Hebrews 1

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We need to know who the people are who populate this chapter.

The Principals of Hebrews 1

Characters

Biographical Material

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Hebrews 1

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Hebrews 1

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The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 1 (Various Commentators)

[Chapter Outline](#)

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Hebrews 1 from the Summarized Bible

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Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 1 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Hebrews 1–24)

Scripture	Text/Commentary
Hebrews 1	
Hebrews 2	
Hebrews 3A	
Hebrews 3B	
Hebrews 4A	
Hebrews 4B	
Hebrews 5A	
Hebrews 5B	

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Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I began to include Benjamin Brodie’s original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Hebrews, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I have begun to do a chapter summary at the end of the entire chapter, where a translation of my choosing is used in order to present the entire chapter together, with limited commentary.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Jesus is God; Jesus is Higher than the Angels

As I begin working on this epistle, there are two things which strike me in this first paragraph: the author refers to *our ancestors* in the first verse, which would refer back to Jews, as the revelations made to mankind after Abraham were given to various Jews (prophets and the like).

Secondly, in v. 2, there is a possible reference to the *last days*; so we need to have an understanding of that (depending upon how this is worded in the Greek).

The exegesis should clear up both of these references.

Although I am pretty certain that I got the essence of this passage, there were a few phrases which I don't know if I fully translated them correctly.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

In many times and in many ways of old, the God, speaking to the fathers, by the prophets, before last of the days—these (ones)—by a Son, Who appointed an heir of all (things), through Whom even He made the ages; Who, being a radiance of the glory and an exact copy of the nature of Him, bearing not only the all (things) to the speech of the power of Him, a washing of the sins He was making, He has sat on a right hand of the majesty in exaltation. So much more excellent He has come to be of the angels, as great as excellence by them He has become an heir to [the] name.

Hebrews
1:1–4

Kukis nearly literal:

In many times [possibly, *in many places*] and in many ways in times past, the God, speaking to [our] forefathers, by means of the prophets, during these last days, He speaks to us by [His] Son, Whom He appointed [to be] an heir of all (things), through Whom even He made the ages, which [Son] keeps on having the radiance of [His] glory and [being] an exact copy of His substance, upholding even the all (things) by the power of His Word, accomplishing the cleansing of sins, He has sat at the right hand of the majesty (of God) in the Exalted [place]. He has come to be so much more excellent than the angels, He has become an heir to a name, far surpassing them.

Kukis paraphrase

In the past, God has spoken to our forefathers in many ways at many times, by means of the ancient prophets; however, He has more currently spoken to us by His Son, Whom He appointed to be the heir of all things, through Whom He designed the various ages of man and God. This Son continues to have the radiance of His glory, being an exact copy of God's perfect essence, upholding all things by the power of His word. Having accomplished the expiation of sin, He then sat down at the right hand of the majesty of God in the exalted place. From His birth to this point in time, our Lord has come to be much more excellent than the angels, becoming heir to the name which far surpasses them.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)

In many times and in many ways of old, the God, speaking to the fathers, by the prophets, before last of the days—these (ones)—by a Son, Who appointed an heir of all (things), through Whom even He made the ages; Who, being a radiance of the glory and an exact copy of the nature of Him, bearing not only the all (things) to the speech of the power of Him, a washing of the sins He was making, He has sat on a right hand of the majesty in exaltation. So much more excellent He has come to be of the angels, as great as excellence by them He has become an heir to [the] name.

Complete Apostles' Bible

God, who in various ways and in many ways spoke in time past to the fathers by the prophets,
has in these last days spoken to us by the Son, whom He has appointed heir of all things, through whom also He made the worlds;
who being the effulgence of His glory and the exact expression of His substance, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,
having become so much better than the angels, as He has inherited a more excellent name than they.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all,
In these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Who being the brightness of his glory and the figure of his substance and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high:

Being made so much better than the angels as he hath inherited a more excellent name than they.

V. Alexander's Aramaic T.
Eastern Aramaic Mnscrip⁶
James Murdock's Syriac NT

In many ways, and many forms, God anciently conversed with our fathers, by the prophets:

But in these latter days, he hath conversed with us, by his Son; whom he hath constituted heir of all things, and by whom he made the worlds;

who is the splendor of his glory, and the image of himself, and upholdeth all by the energy of his word; and by himself he made a purgation of sins, and sat down on the right hand of the Majesty on high.

And he is altogether superior to the angels, as he hath also inherited a name which excelleth theirs.

Original Aramaic NT⁷

From the first, in all parts and in all forms, God spoke with our fathers by The Prophets,

And in these last days he has spoken with us by his Son, whom he ordained The Heir of all things, and by him he made the universe.

For he is The Brilliance of his glory, The Image of his Being, and upholds all* things by the power of his word; and he in his Essential Being has accomplished the purification of our sins, and he sat down at the right hand of the Majesty on high. *

And This One is altogether greater than the Angels, according to how much more excellent than theirs is The Name* which he possesses.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English

In times past the word of God came to our fathers through the prophets, in different parts and in different ways;

But now, at the end of these days, it has come to us through his Son, to whom he has given all things for a heritage, and through whom he made the order of the generations;

Who, being the outshining of his glory, the true image of his substance, supporting all things by the word of his power, having given himself as an offering making clean from sins, took his seat at the right hand of God in heaven;

Having become by so much better than the angels, as the name which is his heritage is more noble than theirs.

Bible in Worldwide English

Long ago, God talked to our fathers through the prophets. He talked many times and in many ways.

⁶ From <https://www.thearamaicscriptures.com/>

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

In these last days, he talked to us through his Son. God chose him to be the one to whom he would give all things. God also made the world by this Son. He shines as bright as God. He is just like God himself. He holds up the world by the power of his word. He made people clean from their wrong ways. Then he sat down beside God in heaven. He is much greater than the angels because God has given him a much better name than theirs.

Easy English
Easy-to-Read Version–2008

In the past God spoke to our people through the prophets. He spoke to them many times and in many different ways. And now in these last days, God has spoken to us again through his Son. He made the whole world through his Son. And he has chosen his Son to have all things. The Son shows the glory of God. He is a perfect copy of God's nature, and he holds everything together by his powerful command. The Son made people clean from their sins. Then he sat down at the right side of God, the Great One in heaven. The Son became much greater than the angels, and God gave him a name that is much greater than any of their names.

God's Word™

In the past God spoke to our ancestors at many different times and in many different ways through the prophets. In these last days he has spoken to us through his Son. God made his Son responsible for everything. His Son is the one through whom God made the universe. His Son is the reflection of God's glory and the exact likeness of God's being. He holds everything together through his powerful words. After he had cleansed people from their sins, he received the highest position, the one next to the Father in heaven. The Son has become greater than the angels since he has been given a name that is superior to theirs.

Good News Bible (TEV)

In the past God spoke to our ancestors many times and in many ways through the prophets, but in these last days he has spoken to us through his Son. He is the one through whom God created the universe, the one whom God has chosen to possess all things at the end. He reflects the brightness of God's glory and is the exact likeness of God's own being, sustaining the universe with his powerful word. After achieving forgiveness for the sins of all human beings, he sat down in heaven at the right side of God, the Supreme Power. The Son was made greater than the angels, just as the name that God gave him is greater than theirs.

The Message
NIRV
New Life Version
New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

Long ago in many ways and at many times God's prophets spoke his message to our ancestors. But now at last, God sent his Son to bring his message to us. God created the universe by his Son, and everything will someday belong to the Son. God's Son has all the brightness of God's own glory and is like him in every way. By his own mighty word, he holds the universe together. After the Son had washed away our sins, he sat down at the right side of the glorious God in heaven. He had become much greater than the angels, and the name he was given is far greater than any of theirs.

The Living Bible
New Berkeley Version
New Living Translation
The Passion Translation

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Throughout our history God has spoken to our ancestors by his prophets in many different ways. The revelation he gave them was only a fragment at a time, *building one truth upon another.*

But to us living in these last days, God now speaks to us openly in the language of a Son, the appointed Heir of everything, for through him God created the panorama of all things and all time.

The Son is the dazzling radiance of God's splendor, the exact expression of God's true nature—his mirror image! He holds the universe together and expands it by the mighty power of his spoken word. He accomplished for us the complete cleansing of sins, and then took his seat on the highest throne at the right hand of the majestic One.

He is infinitely greater than angels, for he inherited a rank and a Name far greater than theirs.

UnfoldingWord Simplified T. Long ago God spoke to our ancestors through the prophets at many times and in many ways. But in these last days, he has spoken to us through a Son, whom he appointed to be the heir of all things. It is through him that God also made the universe. He is the brightness of God's glory, the exact representation of his being. He even holds everything together by the word of his power. After he had made cleansing for sins, he sat down at the right hand of the Majesty on high. He has become just as superior to the angels as the name he has inherited is more excellent than their name.

Williams' New Testament⁸ It was bit by bit and in many different ways that God in olden times spoke to our forefathers through the prophets, but in these latter days He has spoken to us through a Son, whom He had appointed lawful owner of everything, and through whom He had made the worlds. He is the reflection of God's glory and the perfect representation of His being, and continues to uphold the universe by His mighty word. After He had procured man's purification from sins, He took His seat at the right hand of God's majesty, thus proving Himself to be as much superior to angels as the title He has inherited is superior to theirs.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version God, who in many parts and in many ways a long time ago spoke to the fathers with the preachers, over *the* last of these days spoke to us in *the* Son, whom He placed as an inheritor of everything, through whom He also made the spans of time, who being radiance of the magnificence and an exact expression of His substance, also carrying all *things* with the statement of His ability, after doing a cleansing of the sins, He was seated in the right side of the Majesty in high *places*, after becoming so much better than the angels, as much as He has inherited a more distinctive name than they.

Common English Bible .
 Len Gane Paraphrase⁹ God, who in times past spoke by the prophets to the fathers a little at a time and in a variety of ways, has in these last days spoken to us by [His] Son, whom he has appointed heir of all things and by whom he made the worlds. [The Son], being the brilliant shining of [His] glory and the exact likeness of His substance and maintaining all things by his powerful word, after--by himself--making purification of our sins, sat down at the right hand of the Majesty of high, being so much better than the angels as he has inherited a more excellent name that they.

A. Campbell's Living Oracles God, who in ancient times, spoke often, and in various ways, to the fathers, by the prophets, has, in these last days, spoken to us by a Son, whom he has constituted Lord of all things, by whom, also, he made the universe: who, being in effulgence of his glory, and an exact representation of his character, and controlling all things

⁸ William's New Testament - 1937 by Charles B. Williams.

⁹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

by his own powerful word, after he had, by himself, made expiation for our sins, sat down at the right hand of the Majesty on high; being exalted as far above the angels, as the name he has inherited, is more excellent than theirs.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

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God, who, of old, at many times and in many ways, spoke to our ancestors, by the Prophets, has in these latter days spoken to us by the Son, whom he appointed the heir of all things, and through whom he made the universe. For he is the radiance of the Glory of God and the very expression of his Being, upholding all creation by the power of his word; and, when he had made an expiation for the sins of men, he 'took his seat at the right hand' of God's Majesty on high, having shown himself as much greater than the angels as the Name that he has inherited surpasses theirs.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version
Berean Study Bible

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On many past occasions and in many different ways, God spoke to our fathers through the prophets. But in these last days He has spoken to us by His Son, whom He appointed heir of all things, and through whom He made the universe. The Son is the radiance of God's glory and the exact representation of His nature, upholding all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty on high. So He became as far superior to the angels as the name He has inherited is excellent beyond theirs.

Christian Standard Bible
Conservapedia Translation
Evangelical Heritage V.
Ferrar-Fenton Bible
Free Bible Version¹⁰

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God, who in the past spoke to our forefathers through the prophets at various times and in many ways, has in these last days spoken to us through his Son. God appointed the Son heir of everything, and made the universe through him. The Son is the radiant glory of God, and the visible expression of his true character. He sustains everything by his powerful command. When he had provided cleansing for sin he sat down at the right hand of the Majesty in heaven. He was placed much higher than the angels since he received a greater name than them.

God's Truth (Tyndale)
International Standard V

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[The Letter to the](#)

Hebrews

God Has Spoken to Us

God, having spoken in former times in fragmentary and varied fashion to our forefathers by the prophets, has in these last days spoken to us by a Son whom he appointed to be the heir of everything and through whom he also made the universe. He is the reflection [Or radiance] of God's glory and the exact likeness of his being, and he holds everything together by his powerful word. After he had provided a cleansing from sins, he sat down at the right hand of the Highest Majesty and became as much superior to the angels as the name he has inherited is better than theirs.

Lexham Bible
Montgomery NT

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God, who in ancient days spoke to our ancestors in the prophets, at many different times and by various methods, has at the end of these days spoken to us in a Son whom he appointed heir of all things; through whom also he made the universe. He being an emanation of God's glory and stamp of his substance, and upholding the universe by the utterances of his power, after by himself making purification of our

¹⁰ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	sins, has taken his seat on the right hand of the Majesty on High. He is as much superior to the angels as the name that he has inherited surpasses theirs.
The Spoken English NT ¹¹ UnfoldingWord Literal Text	. . GOD, who at many times and in many ways spoke anciently to the fathers by the prophets, in these last days spoke to us by his Son, whom he appointed heir of all things, through whom also he made the worlds, who being the brightness of his glory and the express image of his substance, and sustaining all things by the word of his power, having made a purification of sins, sat down on the right hand of the majesty on high, being made as much greater than the angels as he has inherited a more excellent name than they.
Urim-Thummim Version	. Long ago God spoke to our ancestors through the prophets at many times and in many ways. But in these last days, he has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and the exact representation of his being. He holds everything together by the word of his power. After he had made cleansing for sins, he sat down at the right hand of the Majesty on high. He has become far superior to the angels just as he has inherited a name that is more excellent than their name. Elohim, who at many times and in many ways spoke in times past to our ancestors by the Prophets, has in these Last Days spoken to us by his Son, who HE has appointed heir of all things, by whom also HE fashioned the Ages; Who being the brightness of his glory, and the express image of his person, and upholding all things by the Word of his power, when he had by himself acquired our sins, sat down on the right hand of the Majesty on High; Being made so much better than the angels, as he has by inheritance obtained a more excellent Name than they.
Weymouth New Testament	God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the Prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe, and through whom He made the Ages. He brightly reflects God's glory and is the exact representation of His being, and upholds the universe by His all-powerful word. After securing man's purification from sin He took His seat at the right hand of the Majesty on high, having become as far superior to the angels as the Name He possesses by inheritance is more excellent than theirs.
Wikipedia Bible Project Worsley's New Testament	. God, who at sundry times, and various ways, spake of old unto the fathers by the prophets, hath in these last days spoken to us by <i>his</i> Son, whom He hath appointed heir of all <i>things</i> , by whom also He made the worlds. Who being the refulgence of <i>his</i> glory and the imprest image of his person, and sustaining all <i>things</i> by his powerful word, having by Himself performed the purging away of our sins, sat down at the right hand of the majesty on high. Being as much superior to the angels, as He inheriteth a name more excellent than they.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹²	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.

¹¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹² From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible¹³

In many ways and in various ways of old, Elohim spoke to the fathers in the prophets;¹ in these last days He has spoken to us in the Son, whom He appointed heir of all; and by whom he made the worlds; for He is the brightness of His glory, and the express image of His being, and upholding all things by the power of His Word; having made purification of our sins through Himself, He sat down on the right hand of the Majesty on high,² (Psa. 110:1) and He is altogether superior to the cherubs, just as the name He has inherited is a more excellent name than theirs.³

¹ Historical records show the Book of Hebrews was written by the Apostle Paul. From the context we can see that the Sanctuary in Jerusalem has not yet been destroyed by the Romans and Paul is giving a clear picture of the changing of the Levitical order in the first covenant to the Melchizedek one in the New Covenant.

² Yahshua is not Yahweh the Father, but is Yahweh the Son and is seated on the right hand of Yahweh in heaven. This clearly shows two thrones and two beings, being one or united in mind, thought and purpose. Rom 8:34, Act 2:33, 7:55-56, 1Pet 3:22, Heb 8:1, 10:10-13, 12:2, Psa 110:1.

³ All the Cherubs such as Gabri-el, Micha-el, Rapha-el are named after the generic title of El, but Yah-shua is named after the family name of Yahweh giving Him a better name

Holy New Covenant Trans.

Long ago God used the prophets to speak to our ancestors many times and in many ways; but during these last times, God used His Son to speak to us. God appointed him to inherit everything. Through him God made the universe. The Son is the shining brightness of God's glory and the exact picture of God's real being. The Son holds up the universe with his powerful word. After he had provided a cleansing from sin, he sat down at God's right side in heaven. Jesus has received a title — Son. This is better than any of the angels. He is so much more important than angels.

The Scriptures 2009

Elohim, having of old spoken in many portions and many ways to the fathers by the prophets, has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages^a. who being the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having made a cleansing of our sins through Himself, sat down at the right hand Psalm 110:1 of the Greatness on high, having become so much better than the messengers, as He has inherited a more excellent Name than them.

^aSee John 1:3

Tree of Life Version

At many times and in many ways, God spoke long ago to the fathers through the prophets. In these last days He has spoken to us through a Son, whom He appointed heir of all things and through whom He created the universe. This Son is the radiance of His glory and the imprint of His being, upholding all things by His powerful word. When He had made purification for our sins, He sat down at the right hand of the Majesty on high. Thus He became as far above the angels as the name He has inherited is more excellent than theirs.

Weird English, Old English, Anachronistic English Translations:

¹³ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

Accurate New Testament ¹⁴	variously and manifoldly formerly The God Speaking [to] the fathers in the forecasters on [one] last [of] the days these speaks [to] us in son whom [He] appoints heir [of] all [things] through whom and [He] makes the ages Who Being Radiance [of] the recognition and Representation [of] the substance [of] him Bearing also the all [things] [by] the word [of] the power [of] him purification [of] the offenses Making sits (down) in [one] right [of] the majesty in [things] high [by] this Greater Becoming [than] the angels [in] which different (more) against them [He] has inherited name...
Alpha & Omega Bible	<p><i>(Letter to the Hebrews)</i></p> <p>ϕ · THEOS (<i>The Alpha & Omega</i>), AFTER HE SPOKE LONG AGO TO THE FOREFATHERS IN THE PROPHETS IN MANY PORTIONS AND IN MANY WAYS, IN THESE LAST DAYS HAS SPOKEN TO US IN HIS SON, WHOM HE APPOINTED HEIR OF ALL THINGS, THROUGH WHOM ALSO HE MADE THE WORLD.</p> <p>AND HE IS THE RADIANCE OF HIS GLORY AND THE EXACT REPRESENTATION OF HIS NATURE, AND UPHOLDS ALL THINGS BY THE WORD OF HIS POWER. WHEN HE HAD MADE PURIFICATION OF SINS, HE SAT DOWN AT THE RIGHT HAND OF THE MAJESTY ON HIGH, HAVING BECOME AS MUCH BETTER THAN THE ANGELS, AS HE HAS INHERITED A MORE EXCELLENT NAME THAN THEY.</p>
Awful Scroll Bible	<p>God in plenty-portions and in plenty-turnings, speaking of old to the fathers, from-among the exposers-to-light-beforehand,</p> <p>in these last days He speaks to us by-within His Son, whom He sets forth as lawful-allotter of everything, through whom also He prepares the ages,</p> <p>who being the shining-out of His Splendor, and the stamped impression of His standing-under, and bearing all, by the spoken Word of His Power, performing a cleansing by Himself, of our misses-of-the-mark, sits-down from-within the right hand of the Majesty on high,</p> <p>coming about so much more mightier than the angelic messengers, as much as He has lawfully-allotted a borne-throughout Name off from them.</p>
Concordant Literal Version	<p>By many portions and many modes, of old, God, speaking to the fathers in the prophets,</p> <p>in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through Whom He also makes the eons;"</p> <p>Who, being the Effulgence of His glory and Emblem of His assumption, besides carrying on all by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights;"</p> <p>becoming so much better than the messengers as He enjoys the allotment of a more excellent name than they.</p>
exeGesés companion Bible	<p><u>THE SON OF ELOHIM IS THE ESSENCE OF ELOHIM</u></p> <p>In many portions and in many manners, long ago,</p> <p>Elohim spoke to the fathers in the prophets,</p> <p>and in these final days speaks to us in Son:</p> <p>whom he placed heir of all;</p> <p>through whom also he made the eons:</p> <p>who being the effulgence of glory</p> <p>and the character of his essence</p> <p>and bearing all by the rhema of his dynamis,</p> <p>when he, through himself,</p> <p>made a purifying of our sins,</p> <p>sat down at the right of the Majesty on high:</p> <p>being so much better than the angels,</p>

¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible as he inherited a more excellent name than they.

**MOSHIACH'S LETTER
TO THE
MA'AMINIM HAMESHICHIYIM
FROM AMONG THE YEHUDIM**

In many and various drakhim (ways) Hashem in amolike times (olden times) spoke to the Avot by the Nevi'im.

At the Ketz HaYamim, Hashem spoke to us by HaBen, whom He appointed Bechor of the Bechorah, Yoresh Kol (Heir of All Things), through whom also Hashem BARAH ES HASHOMAYIM V'ES HA'ARETZ (see Prov 30:4);

Who being the Shechinah zohar (brilliance) of Hashem and the exact impress and demut of Hashem's essential nature, being, and reality, and sustaining everything by his Dvar HaKo'ach, after he made tihur (purification) of chatta'im (sins), sat down at LIMIN ("the right hand" TEHILLIM 110:1) of the Majesty on High.

He had become as much superior to the malachim as ha-Shem (the Name) Rebbe, Melech HaMoshiach has inherited is more fest (excellent) than theirs.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

In times past God spoke to our forefathers through the prophets in many parts and in various ways, [but] during these final days He has spoken to us through His Son [Note: This period refers to the Christian age (See Acts 2:14-36)], whom He appointed to be heir of all things [and] through whom He created the universe. [See John 1:3; Col. 1:16]. This Son expresses the radiance of God's splendor and represents His very Being, and He sustains everything by His powerful word. After He had provided cleansing for [people's] sins, He sat down at the right side of the Majesty [i.e., God] on high [i.e., in heaven]. He had become as much superior [in rank] to the angels as the name He inherited [i.e., "Son." See next verse] was superior to theirs [i.e., the name "angels" means "messengers"].

Benjamin Brodie's trans.¹⁵

God, having long ago [during the theocentric dispensations of the Gentiles and Israel] spoken in many parts [OT books] and in various ways [illustrations, examples, promises, threats, types] to the fathers [patriarchs] by the prophets, Has in the last of these days [dispensations of the Hypostatic Union and the Church Age] spoken to us in the Son [Jesus Christ as Prophet], whom He [the Father] appointed Heir over all things [heaven and earth: angels, mankind, and the rest of creation], through Whom [Jesus Christ as focal point of creation and history] He [the Father] also produced the ages [dispensations],

Who [as the Son of God] being the reflection of His [the Father's] glory [deity] and the exact representation of His divine essence [humanity of Christ in hypostatic union], and upholding all things [including the so-called "laws of nature"] by the verbal expression of His inherent power [absolute sovereignty], after He had finished making purification [Jesus Christ as High Priest] for our [the elect only] sins [not just the imputed sin of Adam], sat down at the right hand side [session: Jesus Christ as King] of the Majesty on high [the Father].

By so much [His perseverance in suffering and obedience unto death, resulting in His victorious ascension and session], He became higher in rank over the angels [both elect and fallen], so much so that He obtained [inheritance-salvation] a more excellent name [reputation] than theirs.

The Expanded Bible

¹⁵ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

Jonathan Mitchell NT

Long ago (or: In the old days), **in many parts** (or: fragments; divided portions; = bit by bit) **and in much-traveled ways consisting of many turns and directions, God, having spoken to** (or: by; in; with) **the fathers – in** (= through; in [the words of]) **the prophets –**

upon [the] last of these days spoke to us in a Son whom He placed (or: sets) [as; to be] **Heir of all** (or: One who receives all humanity as an allotment; or: heir of all things; or: One who received everything as his allotted inheritance) **through Whom He also made the ages** (or: formed and constructed the various designated periods of time [which compose existence, as well as God's influence and activities]);

Who, continuously being an effect of the radiance from (or: a result from a dawning and breaking forth of the bright light of the Day which is; a result of the outshining which is; an effulgence from; an effect of an off-shining [light]-beam belonging to; or: a result of a reflection of) **the Glory and Splendor as well as an exact impress** (or: exact likeness as from a stamp or a die; or: a carving) **of His substructure** (or: of His substance [that is] standing under as a foundation; which is the underlying support of His outward form and properties; from His sub-placing; or: from His assumed groundwork of the full expression [of His idea]) – **besides continuously bearing** (or: and while progressively carrying; and then repeatedly bringing) **the whole** (all things; everything and all existence) **by the gush-effect which is His power** (or: in the result of the flow from the power which is Him; or: with the saying pertaining to His ability; in the spoken declaration of, and which has the character of and its source in, His power and ability) **through and by means of Himself – in producing a cleansing of** (or: after making a ritual purification in regard to) **the failures** (the misses of the target; the mistakes and errors; or: a clearing by pruning which pertains to the sins) **He at once seated Himself within [the] right part** (or: hand; = in union with the receiving aspect, honored position and place of power) **of the Greatness centered and resident within high places.**

Coming to be in a so much stronger and better (or: Being born to a so much more excellent) [station; position; calling; relationship] **than agents** (or: messengers; or: folks who had a message), **He has come by inheritance to, and enjoys the allotment in, a so much different Name** (= designation) **which has been carried through the midst, beside them.**

Syndein/Thieme
Translation for Translators
The Voice

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Bible Translations with Many Footnotes:

Lexham Bible

God's Full and Final Revelation in the Son

Although [*Here "although " is supplied as a component of the participle ("spoke") which is understood as concessive] **God spoke long ago in many parts** [Or "portions"] **and in many ways to the fathers by the prophets, in these last days he has spoken to us by a Son, whom he appointed heir of all things , through whom also he made the world,** [Or "the universe"; literally "the ages"] **who is the radiance of his glory and the representation of his essence, sustaining all things by the word of power.** [Some manuscripts have "by the word of his power. When he had made purification for sins, he sat down"] **When he** [*Here "when " is supplied as a component of the participle ("had made") which is understood as temporal] **had made purification for sins through him, he sat down at the right hand of the Majesty on high, having become by so much better than the angels, by as much as he has inherited a more excellent name than theirs.**

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.

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The Spoken English NT¹⁶**THE LETTER TO THE HEBREWS^a*****The Coming of God's Son-Who is far above the Angels***

Long ago, God spoke to our ancestors many times, and in many ways, through the prophets.

In these 'last days,'^b God has spoken to us through a Son. God has appointed the Son to inherit everything;^c and through him, God created the universe.^d

He's the brightness of God's glory, and the exact image^e of God's nature. He holds everything in existence by his powerful word.^f When he'd done a cleansing of people's sins,^g he sat down at the right side of the Majestic One in the heavens.

He has become much greater than the angels, just as the name that he has inherited is much greater than theirs.

^{a.} This traditional name comes from the fact that the letter seems targeted at Christian Jews. Hebrews doesn't say who it's from. Despite the older assumption that it's from Paul, its literary style is far more polished than any of Paul's letters, the theology appears to be independent of Paul's, and the author appears to say in 2:3 that he learned the good news from people who heard Jesus—something that Paul would probably never say. He insists that he got the good news in a heavenly vision of Jesus, directly, right when he was persecuting the Christians (Galatians 1:12; see Acts 8:1-3; Acts 9:1-22 etc.). Could it be one of Paul's friends, such as Barnabas? Apollos? Aquila? There's nothing major to be said against any of these three as possible authors. One recent proposal is that Priscilla, married to Aquila, and a friend of Paul's and Timothy's (see Heb. 13:23), wrote it. But if that's so, she has carefully hidden the fact that she is a woman by referring to herself using the masculine gender.

^{b.} The "last days" is a way of talking about the end of history, the time leading up to God's hoped-for intervention to renew the creation and put an end to injustice.

^{c.} Lit. "has made him heir of all things".

^{d.} Lit. "the ages," or "the worlds".

^{e.} Lit. "the stamp".

^{f.} Lit. "he carries/bears all things by the word of his power".

^{g.} Lit. "the sins".

Wilbur Pickering's New T.

The supremacy of the Son

God, having spoken to the fathers through the prophets in many parts and in various ways, in the past, has at the end of these days spoken to us by Son,¹ whom He appointed heir of all things, through whom also He made the ages;² who being the projection of His glory and the very image of His essence, and sustaining all things by the expression of His[S]³ own power, when He had by Himself provided purification for our sins He sat down on the highest Majesty's right, having become so much superior to the angels as He has inherited a more excellent name than they have.

(1) I take it that 'Son' is being used like a proper name.

(2) That's what the Text says, although most versions render 'worlds', which seems to make better sense, at least at first glance. But let's stop and think a minute—since God is eternal, the concept of 'time' may be part and parcel of this Creation, limited to it and perhaps be a defining characteristic, along with space. But 'ages' is plural, and how does one distinguish one age from another? Presumably by the events of history—in other words, the Son controls the history of this planet.

(3) Here the pronoun refers to the Son; the previous occurrences refer to the Father. Below, whenever the referent changes I will indicate this by [F] or [S], which will be good until the next change.

Literal, almost word-for-word, renderings:

¹⁶ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

A Faithful Version	God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by His Son, Whom He has appointed heir of all things, by Whom also He made the ages; Who, being the brightness of His glory and the exact image of His person, and upholding all things by the word of His own power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high; Having been made so much greater than any of the angels, inasmuch as He has inherited a name exceedingly superior to them.
Analytical-Literal Translation	In many parts [or, Bit by bit] and in various ways in time past, God having spoken to the fathers by the prophets, in these last days He spoke to us by [His] Son, whom He appointed heir of all [things], through whom also He made the ages [fig., universe]; who being [the] outshining of His glory and [the] exact expression of His essence, and sustaining all the [things] by the word of His power, having Himself made by Himself a purification [or, purgation] of our sins, sat down at [the] right hand of the Majesty on high, having become so much better than the angels, as He has inherited a more excellent name than they.
Berean Literal Bible	.
Bond Slave Version	. sundry
C. Thomson updated NT	.
Charles Thomson NT	GOD, who in sundry parcels and in divers manners spake in time past to the fathers by the prophets, hath in these last days spoken to us by a son whom he hath constituted heir of all things, by whom also he made the ages; who being an effulgence of the glory, and an impress of his substance, and upholding all things by the word of his power, having by himself made a purification of our sins, sat down on the right hand of the majesty on high, being made as much superior to the heavenly messengers as the name he hath inherited is more excellent than theirs:...
Context Group Version	God, having of old time spoken to the fathers in the prophets by diverse portions and in diverse manners, has at the end of these days spoken to us in [his] Son, whom he appointed heir of all things, through whom also he made the ages; who being the reflected light of his glory {or public honor}, and the impression {or personal carving tool} of his substance {or confidence or foundation}, and upholding all things by the word of his power, when he had made purification of disgraceful acts, sat down at the right hand of the Majesty on high; having become by so much better than the messengers, as he has inherited a more excellent name than they.
English Standard Version	. imprint
Far Above All Translation ¹⁷	God, who in time past spoke in many stages and in many ways to the fathers by the prophets has spoken at <i>the</i> end of these days to us by <i>his</i> son, whom he has appointed heir of all <i>things</i> , through whom also he made the ages, who being the radiance of <i>his</i> glory and the impressed image of his essence, and upholding everything by his powerful word, after he had through his own <i>doing</i> brought about the cleansing of our sins, sat down at <i>the</i> right <i>hand</i> of the majesty on high, and to the extent to which he became better than the angels he has inherited a more excellent name than them.
Green's Literal Translation	.
Literal New Testament	IN MANY PARTS AND IN MANY WAYS OF OLD GOD HAVING SPOKEN TO THE FATHERS IN THE PROPHETS IN LAST DAYS THESE SPOKE TO US IN SON, WHOM HE APPOINTED HEIR OF ALL THINGS BY WHOM ALSO THE WORLDS HE MADE : WHO BEING [THE] EFFULGENCE OF [HIS] GLORY AND EXACT EXPRESSION OF SUBSTANCE HIS UPHOLDING AND ALL THINGS BY THE WORD OF HIS

¹⁷ Online: <http://www.faraboveall.com/> by Graham Thomason.

POWER, BY HIMSELF [THE] PURIFICATION HAVING MADE OF SINS OUR SAT DOWN ON [THE] RIGHT HAND OF THE GREATNESS ON HIGH, BY SO MUCH BETTER HAVING BECOME THAN THE ANGELS AS MUCH AS MORE EXCELLENT BEYOND THEM HE HAS INHERITED A NAME.

Literal Standard Version

In many parts and many ways, God, having spoken long ago to the fathers by the prophets, in these last days speaks to us in [His] Son, whom He appointed heir of all things, through whom He also made the ages; who being the brightness of the glory, and the impress of His subsistence, bearing up also all things by the saying of His might—having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness in the highest, having become so much better than the messengers, as He inherited a more excellent name than them.

Modern English Version
 Modern Literal Version 2020

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 God spoke long-ago in many parts and in many manners, in the prophets to the fathers, and spoke to us upon the last of these days in his Son, whom he appointed* heir of all things, through whom also he made* the ages. *It is he* who, being the brightness of his glory and *the* exact representation of his essence, and *is* carrying all things by the declaration of his power. Having made* a cleansing of our sins through himself, he sat *down* by *the* right hand of the Majesty in *the* high *places*; *when* he became so-much better *than* the messengers, inasmuch as he has inherited a more-excellent name than they.

Modern KJV
 New American Standard B.
 New European Version
 New King James Version
 NT (Variant Readings)
 Niobi Study Bible

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Christ the Fullest, Supreme Revelation of God
 God, who at sundry times and in [w]divers (all) [d]sorts of manners spoke in times past unto the fathers by the prophets, has in these last days spoken unto us by His Son, whom He has appointed Heir of all things, by whom also He made the worlds, who being the brightness of His glory and the express image of His person, upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, being made so much better than the angels, as He has by inheritance obtained a more excellent name than they.

Revised Young's Lit. Trans.
 R. B. Thieme, Jr. translation

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 In many parts [of the Old Testament] and in many different ways of old, the God, having communicated to the fathers by means of the prophets, in these last days He has communicated to us by means of a unique Son, whom he has appointed heir of all things, through whom [Jesus Christ] he [God the Father] designed the dispensations. He is the radiance of the glory of God and the exact imprint of His nature, and he upholds the universe by the word of his power. After making purification for sins, He sat down at the right hand of the Majesty on high, By so much [ascension and session], having become more prominent than angels by so much as He has inherited a more superior reputation by the side of them. [V. 3 came from the ESV; capitalized.]

A Voice in the Wilderness
 Updated Bible Version 2.17
 Webster's Translation
 World English Bible
 Worrell New Testament

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 God, having in many parts and many ways spoken, of old, to the fathers in the prophets, at the end of these days spake to us in His Son, Whom He appointed Heir of all things, through Whom also He constituted the ages; Who, being an effulgence of His glory and an exact expression of His substance, and upholding all things by

the word of His power, having made a purification of sins, sat down on the right hand of the Majesty on high; having become by so much superior to the angels, as He hath inherited a more excellent name than they.

Young's Updated LT

The gist of this passage:

1-4

Hebrews 1:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polumerōs (πολυμερῶς) [pronounced <i>pol-oo-MEHR-ocē</i>]	<i>in many parts, by many portions, by many times and in many ways; a reference variously as to time and agency</i>	adverb	Strong's #4181 (hapax legomena)
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
polutrōpōs (πολυτρόπως) [pronounced <i>pol-oot-ROP-ocē</i>]	<i>in many ways, in many manners (variously as to method or form); in diverse manners</i>	adverb	Strong's #4187 (hapax legomena)
palai (πάλαι) [pronounced <i>PAHL-ahēē</i>]	<i>of old, former; formerly; in time (s) past, long ago; (as an adjective) ancient</i>	adverb	Strong's #3819

Translation: *In many times* [possibly, *in many places*] *and in many ways* in times past,...

We begin with three adverbs, two of which are found only here in the New Testament; and one which is a rare adverb. What is being described is how God the Father has revealed His Son in the Scriptures.

The first adverb may mean *in many times*, which simply indicates that, on many previous occasions, God revealed His Son to us. If we understand this to mean *in many places*, God revealed His Son in many different passages in the Old Testament.

The second adverb means *in many ways, in diverse manners*. God reveals His Son in many ways in the Old Testament. Sometimes it would be a direct prophecy, given by, say, Isaiah. God revealed His Son by the many animal sacrifices which were described and which took place in the Old Testament (the first 7 or so chapters of Leviticus gives us sacrifice after sacrifice which describe, typically, the Lord Jesus Christ). There were many other **types** which reveal the Lord: the first animal sacrifice in Genesis 3; by the description *the Seed of the Woman*; the offering of Isaac by his father Abraham; by the persons of Abraham, Isaac, Jacob, Joseph, etc. (these would all be types). You can pretty much find the Lord Jesus Christ, the Son of God, in virtually every Old Testament book, in some form or another.

All of this took place *in the past, of old, long ago*, because the **canon of Scripture** at that point in time was 400 years old. It had been completed around 400 B.C., and nothing had been added to it since. There were no prophets who suddenly came on the scene saying, "These are the words from God." 400 years of silence. So, this is why these revelations were said to have occurred in ancient times.

Hebrews 1:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, aorist active participle, nominative case	Strong's #2980
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3962

Translation: ...the God, speaking to [our] forefathers,...

The revelation of His Son is found throughout the Old Testament, as God spoke to the forefathers of the people of Israel. God, most often, spoke to a prophet (a mediator) and that person spoke to the people—the forefathers of those who are receiving this letter.

One of the questions which I asked at the beginning was, *do we know if the author is a Jew, based upon him using the phrase “our ancestors”?* If you examine the Greek, this is not what he said. There is a simply way to include the word *of us*; and the author did not do this.

Translating this *our forefathers* is not wrong; but it does not specifically say this.

Hebrews 1:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Hebrews 1:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêteis (προφήταις) pronounced <i>prohf-AY-tice</i>]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4396

In the Scrivener Textus Receptus, this marks the end of v. 1. Not so with the Byzantine Greek text or the Westcott Hort text. No matter, as the same words continue in the text, either way.

Translation: ...by means of the prophets,...

God always spoke through intermediaries. Well, almost always. When Israel arrived at Mount Sinai, God spoke the Ten Commandments to them aloud, and they freaked out. The representatives of the people ran to Moses and said, "Listen, please don't let God speak to us directly. We cannot handle that. Let him speak to you and then you can tell us what He had to say."

From the point forward, God spoke through His representatives (most often called prophets).

Hebrews 1:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
ἐσχάτος (ἔσχατος) [pronounced <i>EHS-khaht-oss</i>]	<i>last, farthest, final (of place or time); ends of, latter end, lowest, uttermost</i>	masculine singular superlative adjective; genitive/ablative case	Strong's #2078
τῶν (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
ἡμέραι (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
τούτων (τούτων) [pronounced <i>TOU-tone</i>]	<i>of these, from these [things], those</i>	intermediate demonstrative pronoun; plural feminine form, genitive/ablative case	Strong's #3778 (also known as Strong's #5130)

In the Scrivener Textus Receptus, this is the beginning of v. 2.

Translation: ...during these last days,...

The author uses the phrase *these last days*; but, it is clear, 2000 years later, that he was not speaking of the last days prior to the 2nd advent (or the last days of the Church Age). I believe that we can legitimately understand

these to be the last days of Israel, even though, as far as I can recall at this point, there is no prophecy given which clearly states, “Jerusalem is about to be destroyed. You all need to know that.” Most guess the book of Hebrews to be written about 3 years prior to the destruction of Jerusalem.

Although the epistle of the Hebrews would have gone to many different regions, certainly it would have gone to Jerusalem.

Hebrews 1:1e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	3 rd person singular, aorist active indicative	Strong's #2980
hêmin (ἡμῖν) [pronounced hay-MEEN]	to us, of us, by us; for us	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	son, child, descendant; pupil; follower	masculine singular noun, dative, locative or instrumental case	Strong's #5207
In the Scrivener Textus Receptus, this continues v. 2.			

Translation: ...He speaks to us by [His] Son,...

Most recently, God has spoken to His people by means of His Son, Who is Jesus the Messiah.

Interestingly enough, the writer does not say, “And most recently, God has spoken to you by Paul and by James and by the other Apostles.”

Hebrews 1:1 In many times [possibly, in many places] and in many ways in times past, the God, speaking to [our] forefathers, by means of the prophets, during these last days, He speaks to us by [His] Son,... (Kukis nearly literal translation)

Hebrews 1:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
tithêmi (τίθημι) [pronounced TITH-ā-mee]	to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)	3 rd person singular, aorist active indicative	Strong's #5087

Hebrews 1:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klêronomos (κληρονόμος) [pronounced <i>klay-roh-OHM-oss</i>]	<i>an heir; inheritor (literally or figuratively); by implication, a possessor; one who receives by lot; in Messianic usage, one who receives his allotted possession by right of sonship; one who has acquired or obtained the portion allotted to him</i>	masculine singular noun, accusative case	Strong's #2818
pantôn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956

Translation: ...Whom He appointed [to be] an heir of all (things),...

God the Father appointed Jesus the Son to be the heir to all things. I would assume this to be the heavens and the earth.

Jesus, in His humanity, will be the heir to all things.

Hebrews 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Spelled di (δι) [pronounced <i>dee</i>] before a vowel.			
hou (οὗ) [pronounced <i>how</i>]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
poiēō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Hebrews 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiōnes (αιῶνες) [pronounced ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165

Translation: ...through Whom even He made the ages,...

This word seems to have more connections to time epochs than anything else. When God created the earth and the universe, He was creating matter, space and time simultaneously, as these things cannot exist in a vacuum.

Genesis 1:1 **In the beginning** [time], **God created the heavens** [space] **and the earth** [matter]. (ESV)

God also created the epochs of time during which we live. We know them as **dispensations**, although that understanding does make some changes to the word *dispensations*. So far, this would be the **Age of Innocence**; the **Gentile Age**, the **Age of Israel** and the **Church Age**.

Hebrews 1:2 ...Whom He appointed [to be] an heir of all (things), through Whom even He made the ages,... (Kukis nearly literal translation)

Hebrews 1:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ὄν/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
απαύγασμα (ἀπαύγασμα) [pronounced ap-OW-gas-mah]	<i>radiance, reflected brightness, shining forth</i>	neuter singular noun, nominative case	Strong's #541
Thayer definitions: 1) <i>reflected brightness; 1a) of Christ in that he perfectly reflects the majesty of God; 2) effulgence; 2a) shining forth, of a light coming from a luminous body (Vine); 2b) out-ricing (Vincent).</i>			
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391

Translation: ...which [Son] keeps on having the radiance of [His] glory...

The various relative pronouns refer back to Jesus. Jesus, being Deity, has the same radiance which He revealed to three of His disciples. Elsewhere in the Bible, this is called the **Shekinah Glory**.

Hebrews 1:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
charaktēr (χαρακτήρ) [pronounced <i>khar-ak-TARE</i>]	<i>an exact copy, the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, a facsimile; a representation</i>	masculine singular noun, nominative case	Strong's #5481 (hapax legomena)
Thayer definitions: 1) the instrument used for engraving or carving; 2) the mark stamped upon that instrument or wrought out on it; 2a) a mark or figure burned in (Leviticus 13:28) or stamped on, an impression; 2b) the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, i.e facsimile.			
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hupóstasis (ὑπόστασις) [pronounced <i>hoop-OSS-tas-ihs</i>]	<i>nature (of a person or thing); a substance, real being; the substantial quality, that which has foundation, is firm; that which has actual existence; project</i>	feminine singular noun, genitive/ablative case	Strong's #5287
Thayer definitions: 1) a setting or placing under; 1a) thing put under, substructure, foundation; 2) that which has foundation, is firm; 2a) that which has actual existence; 2a1) a substance, real being; 2b) the substantial quality, nature, of a person or thing; 2c) the steadfastness of mind, firmness, courage, resolution; 2c1) confidence, firm trust, assurance.			
We take this Greek word to stand for the hypostatic union of Jesus Christ.			
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and [being] an exact copy of His substance,...

Jesus, in His Deity, is an exact copy of God the Father's substance or **essence**. They are both eternal life, both perfect righteousness, both perfect justice, both omnipotent, omnipresent and omniscient, etc.

As an aside, we are created as a shadow image of God; but Jesus, in His Deity, is the exact image of God.

Hebrews 1:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phérō (φέρω) [pronounced FEH-row]	<i>bearing, carrying, bringing; being driven (to, towards), enduring, going on, laying (down), leading; passive, being carried, being borne</i>	masculine singular, present active participle; nominative case	Strong's #5342
Thayer definitions: 1) to carry; 1a) to carry some burden; 1a1) to bear with one's self; 1b) to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed; 1b1) of persons borne in a ship over the sea; 1b2) of a gust of wind, to rush; 1b3) of the mind, to be moved inwardly, prompted; 1c) to bear up, i.e. uphold (keep from falling); 1c1) of Christ, the preserver of the universe; 2) to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one's conduct, or spare one (abstain from punishing or destroying); 3) to bring, bring to, bring forward; 3a) to move to, apply; 3b) to bring in by announcing, to announce; 3c) to bear, i.e. bring forth, produce; to bring forward in a speech; 3d) to lead, conduct.			
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
Although Paul loves prepositions and a variety of small words, he did not use this in either letter to the Thessalonians or to the Galatians. The author of Hebrews uses this word at least 10x; that is more than Paul uses it in all of his epistles combined.			
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
tō (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4487
tēs (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; genitive/ablative case	Strong's #1411

Hebrews 1:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...upholding even the all (things) by the power of His Word,...

We do not fully appreciate or understand, but there is some massive amount of energy needed in order to keep our universe going. Jesus is able to accomplish this.

Hebrews 1:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katharismos (καθαρισμός) [pronounced kath-ar-is-MOSS]	<i>a washing off, that is, (ceremonially) cleansing, purification, ablution, (morally) expiation</i>	masculine singular noun; accusative case	Strong's #2512
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced hahm-ahr-TEE-ī]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist middle participle; nominative case	Strong's #4160

Translation: ...accomplishing the cleansing of sins,...

Jesus came for the purpose of paying for our sins, which task He accomplished on **the cross** (before He died physically).

Hebrews 1:3e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathizō (καθίζω) [pronounced kath-EED-zoh]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	3 rd person singular, aorist active indicative	Strong's #2523

Hebrews 1:3e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1188
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
megalôsunê (μεγαλωσύνη) [pronounced meh-gal-oh-SOO-nay]	<i>majesty [of God]; eminence; great, strong</i>	feminine singular noun; genitive/ablative case	Strong's #3172
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hupsêlos (ὑψηλός) [pronounced hoop-say-LOSS]	<i>lofty (in place or character): high (-er, -ly) (esteemed); exalted, eminent</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #5308

Thayer definitions: 1) *high, lofty*; 1a) *exalted on high*; 1b) *with an uplifted arm, i.e. with signal power*; 2) *metaphorically eminent, exalted*; 2a) *in influence and honour*; 2b) *to set the mind on, to seek, high things (as honours and riches), to be aspiring.*

Translation: ...He has sat at the right hand of the majesty (of God) in the Exalted [place].

God the Father accepted the Lord's work, and, therefore, raised Him up from the dead and exalted Him.

I have assumed that the exalted *thing* refers to the exalted place.

Hebrews 1:3 ...which [Son] keeps on having the radiance of [His] glory and [being] an exact copy of His substance, upholding even the all (things) by the power of His Word, accomplishing the cleansing of sins, He has sat at the right hand of the majesty (of God) in the Exalted [place]. (Kukis nearly literal translation)

Hebrews 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tosoutos (τοσοῦτος) [pronounced toss-OO-toss]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #5118

Hebrews 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kreittōn (κρείττων) [pronounced KRITE-tohn]	<i>more useful, more serviceable, more advantageous; more excellent; better; stronger</i>	masculine singular comparative adjective; nominative case	Strong's #2909
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; genitive/ablative case	Strong's #32

Translation: He has come to be so much more excellent than the angels

Jesus was created lower than the **angels**. However, in all that He did, even His humanity is raised up above the angels.

Hebrews 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter singular, correlative pronoun; dative, locative or instrumental case	Strong's #3745
diaphoros (διάφορος) [pronounced dee-AF-or-oss]	<i>different, varying in kind; (more) excellent, surpassing</i>	neuter singular comparative adjective; accusative case	Strong's #1313
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Hebrews 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klêronomeô (κληρονομέω) [pronounced <i>klay-ron-om-EH-oh</i>]	<i>to be an heir to (literally or figuratively), to inherit, to receive an inheritance</i>	3 rd person singular, perfect active indicative	Strong's #2816
onoma (ὄνομα, ὀνομα, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686

Translation: He has become an heir to a name, far surpassing them.

I would assume here that the heirship refers to Jesus as King over all mankind.

Hebrews 1:4 He has come to be so much more excellent than the angels, He has become an heir to a name, far surpassing them. (Kukis nearly literal translation)

Hebrews 1:1–4 In many times [possibly, *in many places*] and in many ways in times past, the God, speaking to [our] forefathers, by means of the prophets, during these last days, He speaks to us by [His] Son, Whom He appointed [to be] an heir of all (things), through Whom even He made the ages, which [Son] keeps on having the radiance of [His] glory and [being] an exact copy of His substance, upholding even the all (things) by the power of His Word, accomplishing the cleansing of sins, He has sat at the right hand of the majesty (of God) in the Exalted [place]. He has come to be so much more excellent than the angels, He has become an heir to a name, far surpassing them. (Kukis nearly literal translation)

Hebrews 1:1–4 In the past, God has spoken to our forefathers in many ways at many times, by means of the ancient prophets; however, He has more currently spoken to us by His Son, Whom He appointed to be the heir of all things, through Whom He designed the various ages of man and God. This Son continues to have the radiance of His glory, being an exact copy of God's perfect essence, upholding all things by the power of His word. Having accomplished the expiation of sin, He then sat down at the right hand of the majesty of God in the exalted place. From His birth to this point in time, our Lord has come to be much more excellent than the angels, becoming heir to the name which far surpasses them. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Scriptural Documentation that Jesus is God and Higher than the Angels

For to whom spoke [God] ever of the angels, "A Son of Mine, You, [even] You, keep on being. I today, [even] I, have sired You"? And again, "I, [even] I, will be to Him for a Father and He, [even] He, will be to Me for a Son"? Now when again has [one] brought in the firstborn into the world saying, "And let them worship Him, all messengers of God"?

Hebrews 1:5–6

For to whom of the angels ever spoke [God, saying these words:] "You, [even] You, keep on being My Son. Today, I, [even] I, have sired You"? And again [to which of the angels did He say,] "I, [even] I, will be a Father to Him and He, [even] He will be a Son to Me"? Now, at what time has [God] brought the firstborn into the world, saying, "And let them worship Him, all angels of God"?

To which of the angels has God ever said, “You keep on being My Son. Today, I have sired You”? To which of the angels has God ever said, “I will be His Father and He will be My Son”? When, at any other time in the past, has God introduced His firstborn to the world, saying, “Let all the angels of God worship Him”?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For to whom spoke [God] ever of the angels, “A Son of Mine, You, [even] You, keep on being. I today, [even] I, have sired You”? And again, “I, [even] I, will be to Him for a Father and He, [even] He, will be to Me for a Son”? Now when again has [one] brought in the firstborn into the world saying, “And let them worship Him, all messengers of God”?
Complete Apostles Bible	For to which of the angels did He ever say: "You are My Son, today I have begotten You"? And again: "I will be to Him for a Father, and He shall be to Me for a Son"? But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For to which of the angels hath he said at any time: Thou art my Son, to-day have I begotten thee? And again: I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith: And let all the angels of God adore him.
V. Alexander’s Aramaic Eastern Aramaic Manuscript	.
James Murdock’s Syriac NT	For to which of the angels did God ever say, Thou art my SON, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when bringing the first begotten into the world, he said: Let all the angels of God worship him.
Original Aramaic NT	For to which one of the Angels did God* ever say, "You are my Son; today I have begotten you", and again, "I shall be to him The Father and he shall be to me the Son."? Again, when he brings The Firstborn into the universe, he says, "All the Angels of God shall worship him."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	To which of the angels did God say at any time, You are my Son, this day I have given you being? or, I will be his Father, and he will be my Son? And again, when he is sending his only Son into the world, he says, Let all the angels of God give him worship.
Bible in Worldwide English	Did God ever say to any of the angels, You are my Son, and I am your Father today? Did God ever say to an angel, I will be your Father and you will be my Son? When God brings his first-born Son into the world, he says, All of Gods angels must worship him.
Easy English Easy-to-Read Version–2008	. God never said this to any of the angels: "You are my Son. Today I have become your Father." God also never said about an angel, "I will be his Father, and he will be my son."

	And then, when God presents his firstborn Son to the world, he says, "Let all God's angels worship him."
God's Word™	God never said to any of his angels, "You are my Son. Today I have become your Father." And God never said to any of his angels, "I will be his Father, and he will be my Son."
	When God was about to send his firstborn Son into the world, he said, "All of God's angels must worship him."
Good News Bible (TEV)	For God never said to any of his angels, "You are my Son; today I have become your Father." Nor did God say about any angel, "I will be his Father, and he will be my Son."
	But when God was about to send his first-born Son into the world, he said, "All of God's angels must worship him."
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	God has never said to any of the angels, "You are my Son, because today I have become your Father!" Neither has God said to any of them, "I will be his Father, and he will be my Son!" When God brings his first-born Son into the world, he commands all of his angels to worship him.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For God has never said to any angel what he said to Jesus: "You are my favored Son, today I have fathered you." And this: "I will be the Father to him, and he will be the Son to me." And again, when he brought his firstborn Son into the world: "Let all my angels bow down before him and kiss him in worship."
UnfoldingWord Simplified T.	For to which of the angels did God ever say, " You are my son, today I have become your father"? Or to which of the angels did God ever say, " I will be a father to him, and he will be a son to me"? But again, when God brings the firstborn into the world, he says, "All God's angels must worship him."
Williams' New Testament	For to what angel did God ever say, "You are my Son, today I have become your Father"? Or again, "I will become His Father, and He shall become my Son"? But when He brings again His first-born Son into the world, He says, "And let all the angels worship Him."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, to which of the angels did He ever say (<i>as He said in Psalms 2:7</i>), "You are My Son. I today have given birth to You?" And again <i>in 2 Samuel 7:14</i> , "I will be for a father to Him, and He will be for a son to Me?" Again, when He brought the Firstborn into the civilized world, He says <i>in Deuteronomy 32:43</i> , "And all God's angels must bow down to Him."
Common English Bible	.

Len Gane Paraphrase For to which of the angels did he ever say, "You are my son, this day I have begotten you?" And again, "I will be a Father to him, and he will be a Son to me?" And again, when he brings in the first begotten into the world, he says, "Let all the angels of God worship him."

A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V

God's Son is Superior to the Angels

For to which of the angels did God [Lit. he] ever say, "You are my Son. Today I have become your Father"? [Ps 2:7] Or again, "I will be his Father, and he will be my Son"? [2 Sam 7:14]

And again, when he brings [Or And when he again brings] his firstborn into the world, he says, "Let all God's angels worship him." [Deut 32:43 (LXX); Ps 97:7]

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament

For to which of the angels did he ever say, "Thou art my son; I have to-day become thy Father"? and again, "I will be to him a Father and he shall be to me a Son"? And again when he brings his first-born into the world of men he says, "And let all the angels of God bow down to him."

Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version

Because to which of the angels said HE at anytime, You are my Son, this day have I engendered you? And again, I will be to him a Father, and he will be to me a Son? And again, when HE brings in the Firstborn into the earth, HE declares, And let all the angels of Elohim do homage to him.

Weymouth New Testament

For to which of the angels did God ever say, "MY SON ART THOU: I HAVE THIS DAY BECOME THY FATHER;" and again, "I WILL BE A FATHER TO HIM, AND HE SHALL BE MY SON"?

But speaking of the time when He once more brings His Firstborn into the world, He says, "AND LET ALL GOD'S ANGELS WORSHIP HIM."

Wikipedia Bible Project

For to which of the angels has he said at any time, "You are my Son; today I have given you birth." And again, "I will be his father and he himself will be a Son to me." And again when he leads his firstborn into the inhabited world, he says, "And let all the angels of God worship him."

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
- Hebraic Roots Bible For to which of the cherubs did He ever say, "You are My Son; today I have begotten You?" And again, "I will be a Father to Him, and He shall be a Son to Me." (Psa. 2:7)
And again, when He brought the First-born into the world, He said, "And let all the cherubs of Elohim worship Him."(Ex. 32:43)¹⁸
- Holy New Covenant Trans. God never said this to an angel: "You are My Son. I have fathered you today." and again, "I will be his Father and he will be My Son."
Again, when God brought His first Son into the world, He says: "All God's angels must worship him!"
- The Scriptures 2009 For to which of the messengers did He ever say, "**You are My Son, today I have brought You forth**"? Psalm 2:7 And again, "**I shall be to Him a Father, and He shall be to Me a Son**"?^b 2Sam. 7:14
^bSee also 2Chron. 17:13.
And when He again brings the first-born into the world, He says, "**Let all the messengers of Elohim do reverence to Him.**" Psalm 97:7.
- Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...[to] whom? for [He] says ever [of] the angels Son [of] me are You I today have birthed you and again I will be [for] him to father and He will be [for] me to son when but again [He] may bring (in) the [man] firstborn to the world [He] says and worship! him All Angels [of] god...
- Alpha & Omega Bible FOR TO WHICH OF THE ANGELS DID HE EVER SAY, " YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU?" †(Psalm 2:7) AND AGAIN, " I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME?" ‡(2Sam. 2:14)
AND WHEN HE AGAIN BRINGS THE FIRSTBORN INTO THE WORLD, HE SAYS, " AND LET ALL THE ANGELS OF THEOS (The Alpha & Omega) WORSHIP HIM." †(Psalm 97:7)
- Awful Scroll Bible For to which of the angelic messengers said He at any time, "You is My Son, this-day I have begotten You" and again, "I will be to Him a Father and He will be to Me a Son?"
Thereupon again, as-when- He -shall bring-in the First-born into the inhabitation, He instructs, "Even be there all the angelic messengers of God, kissing-towards Him."
- Concordant Literal Version For to whom of the messengers said He at any time, "My Son art Thou! I, today, have begotten Thee"? And again, "I shall be to Him for a Father And He shall be to Me for a Son"?
Now, whenever He may again be leading the Firstborn into the inhabited earth, He is saying: And worship Him, all the messengers of God!"
- exeGesés companion Bible **THE SON, BETTER THAN THE ANGELS**
For to which of the angels said he ever,

¹⁸ This is clearly a typo; they meant Deuteronomy and not Exodus.

You are my Son, this day I birthed you?
 And again,
 I become to him, Father, and he becomes to me, Son?
 Psalm 2:7, 2 Samuel 7:14

And again,
 when he brings the firstbirthed into the world,
 he words,
 And all angels of Elohim worship him.
 Deuteronomy 32:43

Orthodox Jewish Bible

For to which of the malachim did Hashem ever say, BENI ATAH, ANI HAYOM YELIDTICHA, ("My Son you are; today I have become your Father." TEHILLIM 2:7)? And again, ANI EH'H'YEH LO L'AV V'HU YIHEYEH LI L'BEN ("I will be to Him a Father and He will be to Me as a Son," SHMUEL BAIS 7:14)?
 And again, when Hashem brings HaBechor into the Olam Hazeh, He says, "Let all Hashem's malachim worship him." [DEVARIM 32:43 TARGUM HA-SHIVIM]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 For, to which angel did God ever say [Psa. 2:7], "You are my Son, today I have conceived you?" And again [II Sam. 7:14], "I will be His Father, and He will be my Son?"

And again, when God sent the Firstborn One [i.e., Jesus. See Rom. 8:29; Col. 1:15, 18; Rev. 1:5] into the world, He said [Deut. 32:43 LXX], "And all of God's angels should worship Him."

Benjamin Brodie's trans.

For instance, to which of His [elect] angels did He [the Father] ever say: "You are My Son [eternal sonship], this day [virgin birth] I have begotten You [Jesus was born, not created like the angels]?" And again, "I will be as a Father [authority] to Him, and He [Jesus Christ] will be as a Son [obedience] to Me?"

Moreover, when He again [at the 2nd advent] brings His firstborn One [primogeniture of Jesus Christ] to the inhabited earth, He [the Father] will say, "Now, all the angels of God [the elect ones] will worship Him."

The Expanded Bible
 Jonathan Mitchell NT

.
 For you see, to a certain one of the agents He once said (or: as an interrogative: in which one of the messengers – the folks having the message – did He once say?), "You are my son: I have given birth to you today!" [Ps. 110:1] And again, "I will continue being to him for a Father, and he will continue being to Me for a son." (or: "I will continually exist being in him, [proceeding] into a Father, and he himself will exist being in Me, [proceeding] into a son!) [2 Sam. 7:14; 1 Chron. 17:13]

Now again, when He brought the Firstborn into the habitable world He is saying, "And so, let all God's agents (or: people with the message) give homage to Him (or: worship and reverence Him; kiss toward and do obeisance to Him; = show respect and give honor to Him)." [Ps. 97:7b]

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible

The Son Superior to the Angels

For to which of the angels did he ever say,
 "You are my son,

today I have begotten you,” [A quotation from Ps 2:7]
 and again,
 “I will be his father [Literally “to him for a father”],
 and he will be my son [Literally “to me for a son”]”? [A quotation from 2 Sam 7:14 (cf. 1 Chr 17:13)]

And again, when he brings the firstborn into the world, he says,
 “And let all the angels of God worship him.” [A quotation from Deut 32:43 and Ps 97:7]

NET Bible®
 New American Bible (2011)
 The Passion Translation
 Rotherham’s Emphasized B.
 The Spoken English NT

After all, which of the angels did God ever say this to:^h

You’re my Son-

I’ve become your Father today!ⁱ

And this:^j

I’m going to be his Father,

And he’s going to be my Son.^k

And when God sends the Firstborn into the world, God says,

And let all God’s angels worship him!^l

^h. Traditionally: “For to which of the angels did he ever say”. Verse 5 is one long question.

ⁱ. Psalm 2:7.

^j. Lit. “And again”.

^k. Sam. 7:14; 1Chron. 17:13.

^l. Deuteronomy 32:43 (LXX); see Psalm 97:7.

Wilbur Pickering’s New T.

He is superior to the angels

For to which of the angels did He[F] ever say, “You are my Son, today I begot you”, and again, “I will be ‘Father’ to Him, and He will be ‘Son’ to me”?

Again, when He introduces the Firstborn⁴ into the inhabited earth⁵ He says, “Let all God’s angels worship Him[S]”.

(4) In Hebrew culture the firstborn son usually inherited the lion’s share of the father’s estate (so as not to splinter the estate) and was thus the boss, so the expression ‘firstborn’ took on the extended meaning of ‘preeminent’, which I take to be the intended meaning here. But as the God-man Christ was both only-begotten and firstborn.

(5) I assume that this must have happened at the incarnation of the Son.

Literal, almost word-for-word, renderings:

A Faithful Version
 Analytical-Literal Translation

For to which of the angels did He ever say, "You are My Son, today I have begotten You?" and again, "I will be to Him for a father, and He will be to Me for a Son?" [Psalm 2:7; 2Sam 7:14; 1Chron 17:13]

Now again when He brings the Firstborn [fig., the Pre-existent One] into the inhabited earth, He says, "And let all [the] angels of God prostrate themselves in worship before Him." [Deut 32:43 (LXX, DSS); Psalm 97:7]

Berean Literal Bible
 Bond Slave Version
 C. Thomson updated NT
 Charles Thomson NT
 Context Group Version

For to which of the messengers did he say at any time, You are my Son, This day I have given birth to you? And again, I will be to him a Father, And he shall be to me a Son?

And when he again brings in the firstborn into the Empire he says, And let all the messengers of God bow down in deference to him.

English Standard Version
Far Above All Translation
Green’s Literal Translation

.
. 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 shall be a Son to Me." Psalm 2:7

And again, when He brought the First-born into the world, He said, "And let all the angels of God worship Him." MT-No Equiv

Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

.
. For* to what one of the messengers has he previously said, ‘You are my Son; I have fathered you today.’? And again, ‘I will be a Father to him and he will be *for a Son to me.’?

And again, whenever he brings* in the firstborn into the inhabited-earth, he says, ‘And let° all the messengers of God worship him.’

Modern KJV
New American Standard
New European Version
New King James Version
NT (Variant Readings)

.
. For unto which of the angels said he at any time:

**Thou art my Son,
This day have I become thy Father;**
and again,
**I will be to him a Father,
And he shall be to me a Son?**

And when he again bringeth in the firstborn into the world he saith,
And let all the angels of God worship him.

Niobi Study Bible

The Son Exalted Above Angels

For unto which of the angels said God at any time, "You(s) are My Son; this day have I begotten You(s)"? And again, "I will be to Him a Father, and He shall be to Me a Son"?

And again, when He brings in (again), the First-Begotten into the world, He says, "And let all the angels of God worship Him."

Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

.
For to which of the angels did he say at any time, Son of mine are you, I this day have begotten you? And again, I will be to Him for a Father, and He Himself shall be to Me for a Son?

But on the occasion when he [God the Father] again introduces the firstborn [Jesus Christ at the second advent] to the civilized world, he said, All the angels of God worship him.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster’s Translation
World English Bible
Worrell New Testament
Young’s Updated LT

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The gist of this passage:
5-6

Hebrews 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tini (τίνι) [pronounced TEE-nee]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	masculine singular interrogative pronoun; dative, locative or instrumental case	Strong's #5101
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, (any, some-) time(-s), at length (the last), (+ n-) ever, in the old time, formerly, in time past, when</i>	Indefinite, disjunctive particle	Strong's #4218
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; genitive/ablative case	Strong's #32

Translation: For to whom of the angels ever spoke [God, saying these words:]...

The writer continues speaking to the issue of the greatness and uniqueness of Jesus Christ. He asks, "To which angel did God ever say these words?"

Hebrews 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Hebrews 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
su (σὺ) [pronounced soj]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771

Translation: ...“You, [even] You, keep on being My Son.

Has God ever spoken to an angel, saying, “You keep on being My Son!”? No, of course not! In all of Scripture nothing like that has been said—not to an angel.

Hebrews 1:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egō (ἐγώ) [pronounced ehg-OH]	<i>I, me</i>	1 st person singular pronoun, nominative case	Strong's #1473
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
gennáō (γεννάω) [pronounced gen-NAH-oh]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	1 st person singular, perfect active indicative	Strong's #1080
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: Today, I, [even] I, have sired You”?

To what angel has God ever said, “Today, I have sired you”? God has never said this to any angel.

This passage comes from Psalm 2:7

Green's Literal Translation will be used below.

Psalm 2:1–9 (a Brief Exegesis)

Scripture	Text/Commentary
Why have the nations raged and the peoples are meditating on vanity?	Nations and people are always in such a state of flux, and in their minds, they are always thinking vain, empty things.
The kings of the earth set themselves; yea, the rulers have plotted together against Jehovah and His Anointed, saying,...	These nations even plot against God. They do things which are against His will, and look up to God, as if to say, "What are You doing to do about it?"
...We will break their bands in two, and throw off their cords from us.	They throw off the cords which bind them to God. For the believing and unbelieving nations, these would be the laws of divine establishment which they throw off.
He who sits in the heavens shall laugh; the Lord shall mock at them.	God laughs at them from the heavens; He mocks them (these are Anthropopathisms).
Then He will speak to them in His anger, and He will terrify them in His wrath;...	God will eventually turn His wrath against them; they will be terrified of His anger.
...Yea, I have set My king on My holy mount on Zion.	Then God says, "I have set My King upon Zion." This is a reference not to David but to God's eternal King.
I will declare concerning the statute of Jehovah: He said to Me, You are My Son. Today I have begotten You.	"This is the ruling of Y ^e howah," God the Father said to God the Son. "You are My Son; today I have sired You!"
Ask of Me, and I will give the nations as Your inheritance; and the uttermost parts of the earth as Your possession.	All the nations will be given to the Son as His inheritance; nations from the most uttermost part of the earth.
You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel.	Those who resist God will be smashed as pottery being thrown upon the ground.

For a more detailed exegesis, see **Psalm 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The readers of this letter would be very well acquainted with the passages being quoted.

Hebrews 1:5d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
παλιν (πάλιν) [pronounced <i>PAL-in</i>]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825

In Acts 17:32, these two words together are variously translated, *again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later*.

Hebrews 1:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egô (ἐγώ) [pronounced ehg-OH]	<i>I, me</i>	1 st person singular pronoun, nominative case	Strong's #1473
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	1 st person singular, future indicative	Strong's #2071 (a form of #1510)
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962

Translation: And again [to which of the angels did He say,] "I, [even] I, will be a Father to Him..."

God never speaks of any of the angels as being *His Son*; He does not refer to Himself as *the Father of any angel*.

The writer of Hebrews then quotes 2Samuel 7:14 (which has its parallels in both 2Chronicles and in Psalm 89). This is the very famous covenant which God made to King David, when David had decided to build a permanent house for the Lord in Jerusalem (not a house for God to live in, but a place where people could come to worship Him). Previously, the **Tabernacle** accomplished this function. However, all of the Jews were fully in the land given them by God, so David believed a more permanent structure was needed: a **Temple**.

One has to be careful with the interpretation of this passage (as you will see).

Hebrews 1:5e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)

Hebrews 1:5e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207

Translation: ...and He, [even] He will be a Son to Me”?

The entire passage is quite lengthy. I will quote from only a portion of 2Samuel 7:
 Green's Literal Translation will be used again.

2Samuel 7:12–16 (a Brief Exegesis)	
Scripture	Text/Commentary
When your days are fulfilled, and you lie with your fathers, then I shall raise up your seed after you, who shall come out from your bowels, and I shall establish his kingdom.	God is speaking to David through Nathan the prophet (2Samuel 7:17). God is making a promise to David for his future, even past his death. Now, God will speak of two sons of David—of Solomon, who will become king after David; and of the Messiah, Who will come from David's loins (that is, he will be descended from David).
He shall build a house for My Name, and I shall establish the throne of his kingdom forever.	Solomon would build the Temple which David has recently proposed to Nathan (who would take this to God).
I shall be a father to him, and he shall be a son to Me. When he sins, then I will chasten him with a rod of men, and with strokes of the sons of men.	Solomon would get out of line and he would require discipline, and God promises that He will discipline Solomon (David was not very good at disciplining his own sons, so this is a promise that David would appreciate). This is also about the Future King, the Messiah, where God would be His Father and He would be God's Son.
Many prophetic portions of Scripture have more than one understanding and one interpretation. David and Solomon would both have understood this to refer to Solomon. However, God the Holy Spirit is also speaking here of David's Greater Son (something that David would not have realized).	
But My mercy shall not be taken from him, as I took it from Saul, whom I put away from before you.	God would not remove Solomon from the throne and change the line of succession. This line would be continued to honor David.

2Samuel 7:12–16 (a Brief Exegesis)

Scripture	Text/Commentary
<p>And your house shall be established, and your kingdom before you forever. Your throne shall be established forever.</p>	<p>David's throne would be established forever by David's Greater Son (the Lord).</p>
<p>For more information, see 2Samuel 7 The Davidic Covenant (HTML) (PDF) (WPD)</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

Hebrews 1:5 For to whom of the angels ever spoke [God, saying these words:] “You, [even] You, keep on being My Son. Today, I, [even] I, have sired You”? And again [to which of the angels did He say,] “I, [even] I, will be a Father to Him and He, [even] He will be a Son to Me”? (Kukis nearly literal translation)

Hebrews 1:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>hótan (ὅταν) [pronounced HOH-tan]</p>	<p><i>when, whenever, as long as, as soon as; until; while; inasmuch as</i> in reference to a future event, <i>then, at that time</i></p>	<p>particle, adverb, conjunction</p>	<p>Strong's #3752</p>
<p>dé (δέ) [pronounced deh]</p>	<p><i>now, then; but, moreover, and, also; namely, to wit</i></p>	<p>post-positive conjunctive particle</p>	<p>Strong's #1161</p>
<p>palin (πάλιν) [pronounced PAL-in]</p>	<p><i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i></p>	<p>adverb</p>	<p>Strong's #3825</p>
<p>eisagō (εἰσάγω) [pronounced ice-AG-oh]</p>	<p><i>to lead in, to bring in; to introduce</i></p>	<p>3rd person singular, aorist active indicative</p>	<p>Strong's #1521</p>
<p>ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]</p>	<p><i>the, to [or towards] the</i></p>	<p>masculine singular definite article in the accusative case</p>	<p>Strong's #3588</p>
<p>prōtotokos (πρωτοτόκος) [pronounced proh-tot-OK-oss]</p>	<p><i>firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]</i></p>	<p>adjective/noun; masculine singular, accusative case</p>	<p>Strong's #4416</p>
<p>eis (εἰς) [pronounced ICE]</p>	<p><i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i></p>	<p>directional preposition</p>	<p>Strong's #1519</p>
<p>tên (τήν) [pronounced tayn]</p>	<p><i>the, to the; toward the; this, that</i></p>	<p>feminine singular definite article; accusative case</p>	<p>Strong's #3588 (article, demonstrative pronoun)</p>

Hebrews 1:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikoumenê (οἰκουμένη) [pronounced oy-kou- MEHN-ay]	earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]	feminine singular noun; accusative case	Strong's #3625

Translation: Now, at what time has [God] brought the firstborn into the world,...

The birth of Jesus Christ is a unique event in the world. It is the very center of human history, which we actually recognize by using His birth to divide history between A.D. and B.C. (The Year of the Lord; Before Christ).

As an aside, this was what was intended by the calendar. A good starting point and ending point for mankind would be the Person of Jesus Christ. The problem was, man did not fully appreciate the odd nature of the true length of a year. Since it had been miscalculated, it had to be corrected.

From Britannica: *After years of consultation and research, Pope Gregory XIII signed a papal bull in February 1582 promulgating the reformed calendar that came to be known as the Gregorian calendar.*¹⁹

Hebrews 1:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 rd person singular, present active indicative	Strong's #3004
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
proskuneō (προσκυνέω) [pronounced pros-koo- NEH-oh]	[let them] worship, [let them] be reverent before, do reverence to, adore, prostrate oneself in homage to; kiss	3 rd person plural, aorist active imperative	Strong's #4352
autō (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; with me; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
pantes (πάντες) [pronounced PAHN- tehç]	the whole, all; everyone, each one, all [things]	masculine plural adjective, nominative case	Strong's #3956
aggeloi (ἄγγελοι) [pronounced AHN-geh- loy]	messengers, envoys, the ones who are sent, angels, messengers from God	masculine plural noun; nominative case	Strong's #32
theos (θεός) [pronounced theh- OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316

¹⁹ From [Britannica](#); accessed September 21, 2022.

Translation: ...saying, “And let them worship Him, all angels of God”?

This quote is more difficult to find. Here is what is suggested:

Psalms 89:26 He shall cry to me, 'You are my Father, my God, and the Rock of my salvation.'

Psalms 89:27 And I will make him the firstborn, the highest of the kings of the earth. This is suggested by the Modern Literal Version.

Psalms 97:7 All worshipers of images are put to shame, who make their boast in worthless idols; worship him, all you gods! This is perhaps the closest; and one would assume that *all you gods* is a reference to angels. This is suggested by the Alpha & Omega Bible and the International Standard Version (and others).

Deuteronomy 32:43 (LXX) Rejoice, you heavens, with Him, and **let all the angels of God worship Him**; rejoice you Gentiles, with His people, and let all the sons of God strengthen themselves in Him; for He shall avenge the blood of His sons, and He shall render vengeance, and recompense justice to His enemies, and will reward them that hate Him; and the Lord shall purge the land of His people. (Complete Apostles Bible) Suggested by An Understandable Version and the International Standard Version (and others). This does have the quotation to which the writer appears to refer to; and this phrase is not found in the Masoretic text.

Hebrews 1:6 Now, at what time has [God] brought the firstborn into the world, saying, “And let them worship Him, all angels of God”? (Kukis nearly literal translation)

Hebrews 1:5–6 For to whom of the angels ever spoke [God, saying these words:] “You, [even] You, keep on being My Son. Today, I, [even] I, have sired You”? And again [to which of the angels did He say,] “I, [even] I, will be a Father to Him and He, [even] He will be a Son to Me”? Now, at what time has [God] brought the firstborn into the world, saying, “And let them worship Him, all angels of God”? (Kukis nearly literal translation)

Hebrews 1:5–6 To which of the angels has God ever said, “You keep on being My Son. Today, I have sired You”? To which of the angels has God ever said, “I will be His Father and He will be My Son”? When, at any other time in the past, has God introduced His firstborn to the world, saying, “Let all the angels of God worship Him”? (Kukis paraphrase)

The writer of Hebrews continues to distinguish between the Son and the angels, again going back to the Old Testament to justify his position.

And face to face with the messengers, He kept on saying, “The One making the messengers of Him spirits and the servants of Him, a fire of flame.” Now, face to face with the Son: “The throne of You, the God for the forever of forever; and the scepter of the righteousness, a scepter of the kingdom of Him. You loved righteousness and you hated lawlessness. By this, anointed You the God, the God of You [with] oil of exultation, beside the companions of You.”

Hebrews
1:7–9

And face to face with the angels, He kept on saying, “The One making His angels spirits and His servants, a fire of flame.” But, face to face with the Son, [He says], “Your throne, the God, [is] forever of forever; and the scepter of righteousness, the scepter of His kingdom. You loved righteousness and you hated lawlessness. By this, the God anointed You; Your God [anointed You with] the oil of exultation along side your friends.”

When speaking to the angels, God said, “This One makes His angels spirits; He makes them His servants, powerful and controlled as a flame of fire.” But to the Son, He says, “Your throne, O God, will be forever; as will be the scepter of righteousness, which is the scepter of Your kingdom. Your policy is this: You love righteousness and You hate lawlessness. By this code, the God anointed You; Your God anointed You with the oil of exultation along side the partners of Your choosing.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) And face to face with the messengers, He kept on saying, "The One making the messengers of Him spirits and the servants of Him, a fire of flame." Now, face to face with the Son: "The throne of You, the God for the forever of forever; and the scepter of the righteousness, a scepter of the kingdom of Him. You loved righteousness and you hated lawlessness. By this, anointed You the God, the God of You [with] oil of exultation, beside the companions of You."

Complete Apostles Bible And on the one hand he says to the angels, "He who makes His angels spirits and His ministers flames of fire."

But to the Son He says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your Kingdom.

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

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And to the angels indeed he saith: He that maketh his angels spirits and his ministers a flame of fire.

But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.

Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

V. Alexander's Aramaic

Eastern Aramaic Manuscript

James Murdock's Syriac NT

But of the angels he thus said: Who made his angels a wind, and his ministers a flaming fire.

But of the Son he said: Thy throne, O God, is for ever and ever; a righteous sceptre is the sceptre of thy kingdom.

Thou hast loved rectitude, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness more than thy associates.

Original Aramaic NT

But he spoke in this way about the Angels: "He makes his Angels the wind and his Ministers the burning fire."

But concerning The Son, he said, "Your throne, oh God, is to the eternity of eternities. A straight scepter is the scepter of your Kingdom."

"You have loved righteousness and you have hated evil; because of this, God, your God, has anointed you with the oil of a joy beyond your companions."

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And of the angels he says, Who makes his angels winds, and his servants flames of fire:

But of the Son he says, Your seat of power, O God, is for ever and ever; and the rod of your kingdom is a rod of righteousness.

You have been a lover of righteousness and a hater of evil; and so God, your God, has put the oil of joy on your head more than on the heads of those who are with you.

Bible in Worldwide English

Here is what he says about the angels: God makes his angels to be like the winds. He makes his helpers to be like flames of fire.

But here is what God says about his Son: O God, you will sit and rule for ever. You will rule in the right way.

You have loved what is good and you have hated what is wrong. That is why God has poured out happiness on you, more than on those who are with you.

Easy English

Easy-to-Read Version–2008

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This is what God said about the angels: "He changes his angels into winds and his servants into flaming fire."

But this is what he said about his Son: "God, your kingdom will last forever and ever. You use your authority for justice.

You love what is right and hate what is wrong. So God, your God, has chosen you, giving you more honor and joy than anyone like you."

God's Word™

God said about the angels, "He makes his messengers winds. He makes his servants flames of fire."

But God said about his Son, "Your throne, O God, is forever and ever. The scepter in your kingdom is a scepter for justice. You have loved what is right and hated what is wrong. That is why God, your God, anointed you, rather than your companions, with the oil of joy."

Good News Bible (TEV)

But about the angels God said, "God makes his angels winds, and his servants flames of fire."

About the Son, however, God said: "Your kingdom, O God, will last forever and ever! You rule over your people with justice. You love what is right and hate what is wrong. That is why God, your God, has chosen you and has given you the joy of an honor far greater than he gave to your companions."

The Message

NIRV

New Life Version

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

And when God speaks about the angels, he says, "I change my angels into wind and my servants into flaming fire."

But God says about his Son, "You are God, and you will rule as King forever! Your royal power brings about justice. You loved justice and hated evil, and so I, your God, have chosen you. I appointed you and made you happier than any of your friends."

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

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And about his angels he says, "I make my angels swift winds, and my ministers fiery flames."

But about his Son, he called him "God," saying, "Your throne, O God, endures forever and ever and you will rule your kingdom with justice and righteousness, For you have cherished righteousness and detested lawlessness. For this reason, God, your God, has anointed you and poured out the oil of bliss on you more than on any of your friends."

UnfoldingWord Simplified T.

About the angels he says, " He is the one who makes his angels spirits, and his servants flames of fire."

But to the Son he says, " Your throne, God, is forever and ever. The scepter of your kingdom is the scepter of justice. You have loved righteousness and hated lawlessness. Therefore God, your God, has anointed you with the oil of joy more than your companions."

Williams' New Testament However, regarding the angels He says: "He turns His angels into winds, and His attendants into flames of fire."
 But regarding the Son He says: "Your throne, O God, will stand forever and ever; a righteous scepter is the scepter of His kingdom. You loved the right and hated wrong; so God, your God, anointed you, with oil of exultation beyond all your companions."

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version And toward the angels, He certainly says *in Psalm 104:4*, "The One who makes His angels spirits and His ministers a blaze of fire," but toward the Son *in Psalm 45:6-7*, "Your throne, O God, is for the span of time of the span of time. And the scepter of the straightness *is* a scepter of Your empire. You loved *the* right way and hated crime. Because of this, God, Your God, anointed You with exciting olive oil rather than Your companions."

Common English Bible .
 Len Gane Paraphrase But about the angels he says, "Who makes his angels spirits and his attendants a flame of fire."
 But to the Son [he says], "Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of righteousness.
 "You have loved righteousness and hated breaking the law, therefore God, your God, has anointed you with the oil of gladness far above your peers."

A. Campbell's Living Oracles Whereas, concerning angels, he says, "Who makes winds his angels, and flaming fire his ministers."
 But to the Son, "Thy throne, O God, endures for ever. The scepter of thy kingdom is a scepter of rectitude. Thou hast loved righteousness, and hated iniquity; therefore, God, thy God, has anointed thee with the oil of gladness, above thy associates."

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Speaking of the angels, he said-- 'He makes the winds his angels and the fiery flames his servants'; while of the Son he said-- 'God is thy throne for ever and ever; The scepter of his Kingdom is the scepter of Justice; Thou lovest righteousness and hatest iniquity; Therefore God, thy God, has anointed thee with the festal oil more abundantly than thy peers.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version Regarding the angels, he says, "He makes his angels winds, and his servants flames of fire," but about the Son he says, "Your throne, O God, lasts forever and ever, and justice is the ruling scepter of your kingdom. You love what is right, and hate what is lawless. That is why God, your God, has placed you above everyone else by anointing* you with the oil of joy."

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .

Lexham Bible
Montgomery NT

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While of the angels he said, He makes his angels into winds, His ministering servants into flames of fire.
But to the Son he says. Thy throne, O God, is forever and ever, And the scepter of thy kingdom is the scepter of justice.
Thou hast loved righteousness and hated lawlessness; Therefore did God, thy God, anoint thee with the oil of gladness beyond thy comrades.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT

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And of the angels he says, Who makes his angels winds, and his ministers a flame of fire; but of the Son, Thy throne, God, is forever and ever; the sceptre of thy kingdom is a sceptre of rectitude. Thou hast loved righteousness and hated wickedness; therefore God, thy God, anointed thee with the oil of gladness above thy companions.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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And of the angels HE declares, Who makes his angels spirits, and his servants a flame of fire. But to the Son HE declares, Your Throne, O Elohim, is for the ages of the ages: a Scepter of Righteousness is the Scepter of your Kingdom. You have loved righteousness, and hated wickedness; therefore Elohim, even your Elohim, has Anointed you with the Oil of Exaltation above your fellows.

Weymouth New Testament

Moreover of the angels He says, "HE CHANGES HIS ANGELS INTO WINDS, AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE."
But of His Son, He says, "THY THRONE, O GOD, IS FOR EVER AND FOR EVER, AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE OF ABSOLUTE JUSTICE. THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, THY GOD, HAS ANOINTED THEE WITH THE OIL OF GLADNESS BEYOND THY COMPANIONS."

Wikipedia Bible Project
Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

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And as to the cherubs, He said, "Who makes His cherubs spirits, and His ministers a flame of fire;" (Psa. 104:4)
But to the Son He said, "Your throne, O Elohim, is forever and ever, a scepter of uprightness is the scepter of Your kingdom; You have loved righteousness and hated lawlessness; because of this, YAHWEH, Your Elohim, has anointed You with the oil of gladness beside Your fellows."⁴ (Psa. 45:6, 7)

⁴This verse is quoted from Psa 45:6-7 and shows that the Messiah is called Elohim and also the Messiah is a different being than Elohim the Father.

Holy New Covenant Trans.	God was talking about angels here: "God makes His angels winds and His servants flames of fire." But God said this about His Son: "Your throne, O God, lasts forever and ever. You rule your kingdom fairly. You have given yourself to what is right for good, expecting nothing in return, and hated what is wrong. This is why God, your God, has made you king over your friends with the oil of gladness."
The Scriptures 2009	And of the messengers indeed He says, "... who is making His messengers spirits and His servants a flame of fire. " Psalm 104:4. But to the Son He says, " Your throne, O Elohim, is forever and ever, a sceptre of straightness is the sceptre of Your reign. "You have loved righteousness and hated lawlessness. Because of this, Elohim, Your Elohim, has anointed You with the oil of gladness more than Your companions." Psalm 45:6-7
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and to certainly the angels [He] says The [One] {is} Making the angels [of] him spirits and the ministers [of] him [of] fire flame to but the son {He says} The Throne [of] you The God {is} to the age [of] the age and The Rod [of] the right {is} Rod [of] the kingdom [of] you [You] love right and [You] hate lawlessness because of this designates you The God The God [of] you {to have} oil [of] happiness {more} against the sharers [of] you...
Alpha & Omega Bible Awful Scroll Bible	. Now with regards to surely the angelic messengers, He confirms, "Who is making His angelic messengers breaths, and His undertakers-for-the-people, a flame of fire." But with respects to the Son, "Your throne God, is into the eternity of eternities, a scepter of well-placing-forth, the scepter of Your Rule. (")You dearly love virtuousness and hate law-lessness, because of this, God, your God, anoints You of the olive oil of much-leaping, off from Your holders-among."
Concordant Literal Version	And, indeed, to the messengers He is saying, "Who is making His messengers blasts, And His ministers a flame of fire." Yet to the Son: "Thy throne, O God, is for the eon of the eon, And a scepter of rectitude is the scepter of Thy kingdom." Thou lovest righteousness and hatest injustice; Therefore Thou art anointed by God, Thy God, with the oil of exultation beyond Thy partners."
exeGesés companion Bible	And indeed to the angels he words, Who makes his angels spirits and his liturgists a flame of fire. Psalm 104:4 But to the Son, Your throne, O Elohim, is to the eons of the eons: a scion of straightness is the scion of your sovereigndom. You loved justness and hated torah violations; so Elohim - your Elohim anointed you with the olive oil of jumping for joy above your partners. Psalm 45:6, 7
Orthodox Jewish Bible	And of the malachim, Hashem says OSEH MALAKHAV RUCHOT MESHARTAV EISH L'HET ("He makes his angels winds and his servants [ministering angels] flaming fire," TEHILLIM 104:4).

And Hashem says to HaBen, KIS'AHCHA ELOHIM OLAMVAED SHEVET MISHOR SHEVET MALKHUTECHA ("Your throne, O G-d, will endure for ever and ever, and the scepter of justice is the scepter of your kingdom" --TEHILLIM 45:7).
 AHAVTA TZEDEK VATISNA RE'SHA, AL KEN MESHAKHACHA ELOHIM, ELOHECHA SHEMEN SASSON MECHAVERECHA ("You loved righteousness and hated lawlessness; on account of this G-d, your G-d, anointed you with the oil of gladness more than your companions"--TEHILLIM 45:8).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

But God said [this] about the angels [Psa. 104:4 LXX], "He [i.e., God] makes His angels to be [like] winds and His servants [like] flames of fire." [Note: The idea is probably that angels obediently serve God's purpose similar to the way wind and lightning do].

But God says [this] about the Son [Psa. 97:7], "Your throne [i.e. kingdom], O God [Note: "God" is here applied to Jesus], will last forever and ever, and righteousness will be the scepter [i.e., the standard for ruling] of your kingdom. You have loved what is right and hated what is wrong, therefore God, your God [i.e., the Father], has placed you above your companions when He anointed you [i.e., specially chose you] with the oil of joy [i.e., your selection as king was a joyous occasion]."

Benjamin Brodie's trans.

Moreover, on the one hand [pointing to His Son], He [the Father] said facing the angels: "The One [Jesus Christ] who made His angels, spirits [their invisible, immaterial being], and His angelic ministers, a flame of fire [their function as servants],"

And on the other hand, facing the Son: "Your throne, Oh God [deity of Christ], will be from the age [Millennial] to the age [Perfect or Fulness of Times], and the sceptre [staff] of divine establishment [perfect standards] will be the sceptre of Your kingdom [His earthly kingdom extends from the beginning of the Millennium to the end of the Perfect Age]."

"You [Jesus Christ] have loved righteousness and hated lawlessness, therefore God [the Father] has anointed You [Jesus Christ as Prophet, Priest, and King] with the ceremonial oil of super-happiness [triumphant exultation] above Your partakers [elect angels and mature believers sharing in His glory]."

The Expanded Bible
Jonathan Mitchell NT

And then, on the one hand, to the agents (messengers; folks with the message) He is saying, "He is the One making His agents (messengers; folks with the message) spirits (or: Breath-effects), and His public servants a flame of fire." [Ps. 104:4] [comment: this is an example of Hebrew parallelism – the second line being a restatement of the first, but in a different figure; the figure is a reference both to the priests, as "public servants," and to the called-out community, figured as the lampstand in the Tabernacle in Rev. 1:20, and referencing Acts 2:3 – there being "tongues as if of fire" burning on the lamps in the one case, and upon the people in the second case; the agents speak a message of words that are "spirit," the effect of the Breath]

Yet, on the other hand, to the Son, "God [is] Your throne, on into the age of the Age, and the scepter of straightness [is] a scepter of His kingdom and sovereign activity. (variant rendering, with other MSS: "Your throne, O God, and the staff of uprightness, [is the] staff of Your reign, unto the chief time period of the Age.)

"You love fairness and equity in rightwised [covenant] relationships within the Way pointed out (or: justice; righteousness) and yet you hate lawlessness. Because of this, God – Your God – anointed You with olive oil of extreme joy, at the side of (or: = more than; = rather than) Your partners (or: associates; fellows). [Ps. 45:6-7]

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

And concerning the angels he says,
 “The one who makes his angels winds,
 and his servants a flame of fire,” [A quotation from Ps 104:4]
 but concerning the Son,
 “Your throne, O God, is forever and ever [Literally “for the age of the age”],
 and the scepter of righteous is the scepter of your kingdom.
 You have loved righteousness and hated lawlessness;
 because of this God, your God, has anointed you
 with the olive oil of joy more than your companions. [A quotation from Ps 45:6–7]

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT

And God says this about the angels:
 God makes God’s angels winds,
 And God’s messengers flames of fire!^m
 But God says this about the Son:
 God, your throne is forever and ever,
 And justice is your royal scepter.ⁿ
 You’ve loved justice and hated lawlessness;
 So^o God, your God, has anointed^p you with the oil of great joy,
 Blessing you more than your companions.^q
^m Lit. “...the One who makes his angels winds, and his messengers flames of fire!” Psalm 104:4.
ⁿ Lit. “the scepter of justice is the scepter of your kingship”. See “Bible Words” under “scepter”.
^o Lit. “Because of this”.
^p See “Bible Words”.
^q Psalm 45:6-7.

Wilbur Pickering’s New T.

Further, about the angels He[F] says, “Who makes His angels winds,⁶ His servants flames of fire”;
 while to the Son He says: “Your throne, O God, is forever and ever; ‘Scepter of Uprightness’⁷ is the scepter of Your kingdom. You have loved righteousness and hated lawlessness, therefore God, Your God, has anointed You with the oil of exultation beyond Your companions.”
 (6) The Greek word here also means ‘spirits’, but ‘winds’ fits the Hebrew parallelism better.
 (7) I take ‘Scepter of Uprightness’ to be a proper name (like the sword ‘Excalibur’).

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation

And on the one hand to the angels He says, "The One making His angels spirits, and His public [or, temple] servants a flame of fire," [Psalm 104:4] on the other hand to the Son [He says], "Your throne, O God, [is] into the age of the age [fig., forever and ever]; a scepter of integrity [is] the scepter of Your kingdom. You loved

righteousness and hated lawlessness; for this reason God, your God anointed You with [the] oil of great happiness above Your companions." [Psalm 4:5,6]

Berean Literal Bible
Bond Slave Version
C. Thomson updated NT
Charles Thomson NT
Context Group Version

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And of the messengers he says, Who makes his messengers winds, And his public servants a flame of fire: but of the Son [he says,] Your throne, O God, is forever and ever; And the scepter of uprightness is the scepter of your kingdom. You have given allegiance to vindication, and spurned lawlessness; Therefore God, your God, has anointed you with the oil of gladness above your peers.

English Standard Version
Far Above All Translation

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And to the angels he says, "He who makes his angels spirits and his servants a fiery flame," but to the son, "Your throne, O God, is throughout the duration of the age. The sceptre of your kingdom is a sceptre of uprightness. You have loved righteousness and hated lawlessness. That is why God, your God, has anointed you with the oil of gladness, rather than your fellow men."

Green's Literal Translation
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

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And he indeed says toward the messengers, 'Who makes* his messengers, spirits, and his ministers*, a flame of fire.' {Psa 2:7, 89:26, 27, Psa 104:4}

But *he* says toward the Son, 'Your throne, O God, *is* forevermore; the scepter of uprightness is the scepter of your kingdom. You loved* righteousness and hated lawlessness. Because of this, God, your God, anointed you *with the* oil of gladness *more* than your companions.'

Modern KJV
New American Standard
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible
Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

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And face to face with angels he says, The one making his angels spirits [Christ makes angels spirits; He created them], and his sacred servants a flame of fire [He provides not only life for them but function].

You have loved the justice of establishment, and you [Christ] have hated lawlessness [of anti-establishment]; because of this the God [the Father, the author of the plan] has anointed you [Christ] with the oil of ultimate happiness above and beyond your [angelic] associates.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament
Young's Updated LT

The gist of this passage:
7-9

Hebrews 1:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τους (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
αγγελοι (ἄγγελοι) [pronounced <i>AHN-geh-loy</i>]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; accusative case	Strong's #32
λέγō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004

Translation: *And face to face with the angels, He kept on saying,...*

In vv. 5–6, the writer of Hebrews distinguishes between Scriptures applied to the Son and applied to the angels.

What God says to the angels in Scripture continues to be said; it stands forever.

Hebrews 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ποιεō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
τους (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Hebrews 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aggeloi (ἄγγελοι) [pronounced <i>AHN-geh-loy</i>]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; accusative case	Strong's #32
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
pneumata (πνεύματα) [pronounced <i>PNYOO-maht-ah</i>]	<i>spirits; breaths; wind [blasts], air</i>	neuter plural noun, accusative case	Strong's #4151

Translation: ...“The One making His angels spirits...

God makes His angels spirits.

This is a reference back to Genesis 6, when angels were allowed corporal bodies. They used this ability to seduce the women of the human race, and they corrupted all mankind. Right before the flood, every person is part angel and part man (except for the family of Abraham). The result of this was an entirely corrupted human race, and the mythology of this is found in virtually every ancient civilization that there is. It is not all myth.

For more information, please read **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)).

God, for a season, allowed angels (fallen and elect) to interact physically with man, and the fallen angels continue to prove the point that, once corrupted, they could do nothing else but corrupt. They were willing to corrupt all mankind.

After destroying all of these creatures in the Great Flood (they are all incarcerated now in Tartarus), God made His angels into spirits only. That is, after Genesis 6, angels can not longer physically interact with us (although, theoretically speaking, a person indwelt by a demon can physically interact with us).

Hebrews 1:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
leitourgoi (leitourγοί) [pronounced <i>li-toorg-OY</i>]	<i>(public) ministers, servants of the state; (public) servants; military laborers; Temple workers</i>	masculine plural noun; accusative case	Strong's #3011

Hebrews 1:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ῥῆρ (ῥῆρ) [pronounced purr]	fire	neuter singular noun; genitive/ablative case	Strong's #4442
ῥηλόξ (ῥηλόξ) [pronounced flox]	flame, flash, blaze	feminine singular noun, accusative case	Strong's #5395

Translation: ...and His servants, a fire of flame.”

God made the elect angels into His servants. The *fire of flame* suggests that God often uses His angels for judgment (as fire often speaks of judgment).

Hebrews 1:7 *And face to face with the angels, He kept on saying, “The One making His angels spirits and His servants, a fire of flame.”* (Kukis nearly literal translation)

The Modern Literal Version 2020 was used below.

Psalm 104:1–9 (a brief exegesis)

Scripture	Text/Commentary
Praise Jehovah, O my soul. O Jehovah my God, you are very great. You are clothed with honor and majesty,...	The writer of Psalm 104 praises God for all that He has done in the creating of the earth. God is to be honored and He is most majestic.
...who covers yourself with light as with a garment, who stretches out the heavens like a curtain,...	God is invisible, so, when He clothes Himself in light, we are unable to see Him. God stretches out the heavens—in this case, the atmosphere of the earth, as a relatively thin layer over the earth. Without it, there is no life.
...who lays the beams of his chambers in the waters, who makes the clouds his chariot, who walks upon the wings of the wind,...	God is able to go anywhere in this world. It is as if the clouds are a chariot to Him; and as if He walks upon the wind.
...who makes his messengers spirits, his ministers a flame of fire,...	God made His messengers (angels) spirits. They were given a period of time where their existence is corporal, but they did everything possible to corrupt the world.
...who laid the foundations of the earth that it should not be shaken everlasting and forever.	The earth was made perfect in its substance, so that it might remain a singular object jetting across space.

Psalm 104:1–9 (a brief exegesis)

Scripture	Text/Commentary
You covered it with the deep as with a raiment. The waters stood above the mountains.	In the great flood, all of the mountains were under water.
At your rebuke they fled. At the voice of your thunder they hastened away.	When God called a halt, the rain stopped and the water began to recede.
The mountains rose, the valleys sank down to the place which you had founded for them.	This describes what gave us the earth that we have today (the postdiluvian world), where mountains rose up higher and sea depths went down further, making a worldwide flood impossible in the future.
You have set a bound that they may not pass over, that they do not turn again to cover the earth.	God set up the boundaries so that the waters could not go above them as it did in the great deluge.

For the entire exegesis, see **Psalm 104** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

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Hebrews 1:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
δέ (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207

Translation: *But, face to face with the Son, [He says],...*

In contrast, God says something entirely different to His Son.

All of this comes from the Old Testament, so we see it as God speaking within time. However, these are declarations which go back to **eternity past**.

Hebrews 1:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
thronos (θρόνος) [pronounced THORN-oss]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine singular noun; nominative case	Strong's #2362
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
aiōn (αἰών) [pronounced ī-OHN]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; accusative case	Strong's #165
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
aiōn (αἰών) [pronounced ī-OHN]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; genitive/ablative case	Strong's #165

Translation: ...“Your throne, the God, [is] forever of forever;...”

I would understand this to mean, *Your throne, O God, is forever and ever...* (God the Father is speaking to God the Son). This is the throne of God the Son, as promised in the covenant made to David (speaking of David's Greater Son); and the end result will be a kingdom over which Jesus reigns.

Many present this as the vocative (*O God*) but, in Hebrews, this word is in the nominative (*God*), because we have the definite article here, which distinguishes this as the nominative case. I do not fully understand, in this context, how that is different, as one would expect a vocative here but instead there is the nominative. Although there are

verbs which apply to the Son, they do not occur until the next verse. The word *God* appears to be used in the vocative sense in the Masoretic text.

Perhaps the writer of Hebrews was simply drawing attention to this by saying *the God* rather than *O God*. The person who knows this text from the Hebrew (or who looks it up), might be thinking (as I did), “Doesn’t this say, *O God?*” (and, of course it does); and he has just shown to himself that the Messiah—God the Son—in the Old Testament, is called *Elohim*. This really drives the point home for the reader of this letter; especially if he goes back and checks the Psalm manuscripts to see if this is true.

In any case, this does affirm that Jesus is *the God, whose throne is forever*.

Hebrews 1:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
hrabdos (ράβδος) [pronounced <i>HRAB-doss</i>]	<i>cane, rod, sceptre, staff; baton of royalty</i>	feminine singular noun, nominative case	Strong's #4464
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
euthutês (εὐθύτης) [pronounced <i>yoo-THOO-tace</i>]	<i>righteousness, straightness, uprightness; a reference to, an impartial and righteous government</i>	feminine singular noun, genitive/ablative case	Strong's #2118 (hapax legomena)

Translation: ...and the scepter of righteousness,...

A leader often had a great cane or rod or staff or scepter. It would make him stand out from all the rest. Here, it is the scepter or an impartial and righteous government.

Hebrews 1:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hrabdos (ράβδος) [pronounced <i>HRAB-doss</i>]	<i>cane, rod, sceptre, staff; baton of royalty</i>	feminine singular noun, nominative case	Strong's #4464
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Hebrews 1:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileia (βασιλεία) [pronounced <i>bas-il-ĭ-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; genitive/ablative case	Strong's #932
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...the scepter of His kingdom.

This scepter is the scepter of His kingdom.

Hebrews 1:8 But, face to face with the Son, [He says], “Your throne, the God, [is] forever of forever; and the scepter of righteousness, the scepter of His kingdom. (Kukis nearly literal translation)

Hebrews 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	2 nd person singular, aorist active indicative	Strong's #25
dikaïosunē (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
From R. B. Thieme, Jr.: <i>When the Athenians agreed to the code of Solon's laws, they agreed that only he could change any of these laws. When they passed his laws, he traveled for 10 years. You could describe his concepts as civil justice. The people during this time had to adjust to the laws of Solon. The whole concept is, the people had to adjust to Solon's laws.</i> ²⁰			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
miseō (μισέω) [pronounced <i>mihs-EH-oh</i>]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	2 nd person singular, aorist active indicative	Strong's #3404
anomia (ἀνομία) [pronounced <i>an-om-EE-a</i>]	<i>lawless, without law, lawlessness; properly, the condition of one without law — either because ignorant of it, or because violating it; contempt and violation of law, iniquity, wickedness</i>	feminine singular noun; accusative case	Strong's #458

Translation: You loved righteousness and you hated lawlessness.

²⁰ From 1977 Romans Series, lesson #1, given on 01/07/1977.

This passage continues, and we would understand this to continue being a reference to the Son (as we have the 2nd person singular continued).

Now, for those who have studied under R. B. Thieme, Jr., you may find this passage somewhat difficult to grasp. Bob taught that, when the Bible said, *Jacob I loved, but Esau I hated*;²¹ these are both anthropopathisms. Obviously the second one is, because God does not hate. But since the second one is an anthropopathism, that implies that the first one is an anthropopathism. An anthropopathism takes divine thinking and motivation and expresses it in human terms. We love and we hate; so we can understand, *Jacob I loved and Esau I hated*. However, God does not hate as we do; and, along the same lines, God does not love as we do. So this is a pair of anthropopathisms.

Given that, what exactly do we do with the phrase: *You loved righteousness and you hated lawlessness*? We know that God loves his righteousness; and this is *not* an anthropopathism. God's love is directed towards His justice and righteousness; and toward the other Members of the Trinity. That is His actual attribute of love. So then, what do we do with, *and you hated lawlessness*? The key here is the objects of God's love and hatred. Back in Romans 9:13, we were speaking of people, people for whom Christ died. Here, in this passage (which is taken from Psalm 45:6–7), we are speaking of principles. God's highest form of approbation is expressed by the word *love*; and His highest form of disapprobation is expressed by the word *hate*. God loves righteousness and He hates lawlessness. These are principles, so they can be described by applying the strongest terms of approbation and disapprobation from God.

The word *lawlessness* is anomia (ἀνομία) [pronounced *an-om-EE-a*], and it means, *lawless, without law, lawlessness; properly, the condition of one without law — either because ignorant of it, or because violating it; contempt and violation of law, iniquity, wickedness*. Strong's #458. This does not always refer to chaos and a complete lack of law; this can also refer to a law system where different people receive different treatment. That is also a form of lawlessness.

Illustration: I write this in 2022. It is clear that there are laws being applied to one political party vigorously—for the most minor and even imagined indiscretion—and where the other party, despite serious infractions of law, are simply let off or ignored.

Hebrews 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
chriô (χρίω) [pronounced <i>KHREE-oh</i>]	<i>to anoint; to consecrate by anointing</i>	3 rd person singular, aorist active indicative	Strong's #5548
σε (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

²¹ Romans 9:13 Malachi 1:2–3

Hebrews 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
elaion (ἔλαιον) [pronounced EHL-ah-yon]	<i>olive oil</i>	neuter singular noun; accusative case	Strong's #1637
agalliasis (ἀγαλλίασις) [pronounced ag-al-LEE-as-is]	<i>exultation, extreme joy, gladness</i>	feminine singular noun; genitive/ablative case	Strong's #20

This word occurs twice in Luke, once in Acts, once in Hebrews and once in Jude.

Translation: *By this, the God anointed You; Your God [anointed You with] the oil of exultation...*

God the Son loved righteousness and He hated lawlessness; so, based upon this, God the Father anointed Him with the oil of exultation (Jesus would be exalted above all else—including over angels).

Hebrews 1:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844

Hebrews 1:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
metochos (μέτοχος) [pronounced MET-okh-oss]	<i>sharing in, partaking; an associate, a fellow, a partaker, a partner (in a work, office, dignity), companion, friend</i>	masculine plural adjective; accusative case	Strong's #3353
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...along side your friends.”

Jesus, the Son of God, would be exalted along with His friends. In the Old Testament, this would be understood to refer to regenerate Israel and any gentiles who believed in the **Revealed God**.

Today, we would understand this to be all believers throughout all dispensations. We are all exalted because we are in Christ.

Hebrews 1:9 *You loved righteousness and you hated lawlessness. By this, the God anointed You; Your God [anointed You with] the oil of exultation along side your friends.”* (Kukis nearly literal translation)

Hebrews 1:8–9 *But, face to face with the Son, [He says], “Your throne, the God, [is] forever of forever; and the scepter of righteousness, the scepter of His kingdom. You loved righteousness and you hated lawlessness. By this, the God anointed You; Your God [anointed You with] the oil of exultation along side your friends.”* (Kukis nearly literal translation)

Green's Literal Translation is used below.

Psalm 45:1–7 (a brief exegesis)

Scripture	Text/Commentary
My heart is overflowing with a good matter. I am speaking of my works to the King; my tongue is the pen of a rapid writer.	The writer of this psalm his happy and excited to be writing it. There will be parallels between the king he is writing about and the Greater Son of David.
You are the fairest of the sons of man; grace has poured into Your lips; on this account God has blessed You forever.	The King is called the fairest of the sons of man; and this King speaks of grace. He is blessed forever.
Gird Your sword on Your thigh, Mighty One; with Your glory and Your majesty.	The King has a sword, and this is for war and for exacting punishment. He has glory and majesty.
And ride prosperously in Your majesty, on the matter of truth and meekness and right, and Your right hand shall teach You fearful things.	He is a King of truth, of grace orientation and of righteousness. He teaches what must be obeyed.

Psalm 45:1–7 (a brief exegesis)

Scripture	Text/Commentary
Your arrows are sharp in the heart of the King's enemies; peoples fall under You.	These are both literal and figurative arrows. He speaks the truth and it pierces the hearts of those who will listen.
Your throne, O God, is forever and ever; the scepter of Your kingdom is a scepter of uprightness.	This clearly speaks of David's Greater Son. His throne is forever; and the person being spoken of is God. His scepter is a representation of perfect righteousness.
You love righteousness and hate wickedness; on account of this God, Your God, has anointed You with the oil of gladness more than Your fellows.	God has the greatest approbation for justice and righteousness; and he had the greatest disapprobation for wickedness or lawlessness.

I have not yet exegeted this psalm.

[Chapter Outline](#)

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Hebrews 1:7–9 **And face to face with the angels, He kept on saying, “The One making His angels spirits and His servants, a fire of flame.” But, face to face with the Son, [He says], “Your throne, the God, [is] forever of forever; and the scepter of righteousness, the scepter of His kingdom. You loved righteousness and you hated lawlessness. By this, the God anointed You; Your God [anointed You with] the oil of exultation along side your friends.”** (Kukis nearly literal translation)

Hebrews 1:7–9 **When speaking to the angels, God said, “This One makes His angels spirits; He makes them His servants, powerful and controlled as a flame of fire.” But to the Son, He says, “Your throne, O God, will be forever; as will be the scepter of righteousness, which is the scepter of Your kingdom. Your policy is this: You love righteousness and You hate lawlessness. By this code, the God anointed You; Your God anointed You with the oil of exultation along side the partners of Your choosing.”** (Kukis paraphrase)

Now, remember the theme or the underlying idea for this first chapter. The author is speaking to the uniqueness and the great power of the Son of God, Jesus Christ. Vv. 5–13 are almost entirely quoted from the Old Testament, all testimonies as to the Son of God.

We might add to the, simply the existence of the Son of God. Although a great deal of the epistle to the Hebrews is given over simply to showing that Jesus is the Messiah, there is more being taught here than that. Jesus is not simply the Messiah, but God the Son.

What is quoted in the next 3 verses is Psalm 102:25–27 is additional material which indicates that Jesus is God, with the same essence as God the Father. You see, the author is not talking about God the Father in this passage. He is not finding Old Testament which speaks about God the Father. In this first chapter, the writer of Hebrews six passages, all of which refer to Jesus, the Son of God; and not to His Father.

And You, according to a norm or standard of beginning, O Lord, the earth You established; and works of the hands of You are the skies. They will perish, but You, You will remain, and all (things) like a garment will wear out. And, as if a robe, You will roll them up like a garment and they will be transformed, but You, the same, You keep on being and the years of You will not cease.

Hebrews
1:10–12

And, You, O Lord, at a beginning, You established the earth; and the works of Your hands will be the skies [and the heavens]. [Yet] they will perish, but You, You will remain, while all things, like a garment, will wear out. And, as if a robe, You will roll them up like a garment. They will be transformed, but You, You keep on being the same, while the years of You will not cease.

And then there are these Scriptures about the Son of God: And you, O Lord, established the earth from the beginning, and the skies came about by the work of Your hands. Nevertheless, the earth and the heavens will perish, but You, You will remain. But, at the same time, all things will simply wear out, like an old garment. And as You would do to a robe, you will roll them up; and they will be transformed. But You, you continue being the same as before, You years will not cease.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And You, according to a norm or standard of beginning, O Lord, the earth You established; and works of the hands of You are the skies. They will perish, but You, You will remain, and all (things) like a garment will wear out. And, as if a robe, You will roll them up like a garment and they will be transformed, but You, the same, You keep on being and the years of You will not cease.
Complete Apostles Bible	And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They shall perish, but You continue; and they all shall grow old like a garment; and like a cloak You will roll them up, and they shall be changed. But You are the same, and Your years will not fail."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	And: Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens. They shall perish: but thou shalt continue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shalt be changed. But thou art the selfsame: and thy years shall not fail.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	And again, Thou hast from the beginning laid the foundations of the earth, and the heavens are the work of thy hands: they will pass away, but thou endurest; and they all, like a robe, wax old; and like a cloak, thou wilt fold them up. They will be changed; but thou wilt be as thou art, and thy years will not be finished.
Original Aramaic NT	And again, "You have laid the foundation of The Earth from the beginning and the Heavens are the work of your hands." "Those shall pass away and you remain, and they all shall wear out like a robe," "And you shall fold them up like a cloak; they shall be changed, and you are as you are*"; your years shall not end."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You, Lord, at the first did put the earth on its base, and the heavens are the works of your hands: They will come to their end; but you are for ever; they will become old as a robe; They will be rolled up like a cloth, even like a robe, and they will be changed: but you are the same and your years will have no end.
Bible in Worldwide English	He also said, Lord, you made the world in the beginning. The sky was made by your hands. These things will come to an end, but you will live on. They will all wear out like clothes. You will fold up the world and the sky as if they were a blanket. They will not stay as they are now. But you will always be as you are now. The years of your life will never end.
Easy English Easy-to-Read Version–2008	. God also said, "O Lord, in the beginning you made the earth, and your hands made the sky. These things will disappear, but you will stay. They will all wear out like old clothes. You will fold them up like a coat, and they will be changed like clothes. But you never change, and your life will never end."
<i>God's Word</i> ™	God also said, "Lord, in the beginning you laid the foundation of the earth. With your own hands you made the heavens. They will come to an end, but you will live forever. They will all wear out like clothes. They will be taken off like a coat. You will change them like clothes. But you remain the same, and your life will never end.
Good News Bible (TEV)	He also said, "You, Lord, in the beginning created the earth, and with your own hands you made the heavens. They will disappear, but you will remain; they will all wear out like clothes. You will fold them up like a coat, and they will be changed like clothes. But you are always the same, and your life never ends."
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Scriptures also say, "In the beginning, Lord, you were the one who laid the foundation of the earth and created the heavens. They will all disappear and wear out like clothes, but you will last forever. You will roll them up like a robe and change them like a garment. But you are always the same, and you will live forever."
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And he called him Lord, saying, "Lord, you formed the earth in the beginning and with your own hands you crafted the cosmos. They will both one day disappear, but you will remain forever! They will all fade like a worn-out garment, And they will be changed like clothes, and you will fold them up and put them away. But you are 'I AM.' You never change, years without end!"
UnfoldingWord Simplified T.	"In the beginning, Lord, you laid the earth's foundation. The heavens are the work of your hands. They will perish, but you will continue. They will all wear out like a piece of clothing. You will roll them up like a cloak, and they will be changed like a piece of clothing. But you are the same, and your years do not end."

Williams' New Testament And: "You, Lord, in the beginning founded the earth, and the heavens are the works of your hands. They will perish, but you always remain; they all will grow old like a coat, And you will fold them up just like a robe, and they will be changed like the changing of one's coat, but you are the same, and your years will never cease."

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version And You, Master, throughout *the* beginning laid the earth's foundation, and the skies are works of Your hands. They will be ruined. But You still remain, and they all will be worn out as a robe. And as if *they were* a cloak, You will fold them up as a robe, and they will be changed. But You are the same, and your years will not cease.

Common English Bible .
 Len Gane Paraphrase And "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of your hands; they will perish, but you remain. All of them will become worn out like clothes, like outer clothing you will fold them up, and they will be changed, but you are the same, and your years do not end."

A. Campbell's Living Oracles And, "Thou, Lord, in the beginning didst lay the foundations of the earth, and the heavens are the works of thy hands.
 They shall perish, but thou dost remain; and they, as a garment, shall grow old; and, as a vesture, thou wilt fold them up, and they shall be changed: but thou art the same; and they shall be changed; but thou art the same; and thy years shall never fail."

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Again-- 'Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; As a garment they shall all grow old; As a mantle thou wilt fold them up, And as a garment they shall be changed, But thou art the same, and thy years shall know no end.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version And you LORD, in the beginning have laid the foundation of the earth; and the cosmos are the works of your hands: They will perish; but you remain; and they all

will wax old as does a garment; And as a mantle will you fold them up, and they will be transformed: but you are the same, and your years will not fail.

Weymouth New Testament It is also of His Son that God says, "THOU, O LORD, IN THE BEGINNING DIDST LAY THE FOUNDATIONS OF THE EARTH, AND THE HEAVENS ARE THE WORK OF THY HANDS. THE HEAVENS WILL PERISH, BUT THOU REMAINEST; AND THEY WILL ALL GROW OLD LIKE A GARMENT, AND, AS THOUGH THEY WERE A MANTLE THOU WILT ROLL THEM UP; YES, LIKE A GARMENT, AND THEY WILL UNDERGO CHANGE. BUT THOU ART THE SAME, AND THY YEARS WILL NEVER COME TO AN END."

Wikipedia Bible Project .
 Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible "And, from the beginning you have laid the foundations of the earth, and the heavens are works of Your hands.⁵ They will vanish away, but You will continue; and they will all become old, like a garment, and You shall fold them up like a covering, and they shall be changed. But You are the same, and Your years shall not fail." (Psalm 102:25-27)
⁵Yahshua was there at creation. Gen 1:26.

Holy New Covenant Trans. God also said this about His Son: "Lord, in the beginning, you laid the foundation of the earth. The heavens are the result of your work. The heavens and the earth will be destroyed, but you will continue. Like a robe, they will get old. They will be rolled up like an overcoat; they will be changed like a robe. But you are still the same. You will never get old."

The Scriptures 2009 And, **"You, Master, did found the earth in the beginning, and the heavens are the work of Your hands. "They shall perish, but You remain. And they shall all grow old like a garment, and like a mantle You shall fold them up, and they shall be changed. But You are the same, and Your years shall not fail."** Psalm 102:25-27.

Tree of Life Version And, "In the beginning, Adonai, You laid the foundation of the earth, and the heavens are the works of Your hands. They shall pass away, but You remain. And they will all wear out like clothing. And like a robe You will roll them up, and like clothing they will be changed; but You are the same, and Your years shall never end."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and You in beginnings Lord the earth found and Works [of] the hands [of] you are The Heavens They will die You but remain and All [They] as Garment will be worn (out) and like Coat {is rolled up} [You] will roll (up) them as Garment {is changed}

and [They] will be changed You but The He are and The Years [of] you not will end...

Alpha & Omega Bible
Awful Scroll Bible

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And, "You Lord along the beginning, lay the foundation of the land, and the expanse is the works of Your hands.

(")These You Yourself will destroy-away but You remain-throughout, and everything will become worn like a garment,

(")and if-as a cloak You will roll them up and will be changed them. But You is the same and Your years will not lack-from."

Concordant Literal Version

And, Thou, originally, Lord, dost found the earth, And the heavens are the works of Thy hands."

They shall perish, yet Thou art continuing, And all, as a cloak, shall be aged, And, as if clothing, wilt Thou be rolling them up. As a cloak also shall they change. Yet Thou art the same, And Thy years shall not be defaulting."

exeGesés companion Bible

And in the beginning, O Adonay,
you founded the earth;
and the heavens are the works of your hands:
They destruct, and you abide continually;
and they all antique as a garment;
and as a mantle you coil them and they change:
and you are the same and your years fail not.
Psalm 102:25-27

Orthodox Jewish Bible

And "Atah Adonoi LEFANIM HA'ARETZ YASADETA UMA'ASEH YADECHA SHOMAYIM; HEMMAH YOVEDU V'ATAH TA'AMOD V'KHULAM KABEGED YIVLU KALVUSH TACHALIFEM V'YACHALOFU V'ATAH HU USHENOTECHA LO YITTAMMU" ("You L-rd in the beginning founded the earth and the heavens, the work of your hands;

They will perish but you remain and all of them like the garment they will wear out, Like clothing you will change them and they will be discarded, but you are the same and the years of you they never come to an end" TEHILLIM 102:26-28 [25-27]).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

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And [*Psa. 102:25-27 says*], "Lord, in the beginning you laid the foundations of the earth, and the heavens are the work of your hand. They will be destroyed, but you will remain. And they [*i.e., the heavens and earth*] will all wear out like an article of clothing. And you will fold them up like a robe, and they will be changed like an article of clothing. But you will stay the same and your years will never end."

Benjamin Brodie's trans.

Moreover, Lord [Jesus Christ is called Lord by the Father for the benefit of the angels], "You, with reference to the beginnings, laid the foundation of the earth; even the heavens are the production of Your hands;"

"They themselves [the heavens] will perish [being incorruptible], but You [Jesus Christ] will continue permanently [being incorruptible]; in fact, they all [the heavens] will become obsolete [old and relatively useless] like a garment,"

"And like a cloak You [Jesus Christ] will fold them [the heavens] up [at the end of the millennium], just as a garment is also repeatedly exchanged; but You [Jesus Christ] will continue to be the same [immutability] and Your years [lifespan] will never come to an end [eternal life]."

The Expanded Bible
Jonathan Mitchell NT

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And further, "O Lord [= Yahweh], down from beginnings (or: in accord with ruling [principle] s), You founded (or: laid the foundations of) the earth (or: land), and the works of Your hands are the heavens (or: skies; atmospheres).

"They shall progressively destroy themselves (or: ruin, or lose, themselves) – but You continue remaining throughout.
 "And all people, as a garment, shall progressively be made (or: grow) old. Then like that which is thrown around [as a cloak], You will roll or wrap them up as a garment, and so they (or: the same people) will progressively be made another (be altered; be changed; be transformed), yet You are the same, and Your years will not fail."
 [Ps. 102:25-28]

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .

And this:
 You laid the foundations of the earth in the beginning, Lord.
 And the heavens are your creation.^r
 They’ll pass away, but you live on.
 They’re all going to get old like a piece of clothing,
 And you’re going to roll them up like a blanket.
 They’ll get changed just like clothes.
 But you are the same,
 And your years are not going to come to an end.^s
^r Lit. “the work of your hands”.
^s Psalm 102:25-27.

Wilbur Pickering’s New T.

Also: “You, LORD,⁸ in the beginning, laid the foundation of the earth, and the heavens are works of Your hands; they will perish but You continue on—they will all grow old like a garment; You will roll them up like a cloak and they will be changed, while You stay the same and Your years will never end.”
 (8) The quote is from Psalm 102:25-27, and in that context it is Jehovah who is being addressed, Jehovah the Son. This is one of several passages in the New Testament that contradict the heresy of the ‘Jehovah’s Witnesses’ and Mormons that denies that Jesus Christ is Jehovah.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version .

And, "You LORD, in [the] beginning laid the foundation of the earth, and the heavens are works of Your hands.
 "These will perish, but You remain; and all [things] will become old like a garment, and You will roll them up like a cloak, and they will be changed. But You are the same, and Your years will not come to an end." [Psalm 102:25-27]
 And, You, Lord, in the beginning laid the foundation of the land, And the skies are the works of your hands: They shall perish; but you continue: And they all shall grow

old as does a cloak; And as a mantle you shall roll them up, As a garment, and they shall be changed: But you are the same, And your years shall not fail.

English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament
Literal Standard Version

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And when again He may bring the firstborn into the world, He says, "And let them worship Him—all messengers of God";
and to the messengers, indeed, He says, "The [One] who is making His messengers spirits, and His ministers a flame of fire";
but to the Son: "Your throne, O God, [is] age-long and continuous; a scepter of righteousness [is] the scepter of Your kingdom;
You loved righteousness, and hated lawlessness; because of this He anointed You—God, Your God—with oil of gladness above Your partners";
and, "You, LORD, founded the earth at the beginning, and the heavens are a work of Your hands;
these will perish, but You remain, and all will become old as a garment, and You will roll them together as a mantle, and they will be changed, but You are the same, and Your years will not fail." Vv. 6–9 are included for context.

Modern English Version
Modern Literal Version 2020

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And, 'You, Lord, in *the* beginnings, founded the earth and the heavens are the works of your hands:
they themselves will be perishing, but you are remaining and they will all become-obsolete like a garment;
and you will coil them *up* like an *outer* dressing and they will be changed, but you are the same and your years will not be failing.'

Modern KJV
New American Standard
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible

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And, "You(s), Lord, in the beginning have laid the foundation of the earth, and the heavens are the works of Your(s)(s) hands.
They shall perish, but You(s) remain; and they all shall wax old as does a garment. And as a vesture shall You(s) fold them up, and they shall be changed. But You(s) are the same, and Your(s) years shall not fail (end nor come to failure)."

Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

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You and only You with reference to beginnings, O Lord, the earth You have founded and the heavens keep on being the works of Your hands.
But You, and emphatically You (Jesus Christ) will remained unchanged; but they all (the heavens) will be superseded, like a garment and like a robe you will fold them [the heavens and the earth] up, as a garment also they [they heavens] shall be changed [or, *replaced*]: but You [Jesus Christ] keep on being the same, and Your years do not come to an end.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament
Young's Updated LT

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The gist of this passage:
10-12

Hebrews 1:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
su (σύ) [pronounced <i>soo</i>]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
archai (ἀρχαί) [pronounced <i>ar-KHEYE</i>]	<i>beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence</i>	feminine plural; accusative case	Strong's #746
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
themelioð (θεμελιόω) [pronounced <i>them-el-ee-OH-oh</i>]	<i>to lay a foundation, to erect; to make stable; to establish</i>	2 nd person singular, aorist active indicative	Strong's #2311

Translation: *And, You, O Lord, at a beginning, You established the earth;...*

As I mentioned in the introduction, this writer had some big things to say. Jesus founded their earth. John writes something very similar in John 1:1–3, 14. Paul, in Colossians, speaks of Jesus holding all things of the universe together.

Throughout human history and certainly throughout the Old Testament, God interacts with man directly. I have referred to that Member of the Godhead as the Revealed God (Who is Jesus Christ).

Hebrews 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Hebrews 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, nominative case	Strong's #2041
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive/ablative case	Strong's #5495
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEM]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; nominative case	Strong's #3772

Translation: ...and the works of Your hands will be the skies [and the heavens].

The works of the hands of Jesus are the skies. There are actually three heavens: the atmosphere, space, and the third heaven (where God is, so to speak). I would think that the third heaven was designed more for the benefit of man and angels, than for God.

These things did not exist until God made them. Our existence is made possible by the very thin belt of atmosphere which is around the earth.

Hebrews 1:10 **And You, O Lord, at a beginning, You established the earth; and the works of Your hands will be the skies [and the heavens].** (Kukis nearly literal translation)

Hebrews 1:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846

Hebrews 1:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 rd person plural, future middle indicative	Strong's #622

Translation: [Yet] they will perish,...

The earth, the skies, space and the universe will all perish or go through some sort of a metamorphous. We have no idea whether this will be instantaneous (as in Genesis 1:1) or done step-by-step (as in Genesis 1:3–31).

Hebrews 1:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
diamenô (διαμένω) [pronounced dee-am-EHN-oh]	<i>to stay permanently, to remain [permanently], to continue [in the same state]</i>	2 nd person singular, present active indicative	Strong's #1265

Translation: ...but You, You will remain,...

God the Son will remain unchanged, despite this great upheaval which will take place in the universe.

Hebrews 1:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
himation (ἱμάτιον) [pronounced heem-AHT-ee-on]	<i>a garment (of any sort); a cloak, mantle, tunic; the upper garment</i>	neuter singular noun, nominative case	Strong's #2440

Hebrews 1:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
palaiiōō (παλαιῶω) [pronounced <i>pahl-ah-YOH-oh</i>]	<i>to make worn out, to declare obsolete, to become old, to decay</i>	3 rd person plural, future passive indicative	Strong's #3822

Translation: ...while all things, like a garment, will wear out.

Because of the nature of the fallen earth, it had a time stamp on it. It was only going to last so long.

Hebrews 1:11 [Yet] they will perish, but You, You will remain, while all things, like a garment, will wear out. (Kukis nearly literal translation)

Hebrews 1:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hōseí (ὡσεὶ) [pronounced <i>hoh-SIGH</i>]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
peribólaion (περιβόλαιον) [pronounced <i>per-ib-OL-ah-yon</i>]	<i>covering; robe; something thrown around the shoulders; mantle, veil</i>	neuter singular, nominative case	Strong's #4018
helíssō (ἐλίσσω) [pronounced <i>hel-IHS-so</i>]	<i>to roll up, to fold (up, together)</i>	2 nd person singular, future active indicative	Strong's #1667 (hapax legomena)
autous (αὐτούς) [pronounced <i>ow-TOOSE</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i>]	<i>a garment (of any sort); a cloak, mantle, tunic; the upper garment</i>	neuter singular noun, accusative case	Strong's #2440

The words, *like a garment* are not found in the Scrivener Textus Receptus, the Byzantine Greek text, the Masoretic text or in the Septuagint. They were probably inserted accidentally by a copyist, taking them from the end of v. 11.

Translation: And, as if a robe, You will roll them up like a garment.

Just as a man might roll up a garment or a robe, so God the Son will roll up the heavens and earth.

The author of Hebrews is taking this from the Greek text (the Septuagint) and not from the Masoretic text (the original Hebrew).

Hebrews 1:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
allássō (ἀλλάσσω) [pronounced <i>al-LASS-so</i>]	<i>to change, to make different, to exchange one thing for another, to transform</i>	3 rd person plural, future passive indicative	Strong's #236

Translation: *They will be transformed,...*

The heavens and earth will be transformed to something eternal. It will be the new heavens and the new earth.

Hebrews 1:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced <i>soo</i>]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
This is very odd to have a pronoun preceded by a definite article.			
ei (εἶ) [pronounced <i>ī</i>]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)

Translation: *...but You, You keep on being the same,...*

God the Son remains the same throughout.

Now, you may say, "But, Jesus acquired a human body in the 1st advent. That body was subjected to death. It was replaced with a resurrection body. How do we say that Jesus keeps on being the same? The answer is this:

in His essence, Jesus remains the same. His essence is divine, and that does not change. In that way, **Jesus is the same today, yesterday and forever** (Hebrews 13:8).

Hebrews 1:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τα (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
εἰς (εἰς) [pronounced <i>EHT-ay</i>]	<i>years</i>	neuter plural noun; nominative case	Strong's #2094
σου (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἐκλείψω (ἐκλείπω) [pronounced <i>ehk-LĪ-poe</i>]	<i>to cease; to fail; to leave (out), to omit, to pass by; to quit, to stop</i>	3 rd person plural, future active indicative	Strong's #1587

Translation: ...while the years of You will not cease.

The years of the Lord will never cease. God is eternal.

Hebrews 1:12 **And, as if a robe, You will roll them up like a garment. They will be transformed, but You, You keep on being the same, while the years of You will not cease.** (Kukis nearly literal translation)

Hebrews 1:10–12 **And You, O Lord, at a beginning, You established the earth; and the works of Your hands will be the skies [and the heavens]. [Yet] they will perish, but You, You will remain, while all things, like a garment, will wear out. And, as if a robe, You will roll them up like a garment. They will be transformed, but You, You keep on being the same, while the years of You will not cease.** (Kukis nearly literal translation)

Hebrews 1:10–12 **And then there are these Scriptures about the Son of God: And you, O Lord, established the earth from the beginning, and the skies came about by the work of Your hands. Nevertheless, the earth and the heavens will perish, but You, You will remain. But, at the same time, all things will simply wear out, like an old garment. And as You would do to a robe, you will roll them up; and they will be transformed. But You, you continue being the same as before, You years will not cease.** (Kukis paraphrase)

There did not appear to be a context which led into these verses. The author is not named, but it is very similar to Psalms where David calls out to God for deliverance. There are several times in this psalm where he appears to be near death, but it not yet ready for death (some have suggested that this could have been written by Nehemiah).

The BSB is used below.

Psalm 102:24–28 (a brief exegesis)

Scripture	Text/Commentary
I say: “O my God, do not take me in the midst of my days! Your years go on through all generations.	Here and elsewhere in this psalm, the writer appeals to God for his life.
In the beginning You laid the foundations of the earth, and the heavens are the work of Your hands.	Since the writer addressed God in the previous verse, he recognizes that God laid the foundations of the earth and that the heavens (in the plural) are the work of His hands.
They will perish, but You remain; they will all wear out like a garment. Like clothing You will change them, and they will be passed on.	Because this psalmist is considering his own mortality, he recognizes that the heavens and the earth will both wear out, and God will need to change them, as a man might wear a new garment.
But You remain the same, and Your years will never end.	Unlike the psalmist or even unlike the earth, God will remain the same; His years will never end.
The children of Your servants will dwell securely, and their descendants will be established before You.”	We as believers might be assured of God’s care. His servants dwell securely and their descendants will be established before God.

I have exegeted Psalms 103–105, but I have not done Psalm 102 yet. It does not appear as if R. B. Thieme, Jr. covered this psalm either.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Now face to face with who, of the messengers He has said formerly, “Sit from a right hand of Me until whenever I might make the enemies of You a footstool of the feet of You”? Are not all [of them] ministering servants for service being sent on account of those about to inherit salvation.

Hebrews
1:13–14

Now, to which of the angels has He said at any time: “Sit on My right hand until I should make Your enemies a footstool for Your feet”? Are not all [the angels] service-related servants to minister, having been sent forth on account of the ones about to inherit salvation?

Has God, at any time, said to an angel, “Please take a seat at My right hand while I make your enemies your own personal footstool”? Are not all angels designed to act as servants to God, having been sent forth for the purpose on ministering to those who are about to inherit salvation?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Now face to face with who, of the messengers He has said formerly, “Sit from a right hand of Me until whenever I might make the enemies of You a footstool of the feet of You”? Are not all [of them] ministering servants for service being sent on account of those about to inherit salvation.**

Complete Apostles Bible	But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies a footstool for Your feet"? Are they not all ministering spirits being sent out to minister for the sake of those who are about to inherit salvation?
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But to which of the angels said he at any time: Sit on my right hand, until I make thy enemies thy footstool? Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And to which of the angels did he ever say: Sit thou at my right hand, until I shall place thy enemies a footstool under thy feet? Are they not all spirits of ministration, who are sent to minister on account of them that are to inherit life?
Original Aramaic NT	But to which of the Angels did he ever say, "Sit at my right hand until I put your enemies as a footstool under your feet"? Behold, are they not all spirits of service, who are sent into service for the sake of those who are going to inherit life?
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But of which of the angels has he said at any time, Take your seat at my right hand till I put all those who are against you under your feet? Are they not all helping spirits, who are sent out as servants to those whose heritage will be salvation?
Bible in Worldwide English	But did God ever say to any of the angels, Sit down beside me until I put your enemies under you? Are not all the angels spirits that help? They are sent out to help the people who will be saved
Easy English Easy-to-Read Version–2008	. And God never said this to an angel: "Sit at my right side until I put your enemies under your power." All the angels are spirits who serve God and are sent to help those who will receive salvation.
God's Word™	But God never said to any of the angels, "Sit in the highest position in heaven until I make your enemies your footstool." What are all the angels? They are spirits sent to serve those who are going to receive salvation.
Good News Bible (TEV)	God never said to any of his angels: "Sit here at my right side until I put your enemies as a footstool under your feet." What are the angels, then? They are spirits who serve God and are sent by him to help those who are to receive salvation.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	God never said to any of the angels, "Sit at my right side until I make your enemies into a footstool for you!" Angels are merely spirits sent to serve people who are going to be saved.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And God has never said this to any of his angels: "Take your seat next to me at my right hand until I force your whispering enemies to be a rug under your feet." What role then, do the angels have? The angels are spirit-messengers sent by God to serve those who are going to be saved.
UnfoldingWord Simplified T.	But to which of the angels has God said at any time, " Sit at my right hand until I make your enemies a stool for your feet"? Are not all angels spirits who serve, and who are sent to care for those who will inherit salvation?
Williams' New Testament	But to what angel did He ever say: "Just keep your seat at my right hand, until I make your foes a footstool for your feet"? Are not the angels all attending spirits sent forth to serve for the sake of those who are going to be unceasing possessors of salvation?

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Toward which of the angels has He ever stated, "Sit down on <i>the right side</i> of Me until I place Your enemies as a footrest for Your feet?" Aren't they all ministering spirits being sent out <i>on a mission</i> for serving because of the <i>people</i> who are going to be inheriting a rescue?
Common English Bible	.
Len Gane Paraphrase	To which of the angels did He ever say, "Sit at my right hand, until I make your enemies your footstool?" Are not all ministering spirits sent out to help those who will be heirs of salvation?
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	To which of the angels has God ever said-- 'Sit thou at my right hand until I put thy enemies as a stool for thy feet'? Are not all the angels spirits in the service of God, sent out to minister for the sake of those who are destined to obtain Salvation?

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But he never said to any angel, "Sit at my right hand until I place your enemies in subjection under your feet." What are the angels? They are beings that serve, sent out to help those who will receive salvation
God's Truth (Tyndale)	.
Holman Christian Standard	.

International Standard V	But to which of the angels did he ever say, "Sit at my right hand until I make your enemies a footstool for your feet"? [Ps 110:1] All of them are spirits on a divine mission, sent to serve those who are about to inherit salvation, aren't they?
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version But to which of the angels said HE at anytime, Sit on my right hand, until I make your enemies your footstool? Are they not all ministering spirits, sent out to execute commands for them who will be heirs of salvation?
Weymouth New Testament	To which of the angels has He ever said, "SIT AT MY RIGHT HAND TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET"? Are not all angels spirits that serve Him--whom He sends out to render service for the benefit of those who, before long, will inherit salvation?
Wikipedia Bible Project Worsley's New Testament	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	. But to which of the cherubs did He ever say, "Sit at My right hand until I place Your enemies as a footstool under Your feet?" (Psa. 110:1) Are they not all ministering spirits for service, being sent out because of the ones being about to inherit salvation ⁶ ?
Holy New Covenant Trans.	⁶ Cherubs were not created to become literal children and heirs of Yahweh, but were created to be ministering spirits. Apparently this is part of the reason that pride entered Lucifer and he rebelled and became Satan the adversary. Isaiah 14:12-15, Eze 28:14-17. God never said this to any of the angels: "Sit at My right side until I put your enemies under your feet for a footstool." All angels are serving spirits sent to help people who will be delivered from sin.
The Scriptures 2009	And to which of the messengers did He ever say, " Sit at My right hand, until I make Your enemies a footstool for Your feet "? Psalm 110:1. Are they not all serving spirits sent out to attend those who are about to inherit deliverance?
Tree of Life Version	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"?

Are they not all ministering spirits, sent out for service to those about to inherit salvation?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...to whom? but [of] the angels [He] has said ever sit! from [them] right [of] me until ever [I] may appoint the [ones] adverse [of] you footstool [of] the feet [of] you not? All [They] are Ministering Spirits to service Being Sent because of the [men] intending to inherit saving...
Alpha & Omega Bible	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?" †(Psalm 110:1, Joshua 10:24) ARE THEY NOT ALL MINISTERING SPIRITS, SENT OUT TO RENDER SERVICE FOR THE SAKE OF THOSE WHO WILL INHERIT SALVATION?
Awful Scroll Bible	Furthermore, with regards to which of the angelic messengers, has He said at any time, "Be sitting-down by My right hand, until might I put down Your hostile ones, their necks under- Your -foot?" Are they not so all breaths undertaking-for-the-people, being segregated-out to minister, because of those that are meaning to lawfully-allot to Deliverance?
Concordant Literal Version	Now to which of the messengers has He declared at any time, "Sit at My right, till I should be placing Thine enemies for a footstool for Thy feet"? Are they not all ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation?
exeGeser's companion Bible	And to which of the angels said he ever, Sit at my right, until ever I place your enemies the stool of your feet? Psalm 110:1 Are they not indeed all liturgizing spirits apostolized to minister for them who inherit salvation?
Orthodox Jewish Bible	And to which of the malachim has Hashem ever said, "Sit at my right hand until I put your enemies as a footstool for your feet" --(TEHILLIM 110:1)? Are not all RUCHOT [TEHILLIM 104:4] sharet (ministering spirits, malachey hasharet) sent out with the shlichus (mission) to do avodas kodesh service as Hashem's klei kodesh (ministers) on behalf of the ones being about to inherit Yeshua'at Eloheinu?
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	But which one of the angels did God ever say <i>[this]</i> about <i>[Psa. 110:1]</i> , "You should sit at my right side until I put your enemies <i>[in full subjection]</i> beneath your feet?" Are not all angels ministering spirits sent out <i>[by God]</i> to serve those people who will inherit salvation?
Benjamin Brodie's trans.	Moreover, to which of the angels did He [the Father] at any time say face-to-face: "Sit down at My right side [session] while I place Your enemies [Satan, fallen angels, demonic host, unbelievers] a footstool [sign of conquest] for Your feet [reward for the travail of Your soul]?" Are they not all [elect angels only] ministering spirits [invisible, immaterial nature of angels], being sent on a divine mission for the purpose of aid and support [faithful service to mankind wherever God appoints them to go], for the benefit of those [winner believers] who are about to inherit salvation [victorious participation with Christ in his future kingdom rule as a reward for their obedience on earth]?

The Expanded Bible
Jonathan Mitchell NT

.
Now to a certain one (or, as in vs. 5: Now in which one ...?) of the agents (or: folks with a message) He once said, "Sit at (or: out of [the authority of]) My right [hand; side] until I may place your foes (or: hostile ones) a footstool of your feet (or: = turn your enemies into your footstool [= a supportive role])." [Ps. 110:1]
Are not all people public-serving Breath-effects (or: spirits; winds), being sent forth unto attending service because of those folks being about to progressively inherit deliverance (or: receive the allotment of salvation, health and wholeness)? [note: cf 1 Pet. 1:12]

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

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Bible Translations with Many Footnotes:

Lexham Bible

But to which of the angels has he ever said,
"Sit down at my right hand,
until I make your enemies a footstool for your feet." [A quotation from Ps 110:1]
Are they not all spirits engaged in special service, sent on assignment for the sake of those who are going to inherit salvation?

NET Bible®

New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT

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.
.
. And which of the angels did God ever say this to:^t
Sit on my right, until I make your enemies a footstool for your feet.^u
Aren't the angels all spirits, on assignment for service? Aren't they sent for the sake of people^v who are going to inherit salvation?
^t Traditionally: "For to which of the angels did he ever say".
^u Psalm 110:1.
^v Lit. "...service, because of those".

Wilbur Pickering's New T.

On the other hand, to which of the angels did He ever say, "Sit on my right until I place your enemies as a stool under your feet"?
Are they not all ministering spirits being sent⁹ to serve those who are going to inherit salvation?
(9) This participle being in the present tense, I take it that this is an ongoing activity.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

.
But to which of the angels did He ever say, "Sit at My right hand, until I put Your enemies [as] Your footstool?" [Psalm 110:1]
They are all spirits of spiritual service being sent out to render service for the sake of the ones being about to be inheriting salvation, are they not?

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

English Standard Version

Far Above All Translation

Green's Literal Translation

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Literal New Testament But to which of the angels did He ever say, "Sit at My right hand until I place Your enemies as a footstool of Your feet?" LXX-Psa. 109:1; MT-Psa. 110:1
 Are they not all ministering spirits for service, being sent out because of the ones being about to inherit salvation?

Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 But toward which of the messengers has he previously said, 'Sit at my right hand, until I should place your enemies as the footstool of your feet? {Psa 45:6-7, 102:25-27, 110:1}
 Are they not all ministering* spirits, being sent forth into service because of the ones who are about to inherit salvation?

Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) But of which of the angels hath he said at any time:
**Sit thou on my right hand,
 Till I make thine enemies the footstool of thy feet?**
 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?
Psalm 2:7; 104:4; Psa. 45:6-7; 102:25-27; 110:1

Niobi Study Bible .
 Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation And to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"? (Psalm 110:1)
 Are not they [the elect angels] all subordinate servants, spirits being sent into action for the purpose of ministry because of them [believers] being about to inherit deliverance.

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible But which of the angels has he told at any time, "Sit at my right hand, until I make your enemies the footstool of your feet?"
 Aren't they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 13-14

Hebrews 1:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>prós (πρός) [pronounced <i>prahç</i>]</p>	<p><i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i></p>	<p>directional preposition with the accusative case</p>	<p>Strong's #4314</p>
<p>tina (τίνα) [pronounced <i>TEE-nah</i>]; ti (τί) [pronounced <i>tee</i>]</p>	<p><i>in whom, by whom, to what [one], in which, how; whether, why, what</i></p>	<p>masculine singular interrogative pronoun; accusative case</p>	<p>Strong's #5101</p>

Hebrews 1:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; genitive/ablative case	Strong's #32
erédô (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	3 rd person singular, perfect active indicative; Attic Greek form	Strong's #2046
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, (any, some-) time(-s), at length (the last), (+ n-) ever, in the old time, formerly, in time past, when</i>	Indefinite, disjunctive particle	Strong's #4218

Translation: Now, to which of the angels has He said at any time:...

The writer of Hebrews is making certain that there is no confusion as to Who Jesus is. He is *not* an angel; He is not even the greatest angel of them all (Michael, the archangel?).

Hebrews 1:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>remain, reside, dwell; sit [by, down]</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #2521
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
Why is this in the plural?			
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...“Sit on My right hand...”

The writer of Hebrews now turns to Psalm 110:1 (109:1 in the LXX). Most modern translations depend upon the Masoretic (Hebrew) text and their verse and chapter numbering. So, unless you have a Bible specifically translated from the Greek LXX (like the Complete Apostles Bible or Brenton’s translation), the appropriate passage to look up in Psalm 110:1 (this is the case, even though most New Testament citations from the Old Testament come from the Greek Septuagint.²²

God the Father said to God the Son, “Sit You at My right hand.” God never said these words to an angel.

Hebrews 1:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
heōs (ἕως) [pronounced HEH-oce]	to, as far as, till, until; even until; up to; even; while	a conjugation, preposition and adverb of continuance	Strong’s #2193
án (ὅν) [pronounced ahn]	whomever, whichever, whatever; (what-, where-, wither-, who-) ever	particle, often untranslated; sometimes found with the relative pronoun	Strong’s #302
From Strong’s Exhaustive Concordance (enhanced): <i>Derivation: a primary particle, denoting a supposition, wish, possibility or uncertainty; KJV: --(what-, where-, wither-, who-)soever. Usually unexpressed except by the subjunctive or potential mood. Thayer: [This word] has no exact English equivalent.</i>			
tithēmi (τίθημι) [pronounced TITH-ā-mee]	to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)	1 st person singular, aorist active subjunctive	Strong’s #5087
Why the subjunctive? Why the uncertainty?			
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong’s #3588
echthros (ἐχθρός) [pronounced ehkh-THROSS]	enemy, adversary, foe; hostile, hated, hating; from the verb to hate	masculine plural adjective, used as a substantive; accusative case	Strong’s #2190
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong’s #4771 (genitive is given Strong’s #4675)

²² I have not actually sat down and done a word-by-word comparison, but from memory, this seems to be the case. Logically, this would make sense. Greek is essentially the universal language (at least for the Roman Republic and empire), so the Greek text would have been the most often used text.

Hebrews 1:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupopodion (ὑποπόδιον) [pronounced hoop-op-OHD-ee-on]	<i>a footstool, foot-rest, a stool for one's feet</i>	neuter singular noun, accusative case	Strong's #5286
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
podes (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; genitive/ablative case	Strong's #4228
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...until I should make Your enemies a footstool for Your feet”?

Psalm 110:1 is continued. I am somewhat unsure about the subjunctive case used with the verb. Luckily, Thieme explains it:

R. B. Thieme, Jr.: *The subjunctive mood is not potential here but it is an indefinite temporal clause which is used in the Greek for a future event certain to come but the exact time is unknown.*²³

Hebrews 1:13 **Now, to which of the angels has He said at any time: “Sit on My right hand until I should make Your enemies a footstool for Your feet”?** (Kukis nearly literal translation)

God the Father says to God the Son, “**Sit on My right hand until I make your enemies a footstool for Your feet.**” A certain future act, but with an unknown time of fulfillment.

Hebrews 1:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
Sometimes this word demands an affirmative answer.			
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEM]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

²³ From the 1972 Hebrews Series, lesson #5.

Hebrews 1:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
leitourgikós (Λειτουργικός) [pronounced li-toorg-ik-OSS]	<i>engaged in special service, relating to the performance of service, employed in ministering; in a functional capacity; ministering</i>	neuter plural adjective, nominative case	Strong's #3010 (hapax legomena)
pneumata (πνεύματα) [pronounced PNYOO-maht-ah]	<i>spirits; breaths; wind [blasts], air</i>	neuter plural noun, nominative case	Strong's #4151
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, accusative case	Strong's #1248

Translation: Are not all [the angels] service-related servants to minister,...

Angels have their functions in the world, but these are service-related functions. In some cases, this service would be as a guardian angel—one who would provide protection for the believer.

Hebrews 1:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	neuter plural, perfect passive participle, nominative case	Strong's #649
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Hebrews 1:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine plural, active participle; accusative case	Strong's #3195
One participle is a neuter plural; the next is a masculine plural.			
klêronomeō (κληρονομέω) [pronounced klay-ron-om-EH-oh]	<i>to be an heir to (literally or figuratively), to inherit, to receive an inheritance</i>	present active infinitive	Strong's #2816
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991

Translation: ...having been sent forth on account of the ones about to inherit salvation?

When a person believes in Jesus, that makes them a target of Satan and the whole demon world. Angels are used by God as bodyguards for believers.

Hebrews 1:14 *Are not all [the angels] service-related servants to minister, having been sent forth on account of the ones about to inherit salvation?* (Kukis nearly literal translation)

Hebrews 1:13–14 *Now, to which of the angels has He said at any time: “Sit on My right hand until I should make Your enemies a footstool for Your feet”? Are not all [the angels] service-related servants to minister, having been sent forth on account of the ones about to inherit salvation?* (Kukis nearly literal translation)

Hebrews 1:13–14 *Has God, at any time, said to an angel, “Please take a seat at My right hand while I make your enemies your own personal footstool”? Are not all angels designed to act as servants to God, having been sent forth for the purpose on ministering to those who are about to inherit salvation?* (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Hebrews 1 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Hebrews 1

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Hebrews 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Hebrews 1

The translation I chose to feature is the Hebrew Roots Bible, which is ©Copyright Word of Truth Publications, 2009; the Congregation of YHWH, Jerusalem.

I have very little information beyond that about this translation. I think that this translation may be related to the Restoration Study Bible; but I do not think that it is related to the [Hebrew Roots movement](#); or to the whole Bible Believers movement (which appears to possibly be a cult; but I have not given it a lot of study).

The Supremacy of God's Son

Hebrews 1:1–4 In many ways and in various ways of old, Elohim spoke to the fathers in the prophets; in these last days He has spoken to us in the Son, whom He appointed heir of all; and by Whom He made the worlds; for He is the brightness of His glory, and the express image of His being, and upholding all things by the power of His Word; having made purification of our sins through Himself, He sat down on the right hand of the Majesty on high, (Psa. 110:1) and He is altogether superior to the cherubs, just as the name He has inherited is a more excellent name than theirs.

God has spoken to mankind in a variety of ways. Principally, in the Old Testament times, through prophets. But in these most recent days, God has spoken to us by means of His Son.

Jesus is the heir to all things. It is by Jesus that God made the world. Jesus, in His Deity, is the exact image of God. He holds together all things by the power of His Word. Jesus made it possible for us to be purified of our sins.

In all these things mentioned, Jesus is far superior to the angels, His name being far more excellent than theirs.

Obviously, based upon what is said here, Jesus is clearly not an angel.

Hebrews 1:5 **For to which of the cherubs did He ever say, "You are My Son; today I have begotten You?" And again, "I will be a Father to Him, and He shall be a Son to Me."** (Psa. 2:7)

The writer of Hebrews continues to make this great distinction between Jesus and angels. God never said to any angel, "You are My Son; today I have sired You." God the Father also said, "I will be a Father to Him and He will be a Son to Me."

Hebrews 1:6 **And again, when He brought the First-born into the world, He said, "And let all the cherubs of Elohim worship Him."** (Ex. 32:43)

When God brought His Firstborn into the world, He called for all of the angels to worship Him.

Hebrews 1:7 **And as to the cherubs, He said, "Who makes His cherubs spirits, and His ministers a flame of fire;"** (Psa. 104:4)

God has uses for His angels; but they are not related at all to His Son.

Hebrews 1:8–9 **But to the Son He said, "Your throne, O Elohim, is forever and ever, a scepter of uprightness is the scepter of Your kingdom; You have loved righteousness and hated lawlessness; because of this, YAHWEH, Your Elohim, has anointed You with the oil of gladness beside Your fellows."** (Psa. 45:6, 7)

To the Son, God said, "Your throne, O God, is forever. Righteousness will define Your kingdom; You have loved righteousness and You have hated lawlessness. Therefore, Y^ehowah Your God will anoint You.'

Hebrews 1:10–12 **"And, from the beginning you have laid the foundations of the earth, and the heavens are works of Your hands. They will vanish away, but You will continue; and they will all become old, like a garment, and You shall fold them up like a covering, and they shall be changed. But You are the same, and Your years shall not fail."** (Psa. 102:25-27)

The writer of Hebrew continues to quote other passages from the Old Testament which speak of Jesus. He laid the foundations (founding principles) of the earth. However, the earth will become old and it will be worn out; and they will change. However, God the Son will remain the same.

Hebrews 1:13 **But to which of the cherubs did He ever say, "Sit at My right hand until I place Your enemies as a footstool under Your feet?"** (Psa. 110:1)

The writer of Hebrews continues to make the case that Jesus is not an angel. *To what angel, he asks, did God say, "Sit there at My right hand, until I make your enemies a footstool for Your feet"?*

Hebrews 1:14 **Are they not all ministering spirits for service, being sent out because of the ones being about to inherit salvation?**

The angels are ministering spirits—meaning that God will employ them as such. They are sent out for various purposes because of those about to inherit salvation (us).

Addendum

Doctrinal Teachers Who Have Taught Hebrews 1

	Series	Lesson (s)	Passage
	1992 Spiritual Dynamics (#376)	#963	Hebrews 1:1–6
	1992 Spiritual Dynamics (#376)	#1573	Hebrews 1
	1992 Spiritual Dynamics (#376)	#1695	Hebrews 1:3
	1992 Spiritual Dynamics (#376)	#1847	Hebrews 1:1–5
	1985 Ephesians (#412)	#155, 402	Hebrews 1:1–14
	1985 Ephesians (#412)	#1279	Hebrews 1:1–4
	1967 Satan and the Angelic Conflict (#748)	#8–9	Hebrews 1
	1991 Israel in Conflict (#840)	#167	Hebrews 1:3a
	1991 Adversity v. Stress	#62	Hebrews 1:3a
	1964–1967 Easter Specials (#919)	#7	Hebrews 1:1–4
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/hebrews-menuitem		Hebrews 1–13
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Hebrews/		Hebrews 1–13
Robert H. Kreger	https://www.angelfire.com/mt/tabor/bibledoctrine.html		Hebrews 1–13
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf		Hebrews 1–13 (translation only)
Syndein	http://syndein.com/Hebrews.html		Hebrews 1–13

Mark Perkins and Jim Rickard have both posted notes on the book of Hebrews, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Hebrews 1

Word Cloud from Exegesis of Hebrews 1²⁴

These two graphics should be very similar; this means that the exegesis of Hebrews 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁴ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.