

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY  
SCHOOL OF THEOLOGY

GOD HAS SPOKEN BY THE SUPREMACY OF A SON

AN EXEGESIS ON A PERICOPE FROM THE EPISTLE TO THE HEBREWS

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## CONTENTS

|  |     |
|--|-----|
| ABBREVIATIONS.....   | iii |
| INTRODUCTION.....  | 1   |
| BACKGROUND.....  | 1   |
| HISTORICAL ANALYSIS .....  | 2   |
| LITERARY ANALYSIS.....   | 3   |
| TRANSLATION OF HEBREWS 1.1-4 .....                                   | 3   |
| EXEGESIS OF HEBREWS 1.1-4 .....                                      | 4   |
| GOD HAS SPOKEN: FORMERLY BY THE PROPHETS, NOW BY A SON (vv. 1-2a)... | 4   |
| THE SUPREMACY OF THE SON IN ALL THINGS (vv. 2b-4).....               | 7   |
| CONCLUSION.....  | 12  |
| APPENDIX A: SENTENCE FLOW OUTLINE IN GREEK .....                     | 14  |
| WORKS CITED.....   | 15  |

## ABBREVIATIONS

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| BDAG | <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . Trans. and rev. by W. F. Arndt, F. W. Gingrich, and F. W. Danker. Chicago: University of Chicago Press. 1979. |
| cf.  | confer, “compare”  |
| e.g. | <i>exempli gratia</i> , “for example”  |
| ESV  | <i>The Holy Bible, English Standard Version</i> , copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.                                      |
| i.e. | <i>id est</i> , “that is”  |
| LXX  | Septuagint – Greek translation of the Old Testament  |
| NASB | <i>New American Standard Bible</i> <sup>®</sup> , copyright © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995. Used by permission.                                     |
| N.T. | New Testament  |
| O.T. | Old Testament  |

## **INTRODUCTION**

There is no more important fact than this; the God of Israel speaks. He does so, not merely to hear His own voice, though pleasant it would be to Him, but He speaks so that humanity might know and enjoy Him for eternity. Within the text of Hebrews 1.1-4, one will observe that God, who formerly spoke by the prophets, has in these last days decisively spoken in and through His Son. Using some of the highest Christological clauses of the NT, especially with regard to Jesus as Son and high priest, the writer of Hebrews provides profound insight to the soteriological work of God in Christ's death and exaltation. Through observations made in a brief background study and exegesis, one will see that the final and decisive way God has spoken is rooted squarely in the supremacy of His own Son.

## **BACKGROUND**

The background of this pericope, considered here as it's historical and literary context, will help to illuminate the writer's audience, and the pointed message of the supremacy of the Son which he longs for his readers to grasp. The historical analysis will address the circumstances of the addressees, and help to clarify the purpose of the epistle. In addition, the writer's placement of Hebrews 1.1-4 within the letter will help the reader to understand the emphasis of God's soteriological message of Jesus as exalted Son and high priest.

## HISTORICAL ANALYSIS

The letter to the Hebrews is addressed to second and third generation believers (cf. 2.3) whose faith was obviously being tested by severe persecution (10.32-34; cf. 12.4; 13.13).<sup>1</sup> Beforehand, they were glad to endure the plundering of their property, knowing that they had Christ as their better and lasting possession (10.34). However, some had become discouraged (5.11; 12.12-13) and were reverting to a previous form of religious piety (possibly that of Judaism<sup>2</sup>), and exalting the Law rather than Christ. This lack of persevering faith concerned the writer of Hebrews not only of the weak testimony their actions gave to the saving gospel (cf. 6.4-6; 10.26), but even more so, their own rejection of the grace of God<sup>3</sup> (3.12-13; 4.1, 11; 6.4-8; 12.15-17). Therefore, in a stimulating exhortation, he encourages them to stand firm in what they first received (e.g. 2.1-4; 3.7-4.11; 4.14-16; 5.11-6.12; 12.1-3). The motivating message is that God has spoken by a Son so that they might be victorious in Christ and obtain the better resurrection as those before (4.2, 11.35). His redemptive plan, made complete in the death and exaltation of Jesus (4.3-4), should not be shaken by their persecutions, but remain firm by the same joy and confidence set before them (12.2-3; 13.6, 13-14). Therefore, the writer's exhortation is to strengthen those who are weakening in faith and falling to things not worthy of life. Instead, by teaching them to consider the supremacy

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<sup>1</sup> William Lane, *Hebrews: A Sermon in Search of a Setting*, *Southwestern Journal of Theology* 28, no. 1, (Fall 1985), 16.

<sup>2</sup> Carson, Moo, and Morris note that falling back into the practice of Judaism is only "hinted at" in 13.7-9, 13 (D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* [Grand Rapids, Mich.: Baker Academics, 1992], 404).

<sup>3</sup> William Lane, "Hebrews," in *Dictionary of the Later New Testament & its Developments*, eds. Ralph P. Martin and Peter H. Davids (Downers Grove, Ill.: InterVarsity Press, 1997), 447.

of Christ, the joy of God's saving work shall give them the greater confidence to continue strong in Him.

### **LITERARY ANALYSIS**

The boundaries of this text (Heb. 1.1-4) are explained by two obvious factors. The first is that the pericope is a single sentence, which is highlighting one main thought, i.e. the final and decisive way God has spoken in the supreme Son. The second is revealed by its own preparatory information for the next argument in 1.5-14. This is clearly supported by the writer's use of the explanatory conjunction **γὰρ** (for) in verse 1.5, which makes way for a further explanation of the supremacy of the Son established in verses 1.2b-4.

This superior role of Jesus sets the stage for the rest of the epistle. He was made higher than the angels (1.5-14), ushered in the better covenant (8.6), provided the supreme sacrifice (9.23-25), and is the pioneer of one's faith (12.1-3). Most often, this superior role is recognized in Jesus as exalted Son (1.5, 8, 9; 2.17; 4.14; 5.5; 8.1) and high priest (3.1-2; 4.14; 5.6; 6.13; 8.1-3), which are essential to the soteriological message of the letter. Therefore, it is evident that the writer of Hebrews placed this pericope at the beginning of his letter to establish the foundational point which would be systematically used throughout the entire epistle, namely, that God has communicated salvation through the superior gospel of a supreme Son.

### **TRANSLATION OF HEBREWS 1.1-4**

[1] Long ago, in many and various ways, God spoke to the fathers by the prophets  
[2] *in the time of* 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; [3] who is the radiance of the glory and representation of the essence of Him, and who sustains all things by the word of his

power, after making purification of sins he sat at the right hand of the majesty on high, [4] having become as much higher in rank than the angels as He has inherited a name more excellent than theirs.

## EXEGESIS OF HEBREWS 1.1-4

### GOD HAS SPOKEN: FORMERLY BY THE PROPHETS, NOW BY A SON (vv. 1-2a)

One obvious assertion of verses 1-2a is that God has spoken. He is not silent. He does not hide in the depths of eternity and quietly wait to pounce upon a fallen humanity by His just wrath. Rather, in His patience, He speaks so that the glory of His Son might be lifted high in the hearts of men, and so that the praise of His grace might be proclaimed to the ends of the earth.

The way God has spoken throughout His redemptive plan is described in the two clauses of verses 1 and 2a. The former will be observed first. It states, *Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις* (Long ago, in many and various ways, God spoke to the fathers by the prophets).

*Πάλαι* (long ago), is an adverb which denotes past time, and can also be translated, “formerly.”<sup>4</sup> It is referring to a period of time which is *former* to that described by *ἐσχάτου τῶν ἡμερῶν τούτων* (these last days) in 2a. The time is that of the fathers, also referred to as the forefathers, or ancestors in the OT (cf. Mt. 23.30; Jn. 7.22; Ac. 3.13; Rom. 9.5). Thus, the time of verse 1 is referring to the days of the old covenant.

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<sup>4</sup> BDAG, 751.

During those days, God spoke *πολυμερῶς καὶ πολυτρόπως* (in many and various ways). Literally, this is translated, “in many parts and in many ways.”<sup>5</sup> The writer is bringing out the fact that God not only spoke long ago, but He did so in a piece by piece manner. In a lavish variety of ways, God spoke so as to clearly and effectively communicate the message of His redemptive plan. He spoke through dreams (Gen. 31.11, 37.5, Dan. 2.3, 7.1), in visions (Gen. 15.1, Is. 1.1, Ezek. 11.24), by commands (Ex. 7.2, Jos. 4.10, Ps. 148.5), and direct speech (Gen. 8.15, Lv. 1.1, Jos. 1.1). This fragmentary manner of revelation was so that the consummation of God’s message would be seen fully and supremely manifest in the coming of His Son Jesus.

God spoke *ἐν τοῖς προφήταις* (by the prophets). During the days of the old covenant, God spoke through His prophets. He used his prophets to communicate the covenant promises—old and new—to the patriarchs ( ), to prophecy of the coming Messiah ( ), and to reveal the soteriological plan of salvation which would include the nations ( )—all of which point to the arrival of the message of the clause in 2a.

It states, *ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ* (in the time of these last days he has spoken to us by a Son). The temporal *ἐπί* is best translated “in the time of,” or “during.” This gives more clarity to the specific time period reflected by *ἐσχάτου τῶν ἡμερῶν τούτων* (these last days). In direct contrast to *πάλαι* (long ago) of verse 1, “these last days” are thus referring to the times of the new covenant, i.e. from the cross to the Second Advent. In fact, the genitive use of the demonstrative pronoun, *τούτων* (these), further reveals that the last days the writer is speaking of, are those of a

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<sup>5</sup> BDAG notes that when *πολυμερῶς* is used with *πολυτρόπως*, it is translated “in various ways” (BDAG, 847).

*near* time. In other words, they are the days of this present age. Thus, the present days are indeed the last days.<sup>6</sup>

During these last days, God *ἐλάλησεν ἡμῖν ἐν υἱῷ* (has spoken to us by a Son). The writer's use of the consummative aorist, *ἐλάλησεν* (he has spoken), stresses that there has been some sort of "cessation of an act or state."<sup>7</sup> Here, it is the ceasing of God speaking in any other way except by a Son. In other words, God no longer speaks by the prophets, but decisively by a Son. It is no longer necessary for Him to reveal Himself in the "many and various ways," which all pointed to the cross, for Jesus has come, and the fullness of God's soteriological message is now communicated in Him. This receives further emphasis by the absence of the article in the prepositional phrase, *ἐν υἱῷ*, literally translated "in Son." This brings out the qualitative force of the noun, *υἱῷ* (Son), which means it "places the stress on quality or essence."<sup>8</sup> In other words, *υἱῷ* is not merely part of a class of individuals, but *is* individually the way God has spoken. In these last days, God has decisively spoken in and through His Son.

One other thing to notice about this second clause is the personal pronoun, *ἡμῖν* (to us). God has spoken *to us*. The writer and his audience (and all of us today) are the recipients of God's message. God speaks so that people will listen. The message is not merely one which He has floated in the air. He has a pointed message and he speaks to

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<sup>6</sup> Paul Ellingworth, *The Epistle to the Hebrews*, eds. I. Howard Marshall and W. Ward Gasque, International Greek New Testament Commentary (Carlisle: Paternoster Press, 1993), 93.

<sup>7</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, Mich.: Zondervan, 1996), 559.

<sup>8</sup> *Ibid.*, 244.

accomplish. Just as he spoke “to the fathers” long ago, he speak “to us” in the present age.

There are four specific things to observe within both of the clauses mentioned above: 1) the time of the message, 2) the manner it was communicated, 3) the hearers of the message, and 4) the person(s) who God has spoken through. The time of the first clause was that of the old covenant (“long ago”), and the time of the second clause was that of the new covenant (“these last days”). The manner of communication was formerly “in many and various ways,” yet the manner of the present is decisive and final in one who is a Son. The message of the first clause was directed “to the fathers,” while the message of the second clause was directed “to us.” Previously, God spoke “by His prophets,” but in these last days he speaks “by a Son.”

When all four of these aspects are considered, it is clear that God’s plan is not idle. Whether by the prophets of old, or by a Son in the present, He speaks to accomplish. He has progressively revealed His redemptive plan, and communicated the fullness of its message to humanity in a Son.

#### **THE SUPREMACY OF THE SON IN ALL THINGS (vv. 2b-4)**

The following portion, though it is few in words, is rich in content. From verse 2b—beginning with the relative pronoun, ὃν (whom)—to the end of verse 4, the writer of Hebrews is specifically concerned about describing the Son, and those things which have ascribed greatness to Him. In seven<sup>9</sup> different clauses, the writer is reaching back up to

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<sup>9</sup> Bruce notes that there are “seven facts” as well; however, he separates verse 3a by the καὶ (F. F. Bruce, *The Epistle to the Hebrews* [Grand Rapids, Mich.: WM. B. Eerdmans Publishing Company, 1964], 3-7). Contra to Bruce, I tie them together as one, and make a different separation in verse 4 at the relative pronoun ὃς. This will be addressed further below.

the noun, υἱῶ (Son) of 2a, and then explaining His individual and unique supremacy.

The Son is the heir of all things (2b), the intermediate creator of the world (2c), the exact image of God (3a), the sustainer of all things (3b), the exalted one who made purification of sins (3c), the supreme one above the angels (4a), and the one who has the more excellent name (4b). The purpose of each clause is addressed below.

*ὃν ἔθηκεν κληρονόμον πάντων* (whom He appointed heir of all things). The aorist verb, ἔθηκεν (he appointed), is probably ingressive,<sup>10</sup> not in the sense that the Son was not heir before, but more so in the sense that God is carrying out in time what is already true in eternity. In other words, the writer is not necessarily emphasizing the Son's inheritance as much as he is emphasizing that he is Son. There is, perhaps, some idea of Psalm 2.8 in this first clause. Part of Psalm 2 is used in verse 1.5 (cf. Ps. 2.7), and thus it is obvious the writer was familiar with it and its focus on sonship. A similar word to κληρονόμον (heir) is also used in Psalm 2.8 of the LXX, κληρονομίαν, which means "inheritance" or "possession." Together, Psalm 2.7 and 8 show an obvious relationship between sonship and an inheritance, or being made an heir, a theme which is seen elsewhere in the NT (e.g. Mt. 21.38; Gal. 4.7). Thus, to be Son is to be heir. In other words, Jesus is appointed heir because Jesus *is* Son. Furthermore, He is heir of all things. Most likely, πάντων is neuter, and is meant to represent the whole of the universe (cf. πάντα in 2.8), rather than the immediate world mentioned in 2c. This shows not only the Son's relationship to humanity, but also His relationship to the entirety of the universe—

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<sup>10</sup> The gnomic aorist may also be in view here since Christ has always been heir of all things, however, the ingressive seems to bring more light to the nature of Son.

something which is again stressed in 3b. The first clause is therefore showing that the finality of God’s message is in a royal Son, who is supreme heir of the universe.

*δι’ οὗ καὶ ἐποίησεν τοὺς αἰῶνας* (through whom also he made the world). He begins the second relative clause with *διὰ* (through), which is expressing the intermediate agency of the Son in creation (cf. Jn. 1.1; 1 Cor. 8.6; Col. 1.16). This further reveals that the Son was with God in the beginning, and it was through Him that God called forth the light recorded in Genesis 1. The word, *αἰῶνας*, could be translated as “ages,” or as “world.”<sup>11</sup> If taken to mean “ages,” then the clause is more so stressing the Son’s agency in the creation of time—i.e. the ages in which God is carrying out his plan.<sup>12</sup> If it is translated as “world,” then it is showing His agency in the creation of the earthly space or realm. Though the spatial sense<sup>13</sup> seems a bit more plausible here, both are true. The Son is the intermediate agent in the creation of the “earth-world” and the “time-world.” Thus, Bruce is correct when he states that “the whole created universe of space and time is meant.”<sup>14</sup> The second clause is therefore a furthering of the first clause, and reveals the supremacy of the Son in His role of creation.

*ὅς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ* (who is the radiance of the glory and representation of the essence of Him).<sup>15</sup> This third relative

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<sup>11</sup> BDAG states that *αἰῶνας*, in singular or plural can be translated, “world” (BDAG, 32).

<sup>12</sup> Attridge notes that speaking in terms of “ages” reflects a style similar to that of the rabbinic and apocalyptic sources (Harold W. Attridge, *A Commentary on the Epistle to the Hebrews*, ed. Helmut Koester (Philadelphia: Fortress Press, 1989), 41.

<sup>13</sup> Ellingworth notes that *αἰῶνας* is probably used here in a spatial sense (Ellingworth, *Epistle to the Hebrews*, 96).

<sup>14</sup> Bruce, *The Epistle to the Hebrews*, 4.

<sup>15</sup> Bruce separates these two facts about the Son at the *καὶ* (Bruce, *The Epistle to the Hebrews*, 3). However, due to the writer’s single use of the pronoun *αὐτοῦ* at the end of the clause, I have made it a

clause reveals the Son to be the one who is the image of God, or as the apostle John notes, is the one who “has explained Him” (Jn. 1.18, NASB). There are two phrases which are used here to describe the Son, *ἀπαύγασμα τῆς δόξης* (radiance of the glory), and *χαρακτήρ τῆς ὑποστάσεως* (representation of the essence). Both genitives, *δόξης* and *ὑποστάσεως*, are used attributively to specify an “innate quality”<sup>16</sup> of God. The LXX is quite familiar with ascribing the term *δόξης* (glory) to God (e.g. Ex. 16.7; Ps. 24.7-8; Is. 6.3; Is. 44.23; Ez. 1.28), and if briefly defined, refers most to the public display of the intrinsic worth of God. When the Son is then described as the *ἀπαύγασμα* (radiance) of God’s glory, it is showing that He is the shining forth, or the public display of God’s intrinsic worth. The term, *ὑποστάσεως* (essence), is derived from *ὑφίστημι*, a word not found in the NT. It literally means, “to place or set under.”<sup>17</sup> The idea is explaining the basis of something, or in other words, that which *is* reality. Therefore, when the Son is said to be the *χαρακτήρ* (representation) of the essence of God, it is showing the Son to have that which the apostle Paul calls “all the fullness of Deity” (Col. 2.9). Both of these statements, are together describing the nature of the Son to be (*εἰμί*) God. The third clause therefore is revealing the supremacy of the Son in the fullness of His deity, and thus echoing the words of Jesus, “Whoever has seen Me, has seen the Father” (Jn. 14.9, ESV).

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priority to see one complete thought about the nature of the Son, namely Jesus is the image of God. The *καὶ* is simply combining the two thoughts as one unit within *ὃν...αὐτοῦ*. For further study of 3a being one single fact, see (John Meier, *Structure and Theology in Heb. 1,1-14*, *Biblica* 66, no. 2, [1985], 173).

<sup>16</sup> Wallace, *Beyond the Basics*, 86.

<sup>17</sup> Spiros Zodhiates ed., *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG International, Inc., 1993), 1426.

*φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ* (and who sustains all things by the word of his power). This fourth clause is attributive, and is also reaching back to the *υἱῷ* (Son) of 2b. Here, the Son is described as the sustainer of all things. Not only did God make the universe through Him, but the universe is sustained by Him. The writer's use of the *extending-from-past*<sup>18</sup> present tense of the participle (*φέρων*, who sustains) shows that there is an action which previously did not exist, yet now in the present does. In other words, there has been the continual ongoing activity of the Son's sustaining power since the universe was created. The writer is not saying this power did not exist beforehand, but simply that it is needed since the triune God created the universe, and is now displayed in the Son. Meier makes this same observation when he observes that though the Son had no beginning, creation did.<sup>19</sup> In fact, He not only spoke it into being, but upholds it by the means of the His own powerful word. His word authoritatively commands existence and sufficiently sustains existence. The fourth clause, therefore, is showing that the supremacy of the Son in His present, active, ongoing role to uphold that which He has also made.

*καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς* (after making purification of sins he sat at the right hand of the majesty on high). In this fifth clause, there are two noticeable acts which come together as one magnificent soteriological truth. The first is described by the Son's act in making purification of sins. This act not only distinguishes the Son from all other beings, but

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<sup>18</sup> Wallace also calls this a "present of past action still in progress" (Wallace, *Beyond the Basics*, 519).

<sup>19</sup> Meier, *Structure and Theology*, 182-3.

also makes an appeal to His work as High Priest and His relationship with those who are His. The temporal participle, **ποιησάμενος** (after making), shows antecedent time to the main verb (**ἐκάθισεν**, he sat), and thus is associating the former act with the latter. The Son first made purification of sins—observed in His death and resurrection—and once this was completed, then He sat down at the right hand of the Majesty. Both the death and the exultation of the Son are essential to God’s redeeming work. Thus, Jesus’ exaltation and enthronement is soteriological. The fifth clause therefore shows that the supremacy of the Son’s enthronement is indeed for the salvation of the people for whom He died.

*τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων* (having become as much higher in rank than the angels). The whole sentence ends in verse 4 with two final comparative clauses. This first one (or sixth clause since 2b) is ascribing a higher rank to the Son over the angelic hosts. The aorist participle, **γενόμενος** (having become), shows that the writer sees the Son’s exaltation as a “single past time event.”<sup>20</sup> In other words, the exaltation of 3c is the one time event which distinguished Him as superior to the angels. This is not to be taken in the sense that He lacked this before, but more so in the sense of revealing the superiority of His Sonship.<sup>21</sup> The sixth clause, therefore, shows the supremacy of the Son in His superior rank above the angels.

*ὅσῳ διαφορώτερον παρ’ αὐτοῦς κεκληρονόμηκεν ὄνομα* (as He has inherited a name more excellent than theirs). The last clause is marked by the correlative relative pronoun **ὅσῳ** (as much as). It is used as a dative of measure here, and is making way for

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<sup>20</sup> Ellingworth, *Epistle to the Hebrews*, 105.

<sup>21</sup> Attridge, *Commentary on the Epistle to the Hebrews*, 47.

another comparison between the Son and the angels. The assertion is that the Son has inherited not only a superior rank, but a superior name. The use of the extensive perfect, **κεκληρονόμηκεν** (he has inherited), places more of an emphasis on the completed act of the Son inheriting a more excellent name, rather than on the present results (though the results are important!). Thus, it is again made clear that the writer is concerned about displaying what is true of the Son; noted here as the one who has the better name. The seventh clause, therefore, shows the supremacy of the Son in the name the Father has given Him above all the angelic hosts of the heavens.

### **CONCLUSION**

In conclusion, it is obvious that God speaks decisively by a supreme Son. The progressive message of the past, spoken through the prophets of old, has now come to consummation in the message of an exalted Son. The pericope revealed that the eternal Son is how God has decisively spoken in these last days before His return. The royal Son is heir of all things, creator of all things and sustainer of all things. He is the very image of the Holy God, and has a name which identifies Him with God, but with power to forgive sins and it is in this soteriological exaltation and enthronement that He is far more supreme than any other being.

What does this mean for the children of God today? It means to see Jesus for who He is, the sovereign Lord. Men should fix their eyes upon the Son, who is “the pioneer and perfecter of faith.” For the joy that was set before Him, He endured the cross, and now sits at the right hand of the throne of God (Heb. 12.2; NASB). May all the brethren

“consider Him who has endured such great hostility by sinners against Himself, so that [they] will not grow weary and lose heart” (Heb. 12.3; NASB).

**APPENDIX A**  
**SENTENCE FLOW OUTLINE IN GREEK**

*Hebrews 1.1-4*

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|         |    |   |
|---------|----|---|
| [v. 1]  | Ia | Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις |
| [v. 2a] | Ib | ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν <b>υἱῶ</b> ,                   |

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|         |     |  |
|---------|-----|--|
| [v. 2b] | IIa | <b>ὄν</b> ἔθηκεν κληρονόμον πάντων,  |
| [v. 2c] | IIb | δι' <b>οὗ</b> καὶ ἐποίησεν τοὺς αἰῶνας·  |
| [v. 3a] | IIc | <b>ὅς</b> ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ,                      |
| [v. 3b] | IId | <b>φέρων</b> τε τὰ πάντα τῶ ῥήματι τῆς δυνάμεως αὐτοῦ,                                   |
| [v. 3c] | IIe | καθαρισμὸν τῶν ἁμαρτιῶν <b>ποιησάμενος</b> ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, |
| [v. 4a] | IIf | τοσοῦτω κρείττων <b>γενόμενος</b> τῶν ἀγγέλων  |
| [v. 4b] | IIg | <b>ὅσῳ</b> διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.                                |

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