Hebrews 1

1 God having spoken long ago (of old, in times past, former) in many parts (portions) and in many ways (manners, avenues) to the fathers in the prophets;

2 Has spoken to us in His Son, upon these last (greek-eschatou, latin-novissime-afterward) days, whom He appointed (placed, set) heir of all, and through whom He made the ages (aionas-ages not worlds, latin-saecula-ages root is century, likely a KJV problem because they like to make aionas mean eternal and saying eternals would be problematic),

3 Who being the radiance (to shine away from, gleam, radiation, shining, latin-splendor-brightness root is luster) of His glory and the exact impression (expression, likeness, reproduction, engraving, brand-mark, identification-marker, greek-charakter-a tool for engraving, latin-figura-shape like figure, id-marker that provides undeniable identification and an irrefutable conection between parties) of His substance (support, assurance, reality, legitimate standing/claim/title of possession, latin-substantiae-substance) [could be translated- and the legal brand-mark of His legitimate standing], and carrying (bearing) all by the word (saying, Greek- rhemati, latin-verbo-word roots are verb/spring) of the power (ability to perform, might) through Himself, having made the purification (purging, cleansing) of sins, He sat down at (in) the right hand of the Majesty (Greatness, greek-Megalosynes-root is great, latin-Maiestatis-Majesty) on (in) high (lofty, latin-excelsis-highest-root is excel).

4 Having become so much more superior (better, more excellent, mastered, dominion-ative) to the angels, He has inherited a name more excellent (distinguishing what differs) than theirs.

5 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 unto a Father and He will be to me unto a Son?”

6 And again, when He brings in His first-born (firstly, eldest, brought forth first/pre-eminent) into (unto) the inhabited earth (oikoumenen-inhabit/ dwell/house earth/land, latin-orbem terrae- world earth like orbed territory), He says, “And let all the angels of God do reverence to (worship, to kiss the ground when prostrating before a superior) Him.”

7 And as to the angels, He says, “Who making His angels spirits (winds, latin-spiritus) and His ministers (leitourgos-official public ministers- different than diakonos, administers, officials belonging to the people for the good of the community, used of priestly-service) a flame (latin-flammam-flame) of fire;”

8 However, to the Son, “Your throne, O God, is unto the age of the age, and the scepter (rod, staff of authority, latin-virga-rod) of undeviated straightness (straightness without deviation, straight/ upright as with complete justice) is the scepter of Your kingdom.”

9 You have loved righteousness (justice) and have hated lawlessness; because of this, God, Your God, has anointed You with the oil (olive oil) of exhilaration (exuberant joy, glad exultation, intense joy and gladness) in the presence of (para- from close beside/alongside, in the presence of) Your partakers (those sharing in, companions, partners, latin-participibus-fellows like participants root is partner).

10 And, You, Lord, according to the beginning (origin, preeminent), laid the foundation of the earth and the works of Your hands are the heavens.

They will perish; however you remain (continue); and they all will become old (make/declare old, be worn out become obsolete) like as a garment (tunic, robe, outer garment);

12 And like a covering (mantle, wrapper, veil, something thrown around) You will roll them up (coil up, roll up like a scroll) and they will be changed (altered) like as a garment; however You are the Same and Your years will never cease.

13 And toward which of the angels did He ever say, “Sit at (in) My right hand/side, until I might place (put, set) Your enemies (hostiles, hating), as a footstool (under the feet) for Your feet?”

14 Are they not all ministering (leitourgika-public officials, administering) spirits, being sent forth unto ministering (service, diakonian), for the sake of those being about to inherit salvation?