

# Hebrews 5

written and compiled by Gary Kukis

**Hebrews 5:1–14**

**Jesus, Our Great High Priest**

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 5 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 speaks about the High Priest, who represents man to God. He is surrounded by weakness and he himself is also weak, as he has a sin nature. Jesus is presented here as the True High Priest, but after the order of Melchizedek rather than Aaron. However, at that point, the writer of Hebrews stops and says, “You do not have the background to go any further in this particular doctrine. You crave milk (basic Bible doctrine) when you ought to be teachers.”

*Bible Summary: Every high priest from among men is subject to weakness. Christ is a high priest in the order of Melchizedek. You still need teaching.*<sup>1</sup>

This should be the most extensive examination of Hebrews 5 available, where you will be able to examine in depth every word of the original text.

**Brief Overview:**<sup>2</sup>

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:**

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

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

**Charts, Graphics and Short Doctrines:**

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Summary **A Set of Summary Doctrines and Commentary**  
 Summary **Why Hebrews 5 is in the Word of God**  
 Summary **What We Learn from Hebrews 5**  
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<b>www.kukis.org</b>	<b>Exegetical Studies in Hebrews</b>	

<b>Doctrines Covered or Alluded To</b>			

<b>Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter</b>			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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

#### 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](#)).

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/>

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## An Introduction to Hebrews 5

**Introduction:** Hebrews 5 continues the discussion of Hebrews 4 about the High Priest. The High Priest must be taken from men, as he represents all other men to God. He offers gifts and sacrifices to God on behalf of those who do not meet God's standards. However, he himself is a man, and therefore, defiled as those around him. He must offer gifts and sacrifices for himself.

Jesus was also made our High Priest. He goes before God the Father as well and on behalf of Himself, but not because He has sinned, but to plead with God concerning the matter of His crucifixion.

Jesus is a priest before God according to the order of Melchizedek. The writer of Hebrews would like to explain this concept further, but it is clear that the Jewish to whom he is writing have suffered a breakdown when it comes to their spiritual growth. They should be teachers by this point in time, but they are like infants who need milk (basic Bible doctrine) rather than solid food (advance Bible doctrine).

A title or one or two sentences which describe Hebrews 5.

### Titles and/or Brief Descriptions of Hebrews 5 (by Various Commentators)

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

**Brief, but insightful observations of Hebrews 5 (various commentators)**

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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 5**

Some of these questions may not make sense unless you have read Hebrews 5. 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 5**

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

**The Principals of Hebrews 5**

**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 5

Place	Description

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[Charts, Graphics and Short Doctrines](#)

### By the Numbers

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 5


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The ESV (capitalized) is used below:

### Outlines and Summaries of Hebrews 5 (Various Commentators)

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**Outlines and Summaries of Hebrews 5 (Various Commentators)**

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

**A Synopsis of Hebrews 5 from the Summarized Bible**

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 5 (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
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Hebrews 2	
Hebrews 3A	
Hebrews 3B	
Hebrews 4A	
Hebrews 4B	
Hebrews 5A	
Hebrews 5B	

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**Changes—additions and subtractions:**

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 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.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As we study this chapter, we need to keep in mind that the office of High Priest was a type of Christ. Throughout the Old Testament, many people, institutions, and events were typical of Jesus Christ and His work on the Roman cross. At no time, do any of these types reach the same level of perfection that Jesus is (although Moses, considering everything, is quite remarkable).

Although I struggled with the following passage, I am pretty satisfied with the final results for the nearly literal translation and the paraphrase.

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:

**For every high priest out from men keeps on receiving; on behalf of men, he keeps on being appointed to the (ones) face to face with the God, in order that he might keep on bringing not only gifts but also sacrifices for sins; to deal gently, being able for the ignorant ones and those being caused to stray, because even he keeps on being encircled to weakness. And because of her, he keeps on being under obligation just as the people, so even on account of himself to keep on bringing [an offering] for sins.**

Hebrews  
5:1–3

Kukis nearly literal:

**For every High Priest being taken out from men keeps on being set in place on behalf of men to all (things) before the God, so that he might keep on bringing not only gifts but also sacrifices for sins. [This is so] he might keep on being able to keep on having compassion toward the ones lacking understanding and being led astray, inasmuch as even he keeps on being hampered [by] weakness. And because of [this weakness], he keeps on being under obligation, just as the people [are], even for himself, to keep on bringing [an offering] for [his] sins.**

Kukis paraphrase

Every other High Priest is taken from the Jewish men and he is set in place before God, on behalf of all Jewish men, so that he might bring gift and sacrifices for their sins. He continues to have compassion toward those who lack understanding and have been led astray for various reasons, because he himself is also hampered by his own weakness (that is, by his sin nature). And because he has a sin nature, he is obligated to offer up animal sacrifices for himself, just as he does for the people.

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 translation<sup>3</sup> 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)

For every high priest out from men keeps on receiving; on behalf of men, he keeps on being appointed to the (ones) face to face with the God, in order that he might keep on bringing not only gifts but also sacrifices for sins; to deal gently, being able for the ignorant ones and those being caused to stray, because even he keeps on being encircled to weakness. And because of her, he keeps on being under obligation just as the people, so even on account of himself to keep on bringing [an offering] for sins.

##### Complete Apostles' Bible

For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer both gifts and sacrifices for sins, being able to deal gently with those who sin in ignorance and go astray, since he himself is also subject to weakness.  
On account of this he is obligated to offer for sins, just as concerning the people, so also concerning himself.

##### Revised Douay-Rheims

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

For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity.

And therefore he ought, as for the people, so also for himself, to offer for sins.

V. Alexander's Aramaic T.  
Eastern Aramaic Mnscrip<sup>4</sup>  
James Murdock's Syriac NT

For every high priest, who is from among men, is established over the things of God, in behalf of men, that he may present the offering and the sacrifices for sin: and he can humble himself, and sympathize with the ignorant and the erring, because he also is clothed with infirmity.

And, therefore, he is obliged as for the people, so also for himself, to present an offering for his sins.

Original Aramaic NT<sup>5</sup>

For every High Priest of the children of men was appointed for the sake of men over the things that are of God, to present offerings and sacrifices for the sake of sin, Who can humble himself and suffer with those who are ignorant and erring because he is also clothed with weakness,

And he owes a debt for his own sake, that as for the people, in this way also for his own sake, he will make an offering for his sins.

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

Every high priest who is taken from among men is given his position to take care of the interests of men in those things which have to do with God, so that he may make offerings for sins.

He is able to have feeling for those who have no knowledge and for those who are wandering from the true way, because he himself is feeble;

And being feeble, he has to make sin-offerings for himself as well as for the people.

Bible in Worldwide English

Every high priest is chosen from among men. His work is to stand before God for people. He brings gifts and makes sacrifices to God for the wrong things people have done.

Such a high priest can be kind to people who do not know what is right and who do wrong. He knows how to share in the suffering of others because he himself is weak.

Because he is weak himself, he must make sacrifices to God for the wrong things he has done, just as he does for the people.

Easy English  
Easy-to-Read Version–2008

Every Jewish high priest is chosen from among men. That priest is given the work of helping people with the things they must do for God. He must offer to God gifts and sacrifices for sins. The high priest has his own weaknesses. So he is able to be gentle with those who do wrong out of ignorance. He offers sacrifices for their sins, but he must also offer sacrifices for his own sins.

<sup>4</sup> From <https://www.thearamaicscriptures.com/>

<sup>5</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

God's Word™	Every chief priest is chosen from humans to represent them in front of God, that is, to offer gifts and sacrifices for sin. The chief priest can be gentle with people who are ignorant and easily deceived, because he also has weaknesses. Because he has weaknesses, he has to offer sacrifices for his own sins in the same way that he does for the sins of his people.
Good News Bible (TEV)	Every high priest is chosen from his fellow-men and appointed to serve God on their behalf, to offer sacrifices and offerings for sins. Since he himself is weak in many ways, he is able to be gentle with those who are ignorant and make mistakes. And because he is himself weak, he must offer sacrifices not only for the sins of the people but also for his own sins.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Every high priest is appointed to help others by offering gifts and sacrifices to God because of their sins. A high priest has weaknesses of his own, and he feels sorry for foolish and sinful people. That is why he must offer sacrifices for his own sins and for the sins of others.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For every High Priest was chosen from among the people and appointed to represent them before God by presenting their gifts to God and offering sacrifices on their behalf. Since the High Priest is also one who is clothed in weakness, he humbles himself by showing compassion to those who are ignorant of God's ways and stray from them. And for this reason, he has to not only present the sin offerings of others, but also to bring a sin offering for himself.
UnfoldingWord Simplified T.	For every high priest, chosen from among people, is appointed to act on the behalf of people in the things concerning God, so that he may offer both gifts and sacrifices for sins. He can deal gently with those who are ignorant and who have been deceived, because he himself is subject to weakness. Because of this, he also is required to offer sacrifices for his own sins, just as he does for the people's sins.
Williams' New Testament <sup>6</sup>	For every high priest who is taken from men is appointed to officiate on behalf of men in matters relating to God, that is, to offer gifts and sin-offerings. Such a one is capable of dealing tenderly with the ignorant and erring ones, since he himself is subject to weakness, and so is obliged to offer sin-offerings, not only for the people but for himself as well.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, every head priest taken from people is put in charge of the <i>things</i> toward God on behalf of people, so that he may offer up both contributions and sacrifices on behalf of sins, being able to partly be sympathizing with the <i>people</i> who are unaware and who are misled since weakness is also lying around him. And because of it, he is obligated (just as concerning the ethnic group's, so also concerning his) to be offering up <i>sacrifices</i> concerning sins.

<sup>6</sup> William's New Testament - 1937 by Charles B. Williams.

Common English Bible Len Gane Paraphrase <sup>7</sup>	.	All high priests taken from among men are appointed for men in things [pertaining] to God, so that he may offer both gifts and sacrifices for sins. [A high priest] who can have compassion on the ignorant and those who have wandered away, for he himself is also encompassed with weakness. For this reason he has to bring an offering for sin for himself just as he does for the people.
A. Campbell's Living Oracles	.	For every high priest taken from among men, is appointed to perform for men the things pertaining to God, that he may offer both gifts and sacrifices for sins: being able to have a right measure of compassion on the ignorant and erring: because he himself, also, is surrounded with infirmity. And for that reason he must, as for the people, so, also, for himself, offer sacrifices for sins.
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	.	Every High Priest, taken from among men, is appointed as a representative of his fellow-men in their relations with God, to offer both gifts and sacrifices in expiation of sins. And he is able to sympathize with the ignorant and deluded, since he is himself subject to weakness, and is therefore bound to offer sacrifices for sins, not only for the People, but equally so for himself.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	.	Every high priest is appointed from among men to represent them in matters relating to God, to offer gifts and sacrifices for sins. He is able to deal gently with those who are ignorant and misguided, since he himself is beset by weakness. That is why he is obligated to offer sacrifices for his own sins, as well as for the sins of the people.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Ferrar-Fenton Bible Free Bible Version <sup>8</sup>	.	Every high priest is chosen from the people and is appointed to work for the people as they relate to God. He presents to God both their gifts and sacrifices for their sins. The high priest understands how ignorant and deluded people feel because he also experiences the same kind of human weaknesses. As a result he has to offer sacrifices for his sins as well as for those of the people.
God's Truth (Tyndale) International Standard V	.	<b>Qualifications for the Priesthood</b> For every high priest selected from among men is appointed to officiate on their behalf [Lit. on behalf of men] in matters relating to God, that is, to offer gifts and sacrifices for sins. He can deal gently with people who are ignorant and easily deceived, since he himself is subject to weakness. For that reason he is obligated to offer sacrifices for his own sins as well as for those of the people.
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT <sup>9</sup>	.	

<sup>7</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

<sup>8</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

<sup>9</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For every High Priest is chosen from among men, and is appointed to act on behalf of men in matters relating to God, in order to offer both gifts and sin-offerings, and must be one who is able to bear patiently with the ignorant and erring, because he himself also is beset with infirmity. And for this reason he is required to offer sin-offerings not only for the people but also for himself.
Wikipedia Bible Project	.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) <sup>10</sup>	.
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	.
exeGeses companion Bible	.
Hebraic Roots Bible <sup>11</sup>	For every high priest being taken from men is appointed on behalf of men in the things respecting Elohim, that he may offer both gifts and sacrifices for sins; and he can humble himself <sup>1</sup> , and have compassion on those who are ignorant and go astray, for he himself is also subject to weaknesses <sup>2</sup> . And, therefore, he is obliged just as he offers sacrifices for the people, so likewise that he also present an offering for himself, for his own sins. <sup>1</sup> The Greek texts omits this phrase about humility. <sup>2</sup> Can also mean sickness. Isa 53:3-4.
Holy New Covenant Trans.	Every high priest is chosen from among men. He is appointed to serve God for them. They want him to offer gifts and sacrifices to God for sins. Since in many ways he himself is weak, he can gently handle people who are ignorant or those who wander away. That is why he must offer something for his own sins, as well as for the sins of the people.
The Scriptures 2009	For every priest taken from among men is appointed on behalf of men in matters relating to Elohim, to offer both gifts and offerings for sins, being able to have a measure of feeling for those not knowing and being led astray, since he himself is also surrounded by weakness. And on account of this he has to offer for sins – as for the people, so also for himself.
Tree of Life Version	For every kohen gadol taken from among men is appointed to act on behalf of people in matters relating to God, so that he may offer gifts and sacrifices for sins. He is able to empathize with the ignorant and deluded, since he himself also is subject to weakness. For this reason he has to make offerings for sins—just as for the people, so also for himself..

### Weird English, Old English, Anachronistic English Translations:

<sup>10</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

<sup>11</sup> 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 <sup>12</sup>	Every for Priest (Chief) from men Being Received for men is appointed the [things] to the god that [He] may offer gifts also and sacrifices for offenses to deal (gently) Having (Ability) [with] the [men] misunderstanding and [with] [men] being strayed since and He contains weakness and because of her [He] needs as about the people so and about him to offer {some ones} about offenses...
Alpha & Omega Bible	FOR EVERY HIGH PRIEST TAKEN FROM AMONG PEOPLE IS APPOINTED ON BEHALF OF PEOPLE IN THINGS PERTAINING TO THEOS ( <i>The Alpha &amp; Omega</i> ), IN ORDER TO OFFER BOTH GIFTS AND SACRIFICES FOR SINS; HE CAN DEAL GENTLY WITH THE IGNORANT AND MISGUIDED, SINCE HE HIMSELF ALSO IS BESET WITH WEAKNESS; AND BECAUSE OF IT HE IS OBLIGATED TO OFFER SACRIFICES FOR SINS, AS FOR THE PEOPLE, SO ALSO FOR HIMSELF.
Awful Scroll Bible	For every chief-priest being taken from the aspects-of-man, is being set-down in behalf of aspects-of-man with regards to God, in order that he shall bring-near an offering, of both gifts and sacrifices, in behalf of the misses-of-the-mark, being able to moderately-suffer, they being ignorant and being led astray, whether-upon he himself also is laid-around with weaknesses. Even because of this he owes, accordingly-as-to concerning the people, the same-as-this even over himself, to bring-near an offering in behalf of his missing-of-the-mark.
Concordant Literal Version	For every chief priest obtained from among men is constituted for men in that which is toward God, that he may be offering both approach presents and sacrifices for sins, able to be moderate with the ignorant and straying, since he also is encompassed with infirmity, and because of it he ought, according as for the people, thus for himself also, be offering for sins."
exeGeser companion Bible	For every archpriest taken from humanity sits in behalf of humanity to Elohim to offer both offerings and sacrifices for sins: able to compassion the unknowing and the wandering - since he himself is also surrounded with frailty. And through these he is indebted - exactly as for the people, thus also for himself, to offer for sins.
Orthodox Jewish Bible	For every Kohen Gadol taken from among Bnei Adam is ordained for men for the avodas kodesh of Hashem, that he may offer both minchot (gifts) and zevakhim (sacrifices) for chatta'im (sins). The Kohen Gadol is able to deal gently with the Am Ha'Aretz and Wayward, als (since) he himself is subject to helpless human frailty; and therefore he is obligated to offer zevakhim not only for the averos of the Am Berit but also for his own averos.
Rotherham's Emphasized B. .	

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For every head priest is chosen from among men, and is appointed on behalf of people, to offer both gifts and sacrifices for sins. He is able to gently put up with ignorant and wayward people because he himself is subject to <i>[the same spiritual]</i> weaknesses. And because of this he is obligated to offer <i>[sacrifices]</i> for his own sins also, as well as the people's sins.

<sup>12</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

Benjamin Brodie's trans.<sup>13</sup>

You see, every high priest [from the first to the Last Adam], having been taken from among mankind [not angels], was appointed on behalf of men [His office was for the benefit of others, not himself] with reference to things pertaining to God, so that he might offer gifts [cereal] and offerings [animals] on behalf of sins [the equivalent of rebound],

Having the ability to control his emotions [objective restraint] towards those who are ignorant [without a system of Bible doctrine in the soul] and who are continually led astray [deceived and led into error due to bad judgment], because he also is encumbered [within and without] by weakness [spiritual failure].

Moreover, because of this [having weaknesses like everyone else], he is obligated to make an offering concerning sins [to restore fellowship], namely for the people, but likewise for himself.

The Expanded Bible  
Jonathan Mitchell NT

.  
Now you see, every chief priest being taken forth from men, on behalf of men, is being placed down (set and established) in the things directed toward (or: with a view to, pertaining to and facing) God, so that he may be bringing both gifts and sacrifices over [situations of] and in behalf of failures (mistakes; sins; errors; times of missing the target),

constantly being able to measure feelings (to deal gently; or: being moderate) to habitually ignorant folks (or: with people not normally having intimate, experiential knowledge [gnosis]) and to people being constantly deceived, repeatedly led astray or habitually caused to wander, since he himself habitually environs (has around himself) lack of strength (or: weakness),

and so, on account of this, he is indebted (obliged; or: he owes it) – according as concerning the people, so also concerning himself – to offer (bear something with a view to and directed) concerning failures (mistakes; sins; errors; times of shooting off-target).

Syndein/Thieme  
Translation for Translators  
The Voice

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**Bible Translations with Many Footnotes:**

Lexham Bible

***A High Priest Like Melchizedek***

For every high priest taken from among men is appointed on behalf of people in the things relating to God, in order that he can offer both gifts and sacrifices on behalf of sins, being able to deal gently with those who are ignorant and led astray, since he himself also is surrounded by weakness, and because of it he is obligated to offer sacrifices for sins for himself also, as well as for the people [Literally “as for the people so also for himself”].

NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.  
The Spoken English NT<sup>14</sup>

.  
.  
.  
. Now, every high priest is selected from among the people. He's appointed to deal with God on their behalf,<sup>a</sup> and to offer gifts and sacrifices for sins. He's able to be gentle with people who are ignorant and off base, because he's wrapped up in weakness himself. And because of that, he has to offer sacrifices for his own sins just as he does for the people's sins.

<sup>a</sup>. Lit. “is appointed on people's behalf in regard to the things in front of God”.

<sup>13</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)

<sup>14</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.



Wilbur Pickering's New T.

### Qualifications for high priesthood

Now every high priest taken from among men is appointed to act on behalf of men in things pertaining to God, that he may offer both gifts and sacrifices for sins, being able to deal gently<sup>1</sup> with those who sin in ignorance and go astray, since he himself is also subject to weakness. Because of this he must offer sacrifices for his own sins as well, just as he does for the people's.

(1) A gentle priest is a comfort.

#### Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For every High Priest being taken from [among] people is appointed on behalf of people in the [things pertaining] to God, so that he shall offer both gifts and sacrifices on behalf of sins, being able to be dealing gently [with] the ones failing to understand and being led astray [fig., being deceived], since he himself is also being subject to weakness. And because of this [weakness] he must, just as for the people, in the same manner also for himself, to be offering [sacrifices] for sins.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for disgraceful acts: who can endure gently with the ignorant and erring, for that he himself also is encompassed with infirmity; and by reason is bound, as for the people, in the same way also for himself, to offer for disgraceful acts.

English Standard Version .

Far Above All Translation<sup>15</sup>

For every high priest taken from among men is appointed for men *concerning matters pertaining* to God, in order to offer both gifts and sacrifices for sins, being able to bear to some degree with those *who are* ignorant and *are* going astray, since he himself is beset by weakness, and on account of this, *just* as he needs to make *offering* for sins on behalf of the people, so also *he needs to* on behalf of himself.

Green's Literal Translation .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

For\* every high-priest, being taken out-of men, is designated *to act* on behalf of men in things pertaining to God, in-order-that he should offer both gifts and sacrifices on behalf of sins;  
he who is able to moderate his emotions with the ones who are ignorant and are misled, since he himself is also encompassed *with* weakness;  
and because of this *weakness*, just-as he is obligated to offer *sacrifices* on behalf of sins concerning the people so also concerning himself.

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible

### Qualifications for High Priesthood

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have

<sup>15</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

compassion on (bear with) the ignorant and on those who are outside of the Way, since he himself is also encompassed by infirmity. And by reason hereof, he ought, both for the people and also for himself, to make offering for sins.

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

For every high priest taken from the source of mankind is ordained on behalf of men with reference to things [doctrines] face to face with the God, that he might offer both gifts and sacrifices on behalf of sins.

Able to be compassionate to the ignorant ones, and the ones being deceived; in as much as he himself also is encumbered with weakness [frailty, imperfection].

And because of it [the old sin nature] he is under obligation, even as concerning the people, so also concerning himself, to offer concerning sins.

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

**The gist of this passage:**  
1-3

Hebrews 5:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	each, every, any; all, entire; anyone, everyone	masculine singular adjective, nominative case	Strong's #3956
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
archieus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine singular noun; nominative case	Strong's #749
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-roy]	men [in the generic sense], mankind, human beings; men [in reference to gender]; people	masculine plural noun; genitive/ablative case	Strong's #444
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage	masculine singular, present passive participle, nominative case	Strong's #2983

**Translation:** For every High Priest being taken out from men...

High Priests are taken out from the Levites. But all men have sinned; all men have sin natures. This is a solid fact; and it is because there is no other choice.

Hebrews 5:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-roy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
kathistêmi (καθίστημι) [pronounced kath-IHS-tay-mee]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint; [put in charge, ordain]; to set down, to constitute, to declare</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #2525
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
prós (πρός) [pronounced prahç]	<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
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** ...keeps on being set in place on behalf of men to all (things) before the God,...

The High Priest is put into his position on behalf of all other men (all other Jewish men). He represents these men to God.

Generally speaking, the High Priest represents man before God; and the prophet represents God to man.

Hebrews 5:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
prospheî (προσφέρω) [pronounced pros-FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #4374

Hebrews 5:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dōra (δῶρα) [pronounced DOH-rah]	gifts, presents; offerings (of a gift or of gifts); sacrifice	neuter plural noun; accusative case	Strong's #1435
te (τε) [pronounced teh]	not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative	feminine plural noun; accusative case	Strong's #2378
hupér (ὑπέρ) [pronounced hoop-AIR]	above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for	preposition with the genitive case	Strong's #5228
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced hahm-ahr-TEE-ī]	sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin	feminine plural noun, genitive/ablative case	Strong's #266

**Translation:** ...that he might keep on bringing not only gifts but also sacrifices for sins.

The High Priest brings animal sacrifices (and bloodless sacrifices) before God for the men who come to him. These are the sacrifices offered up for sin.

Hebrews 5:1 For every High Priest being taken out from men keeps on being set in place on behalf of men to all (things) before the God, so that he might keep on bringing not only gifts but also sacrifices for sins. (Kukis nearly literal translation)

Hebrews 5:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metriopathēō (μετριοπαθέω) [pronounced met-ree-op-ath-eh'-o]	to deal gently, to be moderate in passion, to be gentle, to treat indulgently, to have compassion	present active infinitive	Strong's #3356 (hapax legomena)
Thayer definitions: 1) to be affected moderately or in due measure; 2) to preserve moderation in the passions, especially anger or grief; 2a) of one who is not unduly disturbed by the errors, faults, sins of others, but bears them gently.			
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	being able, having power to; being able to do something; being capable, being strong and powerful	masculine singular, present (deponent) middle or passive participle; nominative case	Strong's #1410

Hebrews 5:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
agnoeō (ἀγνοέω) [pronounced <i>ag-noh-EH-oh</i> ]	<i>being ignorant (of), not knowing (through lack of information or intelligence); not understanding, something unknown; erring or sinning through mistake, being wrong; by implication, ignoring</i>	masculine plural, present active participle, dative, locative or instrumental case	Strong's #50
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
planaō (πλανάω) [pronounced <i>plahn-AH-oh</i> ]	<i>causing to stray, leading astray, being led astray, going astray; wandering, roaming about; metaphorically: leading the way from truth, leading (one) into error, being misleading; deceiving, being deceived; leading into error and sin; seducing a people into rebellion</i>	masculine plural, present passive participle; dative, locative or instrumental case	Strong's #4105

**Translation:** [This is so] he might keep on being able to keep on having compassion toward the ones lacking understanding and being led astray,...

Although this continues v. 1, I inserted a few words in order to begin a new sentence.

The High Priest, being a man, is able to have compassion toward those who lack understanding and have been led astray in some things.

Hebrews 5:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeí (ἐπεὶ) [pronounced <i>ehp-IH</i> ]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as</i>	conjunction; preposition	Strong's #1893
The writer of Hebrews uses this word 5x in this epistle; Paul uses this word 6x in all of his epistles (interestingly enough, 4x in 1Corinthians).			
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced <i>ow-TOSS</i> ]	<i>he; himself; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846

## Hebrews 5:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
períkeimai (περίκειμαι) [pronounced <i>per-IHK-i-mahee</i> ]	<i>to lie all around, to enclose, to encircle, to hamper (literally or figuratively)</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #4029
This verb is used 3x by the writer of Hebrews; and only 3x in the rest of the NT by Mark, Luke (in his gospel and in the book of Acts).			
Occurrences like this are consistent with Paul <i>not</i> being the author of Hebrews.			
asthéneia (ἀσθένεια) [pronounced <i>ahs-THEH-nigh-ah</i> ]	<i>weakness, sickness, infirmity, disease</i>	feminine singular noun, accusative case	Strong's #769

**Translation:** ...inasmuch as even he keeps on being hampered [by] weakness.

The High Priest, because he is taken out of man, has his own weakness. The High Priest has a sin nature; and he has committed sins.

Hebrews 5:2 [This is so] he might keep on being able to keep on having compassion toward the ones lacking understanding and being led astray, inasmuch as even he keeps on being hampered [by] weakness. (Kukis nearly literal translation)

## Hebrews 5:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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
autên (αὐτήν) [pronounced <i>ow-TAYN</i> ]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced <i>of-Ī-low, of-Ī-LEH-oh</i> ]	<i>to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3784
kathôs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
του (τοῦ) [pronounced <i>tu</i> ]	<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

### Hebrews 5:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992

**Translation:** *And because of [this weakness], he keeps on being under obligation, just as the people [are],...*

The feminine singular pronoun refers back to *weakness*.

Because of the High Priest's sin nature, he is also under an obligation, just as the people are under the same obligation. What that obligation is, is revealed in the next phrase:

### Hebrews 5:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]; also hoútôs (οὗτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Could these have a combined meaning?			
peri (περι) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
prospheîô (προσφέρω) [pronounced pros-FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	present active infinitive	Strong's #4374
peri (περι) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012
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

**Hebrews 5:3b**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Vv. 1 & 3 both end with the genitive/ablative case of *sins*.

**Translation:** ...even for himself, to keep on bringing [an offering] for [his] sins.

The High Priest is obligated to bring an offering or a sacrifice for himself. He is also guilty of committing sins, and those sins need to be atoned for. Hence, he must offer up an offering for himself; for his sins.

Hebrews 5:3 **And because of [this weakness], he keeps on being under obligation, just as the people [are], even for himself, to keep on bringing [an offering] for [his] sins.** (Kukis nearly literal translation)

Hebrews 5:1–3 **For every High Priest being taken out from men keeps on being set in place on behalf of men to all (things) before the God, so that he might keep on bringing not only gifts but also sacrifices for sins. [This is so] he might keep on being able to keep on having compassion toward the ones lacking understanding and being led astray, inasmuch as even he keeps on being hampered [by] weakness. And because of [this weakness], he keeps on being under obligation, just as the people [are], even for himself, to keep on bringing [an offering] for [his] sins.** (Kukis nearly literal translation)

The last word in vv. 1 & 3 is *sins*; and the last word in v. 2 is *weakness*. Things like this help others to divide the text up into verses.

Hebrews 5:1–3 **Every other High Priest is taken from the Jewish men and he is set in place before God, on behalf of all Jewish men, so that he might bring gift and sacrifices for their sins. He continues to have compassion toward those who lack understanding and have been led astray for various reasons, because he himself is also hampered by his own weakness (that is, by his sin nature). And because he has a sin nature, he is obligated to offer up animal sacrifices for himself, just as he does for the people.** (Kukis paraphrase)

When I first read the many English translations, I had a lot of questions running through my mind. However, after translating this verse, it makes a lot more sense. By many of the English translation which I read, it sounded that, in order to become the High Priest, you must be called by God. That is not exactly what this verse says.

<b>And [it is] not by him [that] one would keep on taking the honor, but he keeps on being called by the God, just as even Aaron [was called].</b>	Hebrews 5:4	<b>Now no one keeps on taking the honor to himself, but he keeps on being called by the God, even as Aaron [was called to be the first High Priest].</b>
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**No man can keep on taking the honor, reverence and respect of the office of High Priest to himself; but he keeps on being called by God instead, even as God bestowed this honor upon Aaron.**

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	<b>And [it is] not by him [that] one would keep on taking the honor, but he keeps on being called by the God, just as even Aaron [was called].</b>
Complete Apostles Bible	<b>And no man takes this honor for himself, but he that is called by God, just as Aaron also was.</b>



Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And no one taketh this honor on himself, but he who is called of God, as Aaron [was].
Original Aramaic NT	And it was not for himself that a man took the honor, but he who was called by God, just as Aaron.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And no man who is not given authority by God, as Aaron was, takes this honour for himself.
Bible in Worldwide English	No one chooses himself to be high priest. But God calls him, just as he called Aaron.
Easy English	.
Easy-to-Read Version–2008	To be a high priest is an honor. But no one chooses himself for this work. That person must be chosen by God just as Aaron was.
God's Word™	No one takes this honor for himself. Instead, God calls him as he called Aaron.
Good News Bible (TEV)	No one chooses for himself the honor of being a high priest. It is only by God's call that a man is made a high priest---just as Aaron was.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	But no one can have the honor of being a high priest simply by wanting to be one. Only God can choose a priest, and God is the one who chose Aaron.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And no one takes this honor upon himself by being self-appointed, but God is the one who calls each one, just as Aaron was called.
UnfoldingWord Simplified T.	It is not for himself that anyone takes this honor. Instead, he is called by God, just as Aaron was.
Williams' New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And someone does not take the importance himself, but he is someone who is invited by God, exactly as Aaron also was.
Common English Bible	.
Len Gane Paraphrase	And no man takes this honor for himself, instead [it is for] him who is called by God, like Aaron.

A. Campbell's Living Oracles .	
New Advent (Knox) Bible .	
NT for Everyone .	
20 <sup>th</sup> Century New Testament .	Nor does any one take that high office upon himself, till he has been called to do so by God, as Aaron was.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .	
Berean Study Bible .	No one takes this honor upon himself; he must be called by God, just as Aaron was.
Christian Standard Bible .	
Conservapedia Translation .	
Evangelical Heritage V. .	
Revised Ferrar-Fenton Bible .	
Free Bible Version .	No one can take the position of high priest for himself; he must be chosen by God, just like Aaron was.
God's Truth (Tyndale) .	
Holman Christian Standard .	
International Standard V .	
Lexham Bible .	
Montgomery NT .	Again no one takes this honorable office for himself, but he is called by God, just as Aaron was.
NIV, ©2011 .	
Riverside New Testament .	
Leicester A. Sawyer's NT .	
The Spoken English NT .	And nobody takes this honor on for himself-far from it. They're called by God, just like Aaron was.
UnfoldingWord Literal Text .	
Urim-Thummim Version .	
Weymouth New Testament .	And no one takes this honourable office upon himself, but only accepts it when called to it by God, as Aaron was.
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 .	
Hebrew Names Bible .	And no man taketh this honor unto himself, but he that is called of Yahweh, as was Aaron.
Hebraic Roots Bible .	And no one takes the honor to himself, but he being called by Elohim, even as Aaron was also. (Exo 28:1).
Holy New Covenant Trans. .	No one, on his own, can take this honor; God must call him, just as He called Aaron.

The Scriptures 2009	And no one obtains this esteem for himself, but he who is called by Elohim, even as Aharon also was.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and not [for] himself Someone receives the honor but [He] Being Called by the god heras and aaron received her...
Alpha & Omega Bible	.
Awful Scroll Bible	Now no one accepts the honor to himself, however, being called by God, accordingly-as-to even Aaron.
Concordant Literal Version	And not for himself is anyone getting the honor, but on being called by God even as Aaron, also."
exeGesés companion Bible	And no one takes this honor to himself except those called of Elohim exactly as Aharon. Exodus 28:1, Numbers 16:40 .
Orthodox Jewish Bible	.
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And no one takes on himself the honor [of head priest], but [he is appointed only] when he is called by God, as was the case with Aaron.
Benjamin Brodie's trans.	Furthermore, one does not seize this honor [office of high priest] for himself, but rather when he is called by God, just as Aaron also <i>was called</i> .
The Expanded Bible	.
Jonathan Mitchell NT	And no one takes the honor (value; worth) to himself, but rather [is] one being called (summoned; invited) by God, just as Aaron, also, [was].
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	.
Wilbur Pickering's New T.	Also, no one receives this honor on his own, but upon being called by God, just like Aaron.

### Literal, almost word-for-word, renderings:

A Faithful Version	Now no man takes the honor of the high priesthood upon himself, but only he who is called by God, in the same way as Aaron also was called.
Analytical-Literal Translation	And no one takes the honor to himself, but [he receives it] when being called by God, just as also Aaron [was].
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.

Charles Thomson NT	Now no one assumeth to himself this honour, but he who is called of God as Aaron was.
Context Group Version	And no man takes the honor to himself, but when he is called of God, even as was Aaron.
English Standard Version Far Above All Translation	.
Green’s Literal Translation	And it is not to oneself that anyone takes the honour, but he is called by God, as Aaron was as well.
Literal New Testament	And no one takes the honor to himself, but he being called by God, even as Aaron was also.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And not anyone takes the honor for himself, but he who is called by God, just-as also was Aaron.
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	No one takes the state of honour to himself, but the one being called by God, just as even Aaron was.
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:**

Hebrews 5:4a			
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
οὐχ (οὐχ) [pronounced <i>ookh</i> ]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong’s #3756
heautô (ἐαυτῷ) [pronounced <i>heh-ow-TOH</i> ]	<i>his, his own; for himself, to him, in him, by him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong’s #1438
tís (τις) [pronounced <i>tihç</i> ] ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; nominative case	Strong’s #5100

### Hebrews 5:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2983
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
timê (τιμή, ἡς, ἥ) [pronounced tih-MAY or tee-MAY]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; accusative case	Strong's #5092

**Translation:** Now no one keeps on taking the honor to himself,...

In an office like this, there had been a few great high priests, and many not so great. Bear in mind that, several high priests were involved in the persecution of Jesus (and His death); and that they were involved in the persecution of the Apostles and other believers of Jerusalem and that general area. Therefore, we are not talking about actually assuming the office of the High Priest. This all took place not unlike a king being selected. They came from a specific family and this was based upon their birth in life.

However, the High Priest has not automatic claim on timê (τιμή, ἡς, ἥ) [pronounced tih-MAY or tee-MAY], which means, *honor, reverence and respect*. Strong's #5092. God's opinion of the High Priest does not automatically line up with the office of the High Priest.

**Illustration:** When a president uses the department of justice to pursue his own political enemies, as two former U.S. presidents have done, there is no true honor or respect due such men. By their own actions and thinking, they have destroyed the greatness of that office.

### Hebrews 5:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, nominative case	Strong's #2564
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
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

Hebrews 5:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...but he keeps on being called by the God,...

In the previous phrase and this one, the key is the present tense, which is linear aktionsart. This is continuous action. Think of the High Priest as one would think of a king. King Saul began well and seemed like a pretty good guy and a decent king. So, for awhile, there was honor, respect and reverence due Saul; and because of his early actions in life, some people felt this way toward him all of his life. However, God allowed the people to choose Saul, knowing what Saul would become in his later life.

The High Priest is not a man who is chosen for the office by God. There is no set up for this in the Old Testament. He comes out of the line of Aaron (and there were two primary lines of Aaron from which the priests came). However, they are called to receive honor, respect and reverence by God. Ultimately, that is their position before God. Could Caiaphas the High Priest come before God and petition for any other Jew during Caiaphas' long time in office? He may have had the office of High Priest, but he did not have the honor, respect and reverence which should come from that office.

Hebrews 5:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháper (καθάπερ) [pronounced <i>kath-AP-emotional revolt</i> ]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Aaron (Ἀαρών) [pronounced <i>ah-ar-OHN</i> ]	<i>light-bringer; transliterated from the Hebrew, Aaron</i>	indeclinable proper noun/masculine	Strong's #2

The brother of Moses, the first high priest of Israel and head of the whole priestly order.

**Translation:** ...even as Aaron [was called to be the first High Priest].

Aaron, despite his many failures, was called to the office of High Priest by God; and given the honor, respect and reverence by God (we know this because God granted his sons to continue to be priests and for one of them to become the High Priest at any given time). One might even say that Aaron's sons were called in him to become high priests.

Hebrews 5:4 Now no one keeps on taking the honor to himself, but he keeps on being called by the God, even as Aaron [was called to be the first High Priest]. (Kukis nearly literal translation)

Hebrews 5:4 No man can keep on taking the honor, reverence and respect of the office of High Priest to himself; but he keeps on being called by God instead, even as God bestowed this honor upon Aaron. (Kukis paraphrase)

The key here was not simply occupying the office of High Priest, but properly executing one's duties in that office which determined how God viewed the High Priest.

Accordingly even the Christ not to Himself He gave honor to become chief priest, but the One speaking face to face with Him, "A Son of Me, You, [even] You keep on being. I today have sired You." Just as even in another [place], He keeps on saying, "You [are] a priest to the forever according to an order [of] Melchizedek."

Hebrews  
5:5-6

And accordingly, the Christ did not give honor to Himself to become [the] High Priest, but the One speaking directly to Him [did, when He said,] "You, [even] You, keep on being My Son; today, I, [even] I, have sired You." Just as He spoke in another [place, saying,] "You [are] a priest forever according to the order of Melchizedek."

Accordingly, the Messiah did not honor Himself to become the High Priest, but He was given this honor from His Father, Who said, "You keep on being My Son; today, in fact, I have sired You." God also spoke elsewhere in Scripture, saying, "You keep on being a priest forever, according to the order of Melchizedek."

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Accordingly even the Christ not to Himself He gave honor to become chief priest, but the One speaking face to face with Him, "A Son of Me, You, [even] You keep on being. I today have sired You." Just as even in another [place], He keeps on saying, "You [are] a priest to the forever according to an order [of] Melchizedek."
Complete Apostles Bible	So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." Just as He also says in another place: "You are a priest forever according to the order of Melchizedek";...
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: Thou art my Son: this day have I begotten thee. As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	So also the Messiah did not exalt himself to become a High Priest; but He [appointed him] who said to him, Thou art my Son; this day have I begotten thee.  As he said also in another place: Thou art a priest for ever, after the likeness of Melchisedec.
Original Aramaic NT	So neither did The Messiah glorify his soul to be High Priest, but he who said to him, "You are my Son; today I have begotten you", As he said in another place, "You are a Priest for eternity in the image of Melchizedek."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	In the same way Christ did not take for himself the glory of being made a high priest, but was given it by him who said, You are my Son, this day I have given you being: As he says in another place, You are a priest for ever after the order of Melchizedek.
Bible in Worldwide English	So Christ did not choose himself to be a high priest. But he was chosen by the One who said to him, You are my Son, and I am your Father today. In another place in the holy writings God said, You are a priest for ever like Melchizedek.
Easy English Easy-to-Read Version–2008	. It is the same with Christ. He did not choose himself to have the honor of becoming a high priest. But God chose him. God said to him, "You are my Son. Today I have become your Father." And in another part of the Scriptures God says, "You are a priest forever-- the kind of priest Melchizedek was."
God's Word™	So Christ did not take the glory of being a chief priest for himself. Instead, the glory was given to him by God, who said, "You are my Son. Today I have become your Father." In another place in Scripture, God said, "You are a priest forever, in the way Melchizedek was a priest."
Good News Bible (TEV)	In the same way, Christ did not take upon himself the honor of being a high priest. Instead, God said to him, "You are my Son; today I have become your Father." He also said in another place, "You will be a priest forever, in the priestly order of Melchizedek."
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	That is how it was with Christ. He became a high priest, but not just because he wanted the honor of being one. It was God who told him, "You are my Son, because today I have become your Father!" In another place, God says, "You are a priest forever just like Melchizedek."
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So also, Christ was not self-appointed and did not glorify himself by becoming a high priest, but God called and glorified him! For the Father said to him, "You are my favored Son. Today I have fathered you." And in another Scripture he says about this new priestly order, "You are a Priest like Melchizedek, a King-Priest forever!"
UnfoldingWord Simplified T.	In the same way, neither did Christ honor himself by making himself high priest. Instead, the one speaking to him said, " You are my Son; today I have become your Father." It is just as he also says in another place, " You are a priest forever after the manner of Melchizedek."
Williams' New Testament	So Christ too did not take upon Himself the glory of being appointed High Priest, but it was God who said: "You are my Son; I have today become your Father," as also



in another passage He says: "You are a priest forever, belonging to the rank of Melchizedek."

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	In this way also, the Anointed King did not make Himself magnificent to become the head priest, but the One who spoke to Him, "You are My Son. I today have given birth to You." Just as He also says in a different place <i>in Psalm 110:4</i> , "You are a priest for the span of time in line with the arrangement of Melchizedek,"...
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Now, as no one takes this honor to himself, but he who is called of God, as Aaron was; so, also, Christ did not assume to himself the honor of being a High Priest: but he who said to him, "Thou art my Son, today I have begotten thee"- also says, in another place, "Thou art a Priest for ever, according to the order of Melchisedec." V. 4 is included for context.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	In the same way, even the Christ did not take the honour of the High Priesthood upon himself, but he was appointed by him who said to him-- 'Thou art my Son; this day I have become thy Father'; and on another occasion also-- 'Thou art a priest for all time of the order of Melchizedek.'

### 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	In just the same way Christ did not honor himself by becoming high priest. It was God who said to him, "You are my Son. Today I have become your Father." In another verse, God says, "You are a priest forever, following the order of Melchizedek."
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<b><i>The Messiah's Qualifications as High Priest</i></b> In the same way, the Messiah [Or Christ] did not take upon himself the glory of being a high priest. No, it was God who said [Lit. He said] to him, "You are my Son. Today I have become your Father." [Ps 2:7] As he also says in another place, "You are a priest forever according to the order of Melchizedek." [Ps 110:4]
Lexham Bible	.
Montgomery NT	So even the Christ was not raised to the high glory of the priesthood by himself, but on the contrary by Him who said to him. Thou art my Son; this day have I become thy Father; and again, Thou art a priest forever, after the order of Melchizedek.
NIV, ©2011	.
Riverside New Testament	.

Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	So also Christ glorified not himself to appear in history as High Priest; but HE that said to him, You are my Son, today have I engendered you. As HE declares also in another place, You are a Priest for the ages after the Order of Melchisedec.
Weymouth New Testament	So Christ also did not claim for Himself the honour of being made High Priest, but was appointed to it by Him who said to Him, "MY SON ART THOU: I HAVE TO-DAY BECOME THY FATHER;" as also in another passage He says, "THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK."
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	So also the Messiah has not glorified Himself to become a high priest, but He glorified the one who said to Him, "You are My Son; today I have begotten You <sup>3</sup> ." ( <i>Psa 2:7</i> ) As He also says in another place, "You are a priest forever according to the order of Melchizedek <sup>4</sup> ,"... ( <i>Psalms 110:4</i> ) <sup>3</sup> Mat 3:16-17, Joh 8:54. <sup>4</sup> Melchizedek is an order and a title but not a personal name. Yahshua is eternally the High Priest of the order and we are training to be priests under Him, Rev 5:10.
Holy New Covenant Trans.	In the same way, Christ did not give himself the glory of being a high priest. No, God said this to him: "You are My Son. I have fathered you today." And God said this in another Scripture: "You are a priest forever in the category of Melchizedek."
The Scriptures 2009	So also the Messiah did not extol Himself to become High Priest, but it was He who said to Him, "You are My Son, today I have brought You forth." <sup>a</sup> Psalm 2:7. <sup>a</sup> See Heb. 1:5 and Psalm 2:7. As He also says in another place, "You are a priest forever according to the order of Malkitse <del>de</del> q," Psalm 110:4.
Tree of Life Version	So also Messiah did not glorify Himself to be made Kohen Gadol; rather, it was God who said to Him, "You are My Son; today I have become Your Father." And He says in a different passage, "You are a kohen forever, according to the order of Melchizedek."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...so and The Christ not himself recognizes to become priest (chief) but The [One] Speaking to him Son [of] me are You I today have birthed you {recognizes him} as
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and in [him] different [He] says You {are} Priest to the age in the order {of} melchizedek...

Alpha & Omega Bible  
Awful Scroll Bible

.  
The same-as-this also the Anointed One gives not honor to Himself, to come about Chief-Priest, however He saying, with respects to Him, "You is My Son, this-day I have begotten You."

Accordingly-as-to He speaks out also from-within another, "You is a Priest into eternity, according to the order of Melchizedek,"

Concordant Literal Version

Thus Christ also does not glorify Himself by becoming a chief priest, but He Who speaks to Him, "My Son art Thou! I, today, have begotten Thee, according as in a different place also He is saying, "Thou art a priest for the eon according to the order of Melchizedek,..."

exeGesés companion Bible

Thus also the Messiah glorified not himself to become an archpriest; but he who spoke to him, You are my Son, - today I birthed you. Exactly as he also words elsewhere, You are a priest to the eons after the order of Malki Sedeq Psalm 2:7, 110:4

Orthodox Jewish Bible

So also Rebbe, Melech HaMoshiach did not seize kavod for himself to become a Kohen Gadol, but the One having said to him, "BENI ATAH, ANI HAYOM YELIDTICHA," ("My Son you are; Today I have become your Father." TEHILLIM 2:7)

Says also in another passage, "ATAH KOHEN L'OLAM AL DIVRATI MALKITZEDEK ("You are a kohen forever according to the order of Malki Tzedek"-- Ps 110:4).

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
So, Christ also did not take on Himself the honor of becoming head priest, but God said to Him [Psa. 2:7], "You are my Son; today I have conceived you." And He says in another place [Psa. 110:4], "You are a priest forever according to the order of Melchizedek." [Note: This is the first mention of this mysterious Old Testament priest who, throughout this book, is represented as a type of Christ].

Benjamin Brodie's trans.

In the same manner, Christ also did not magnify Himself [He was not self-appointed or self-anointed] for the purpose of becoming a High Priest [no place for inordinate ambition], but One [the Father] spoke beforehand [in Psalm 2:7] face-to-face with Him: "You are My Son; this very day I have begotten You [become your Father]." Likewise, He [God the Father] also said in another place [Psalm 110:4]: "You are a priest unto the age [Kingdom of the Son of Man] of the same classification as Melchisedek [vastly superior to the Levitical priesthood],"

The Expanded Bible  
Jonathan Mitchell NT

.  
Thus also, Christ did not glorify Himself (give Himself a reputation; have an opinion of Himself) to be born (or: to come to be) a Chief Priest, but to the contrary, [it was] the One at one point speaking to Him, "You are My Son; today I have given birth to (or: conceived) You (= become Your Father)." [Ps. 2:7]

Just as also in a different place He is saying, "You [are] a Priest on into the Age, down from (or: in accord and in line with) Melchizedek's station (order; lineup; alignment; placement; appointment; succession)," [Ps. 110:4]

P. Kretzmann Commentary  
Syndein/Thieme

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Translation for Translators .  
The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible	Thus also Christ did not glorify himself to become high priest, but the one who said to him, "You are my Son, today I have begotten you," [A quotation from Ps 2:7] just as also in another place he says, "You are a priest forever [Literally "for the age"] according to the order of Melchizedek," [A quotation from Ps 110:4]
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	In the same way, Christ didn't try to glorify himself by becoming high priest. No, it was God who said to him, You're my Son- I've become your Father today! <sup>b</sup> Just like God also says in another place: You're a priest forever, in the priestly line of Melchizedek. <sup>c</sup>
	<sup>b.</sup> Psalm 2:7.
	<sup>c.</sup> Prn. <i>mel-kizz-a-dek</i> . Psalm 110:4; see Genesis 22:17.
Wilbur Pickering's New T.	<b>Christ meets the qualifications</b> So also Christ did not exalt Himself to become High Priest, but it was He[F] who said to Him[S], "You are my Son; today I have begotten You." Just as He[F] also says in another place, "You are a priest forever according to the order of Melchizedek."

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	In the same way also Christ did not glorify Himself to become High Priest, but the One having said to Him, " <u>You</u> are My Son, Today I have begotten You." [Psalm 2:7] Just as He also says in another [place], "You [are] a Priest into the age [fig., forever] according to the order of Melchisedek;" [Psalm 110:4]
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Thus also the Christ did not dignify himself with the office of chief priest, but was dignified with it by him who said to him, "Thou art my son; this day I have begotten the the Just as he saith also in another psalm, "Thou art a priest forever after the order of Melchisedek."
Context Group Version	In the same way the Anointed also did not publicly honor himself to be made a high priest, but he who spoke to him, You are my Son, This day I have given birth to you: as he says also in another [place,] You are a priest forever After the order of Melchizedek.
English Standard Version	.
Far Above All Translation	So also Christ did not glorify himself in becoming a high priest, but <i>it happened</i> by him <i>who</i> said to him, "You are my son; today I have begotten you." As he also says in another <i>place</i> , "You <i>are</i> a priest throughout the Age according to the order of Melchisedec."

- Green’s Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 . So the Christ also did not glorify himself to become a high-priest, but he who spoke to him, ‘You are my Son; I have fathered you today.’ {Psa 2:7} Just-as he also says in a different Scripture, ‘You are a priest forever according-to the order of Melchizedek.’ {Psa 110:4}
- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible . **Christ Our High Priest Forever**  
So also Christ glorified not Himself to be made a high priest, but He that said unto Him, "You(s) are My Son; today have I begotten You(s)." And He says also in another place, "You(s) are a priest forever after the order of Melchizedek."
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation . In this manner also the Christ did not glorify himself to become a high priest; but the one [God the Father] having communicated face to face with him [the decrees, as per Psalm 2:7], “My Son you keep on being, I today have begotten you.” Even as also in another place, “You [Jesus Christ] a priest forever in [or, according to] the same priesthood [or, battalion, outfit] as Melchizedek.”
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation . So also Christ glorified not himself to be made a high priest; but he that said to him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.
- World English Bible .
- Worrell New Testament .
- Young’s Updated LT .

**The gist of this passage:**  
5-6

Hebrews 5:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoútô (οὗτω) [pronounced HOO-toh]; also hoútôs (οὗτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong’s #3779
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
Could these have a combined meaning?			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588

Hebrews 5:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
ouch (οὐχ) [pronounced <i>ookh</i> ]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i> ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438
doxazō (δοξάζω) [pronounced <i>dox-AD-zo</i> ]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1392
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i> ]	<i>chief priest, high priest</i>	masculine singular noun; accusative case	Strong's #749

**Translation:** And accordingly, the Christ did not give honor to Himself to become [the] High Priest,...

Jesus, as a man, did what He was supposed to do within the plan of God. He did not act independently from the plan of God.

God made Jesus the High Priest of us all. Now, He was not a Levite in the family of Aaron, so He was not a Levitical High Priest. Nevertheless, He was the High Priest of us all, capable of representing each one of us to God.

Hebrews 5:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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
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

Hebrews 5:5b			
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
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...but the One speaking directly to Him [did, when He said,]...

Jesus was made the High Priest, this being announced from the pages of the Old Testament.

Hebrews 5:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
μου (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; μου (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ει (εἶ) [pronounced <i>ī</i> ]	<i>you are, thou art</i>	2 <sup>nd</sup> person singular, present indicative	Strong's #1488 (second person singular present of #1510)
su (σύ) [pronounced <i>soo</i> ]	<i>you</i>	2 <sup>nd</sup> person plural reflexive pronoun; nominative case	Strong's #4771

**Translation:** ..."You, [even] You, keep on being My Son;...

God speaks of Jesus as being His Son, even in the Old Testament.

Hebrews 5:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egô (ἐγώ) [pronounced <i>ehg-OH</i> ]	<i>I, me</i>	1 <sup>st</sup> person singular pronoun, nominative case	Strong's #1473

Hebrews 5:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
gennâô (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 <sup>st</sup> person singular, perfect active indicative	Strong's #1080
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

**Translation:** ...today, I, [even] I, have sired You.”

God says that He sired or fathered Jesus.

Hebrews 5:5 And accordingly, the Christ did not give honor to Himself to become [the] High Priest, but the One speaking directly to Him [did, when He said,] “You, [even] You, keep on being My Son; today, I, [even] I, have sired You.” (Kukis nearly literal translation)

This passage comes from Psalm 2:7. This brief exegesis was placed in Hebrews 1 as well.

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 <b>Anthropopathisms</b> ).
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.



## Psalm 2:1–9 (a Brief Exegesis)

Scripture	Text/Commentary
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 <sup>e</sup> 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](#)

### Hebrews 5:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
This is variously translated, <i>just as, even as, even as...also, as indeed, as...also, just as...also, just as...already, according as...also, just as...now, just as...in fact</i> . Sometimes, these phrases occur without the <i>continuation dots</i> (for instance, <i>as also</i> ).			
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i> ]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective; dative, locative or instrumental case	Strong's #2087
légō (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 <sup>rd</sup> person singular, present active indicative	Strong's #3004

**Translation:** Just as He spoke in another [place, saying,]...

God the Father, through God the Holy Spirit, spoke elsewhere in the Scriptures:

### Hebrews 5:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σου) [pronounced <i>sue</i> ]	<i>you</i>	2 <sup>nd</sup> person personal pronoun; nominative case	Strong's #4771

Hebrews 5:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hiereus (ἱερεύς) [pronounced <i>hee-er-YOOCE</i> ]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aiōnes (αἰῶνες) [pronounced <i>I-OHN-ehs</i> ]	<i>lifetimes, generations; things which continue forever, ages, perpetuities of time, eternal things, eternities; worlds, universes; (long) periods of time, ages</i>	masculine plural noun; accusative case	Strong's #165
Translated <i>forever, forever more.</i>			

**Translation:** ...“You [are] a priest forever...”

Speaking to the Messiah, He is called a priest forever here. This is how the priesthood was bestowed upon Him—from the Scriptures.

Hebrews 5:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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)
taxis (τάξις) [pronounced <i>TAHX-iss</i> ]	<i>an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style</i>	feminine singular noun; accusative case	Strong's #5010
Melchisedék (Μελχισεδέκ) [pronounced <i>mel-khis-ed-EHK</i> ]	<i>king of righteousness; transliterated, Melchizedek, Melchizedec, Melchisedec, Malki Sedeq</i>	masculine singular proper noun; a person; indeclinable	Strong's #3198

**Translation:** ...according to the order of Melchizedek.”

Because Jesus was not in the line of Levi, He is made a priest according to the order of Melchizedek.

The ESV (capitalized) is used below, with identifications of the Father and Son inserted.

### A Brief Exegesis of Psalm 110:1–7

Scripture	Text/Commentary
The LORD says to my Lord: "Sit at My right hand, until I make your enemies Your footstool."	God the Father speaks to God the Son, and tells Him to sit at His right hand. This is a prophetic command, which the Lord obeyed after His resurrection and ascension into heaven. His enemies would be demons and those who choose not to believe in Him.
The LORD sends forth from Zion your mighty scepter. Rule in the midst of Your enemies!	In the 2 <sup>nd</sup> advent, Jesus will rule from Zion.  It is interesting that He is told to rule in the midst of His enemies, because the Millennium (during which time Jesus Christ will rule over the earth) begins with believers only. However, by the end of the Millennium, unbelievers will arise.
Your people will offer themselves freely on the day of Your power, in holy garments; from the womb of the morning, the dew of your youth will be Yours.	The people of Israel will be obedient to Jesus Christ in the Millennium.
With You is dominion in the day of Your power, in the splendors of Your saints; I have begotten You from the womb before the morning. (V. 3 from the Greek LXX)	In the Millennium, Jesus is in a position of great power over the earth; but He had been begotten of God during His 1 <sup>st</sup> advent.  The Greek version certainly makes a great deal more sense.
Although there is this problem with v. 3,	this does not detract from what is prophesied in v. 4:
The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."	God the Father proclaims God the Son on a priest forever, after the order of Melchizedek.
The Lord is at your right hand; he will shatter kings on the day of his wrath.	In the Tribulation, God the Son will shatter the kings who oppose Israel.
He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth.	God the Son will kill millions of those who are opposed to Israel, who want to destroy the people of Israel.
He will drink from the brook by the way; therefore he will lift up his head.	This is sort of an odd addendum, which may overlap for 1 <sup>st</sup> and 2 <sup>nd</sup> advents of the Lord. The Lord enjoys the simple pleasures of life on earth.  <i>Lifting up His head</i> is a reference to the resurrection of Jesus Christ.

Psalm 110 has been fully exegeted here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 5:6 Just as He spoke in another [place, saying,] “You [are] a priest forever according to the order of Melchizedek.” (Kukis nearly literal translation)

Hebrews 5:5–6 And accordingly, the Christ did not give honor to Himself to become [the] High Priest, but the One speaking directly to Him [did, when He said,] “You, [even] You, keep on being My Son; today, I, [even] I, have sired You.” Just as He spoke in another [place, saying,] “You [are] a priest forever according to the order of Melchizedek.” (Kukis nearly literal translation)

Hebrews 5:5–6 Accordingly, the Messiah did not honor Himself to become the High Priest, but He was given this honor from His Father, Who said, “You keep on being My Son; today, in fact, I have sired You.” God also spoke elsewhere in Scripture, saying, “You keep on being a priest forever, according to the order of Melchizedek.” (Kukis paraphrase)

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At my first read, it seemed ideal to divide this up into vv. 7–8 and 9–10; however, at least a dozen translations continue v. 8 into v. 9...so I will go with the flow on this one. However, the more clean agreed-upon ending point appears to be v. 11.

Although I was concerned with putting so many verses together, there appears to be a great deal of important doctrines placed in this paragraph.

**Who, in the days of the flesh of His, not only prayers but also supplications face to face with the One able to save Him out from death, with crying (strong) and tears, having brought [them] and having been heard from the awe, although [He] keeps on being a Son, He learned from whom He experienced the obedience. And being fulfilled He became to all (things) to listenings to Him of an Author of salvation eternal. Being spoken to by the God, a chief priest, according to the norm or standard of an order of Melchizedek. About which much by us the word and difficult to speak since sluggish you (all) have become in the hearings.**

Hebrews  
5:7–11

**[Jesus Christ], in the days of His flesh, [offered] not only prayers but petitions directly to the One able to save Him out from death, [speaking with] strong crying and tears He had offered up; and He was heard from the awe. Although [He] keeps on being a Son, He had learned the obedience from what He experienced. And being made complete, He became the Author of eternal salvation for all the ones who keep on hearing (and submitting) to Him. [He] was called by the God [the] chief priest, according to the order of Melchizedek. The word about which, [there is] much [to be said] by us and hard to say, inasmuch as you (all) have become indolent in the hearing [of it].**

**Jesus Christ, during His life on earth, offered up many prayers and petitions directly to God, who could have delivered Him from death. In fact, He had offered up some very emotional prayers, yet He was heard because of His genuine reverence for His Father. Although the Lord kept on being a Son to God, He learned obedience from what He experienced in life. Having come to the place of spiritual completion, He then became the Author of eternal salvation for those who keep on hearing and obeying Him. He was designated by God as the chief priest according to the order of Melchizedek. Regarding this doctrine, there is a great deal more to be said by us, but it is difficult to explain, inasmuch as you have become negative toward the hearing of Bible doctrine.**

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	Who, in the days of the flesh of His, not only prayers but also supplications face to face with the One able to save Him out from death, with crying (strong) and tears, having brought [them] and having been heard from the awe, although [He] keeps on being a Son, He learned from whom He experienced the obedience. And being fulfilled He became to all (things) to listenings to Him of an Author of salvation eternal. Being spoken to by the God, a chief priest, according to the norm or standard of an order of Melchizedek. About which much by us the word and difficult to speak since sluggish you (all) have become in the hearings.
Complete Apostles Bible	...who, in the days of His flesh, when He had offered up both prayers and supplications, with strong crying and tears to the One who was able to save Him from death, and was heard because of His fear of God, though He was a Son, He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, having been designated by God a High Priest "according to the order of Melchizedek," concerning whom we have much to say, and it is hard to explain, since you have become sluggish in hearing.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered. And being consummated, he became, to all that obey him, the cause of eternal salvation: Called by God a high priest, according to the order of Melchisedech. Of whom we have much to say and hard to be intelligibly uttered: because you are become weak to hear.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Likewise, when he was clothed in flesh, he presented supplication and entreaty with intense invocation, and with tears, to him who was able to resuscitate him from death; and he was heard. And though he was a son, yet, from the fear and the sufferings he endured, he learned obedience. And thus he was perfected and became the cause of eternal life to all them who obey him. And he was named of God, the High Priest after the likeness of Melchisedec. Now, concerning this person, Melchisedec, we have much discourse, which we might utter; but it is difficult to explain it, because ye are infirm in your hearing
Original Aramaic NT	While also he was clothed in the flesh, he offered prayers, supplications, strong shouting and tears to him who was able to give him life from death, and he was obeyed. And although he is The Son, he learned obedience by the fear and the suffering which he endured; And in this way he was perfected and became the cause of eternal life to all those who obey him. And he was named The High Priest by God, in the image of Melchizedek. But about this Melchizedek we have much to say, but it is hard to explain it because you have bad hearing.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>Who in the days of his flesh, having sent up prayers and requests with strong crying and weeping to him who was able to give him salvation from death, had his prayer answered because of his fear of God.</p> <p>And though he was a Son, through the pain which he underwent, the knowledge came to him of what it was to be under God's orders;</p> <p>And when he had been made complete, he became the giver of eternal salvation to all those who are under his orders;</p> <p>Being named by God a high priest of the order of Melchizedek.</p> <p>Of whom we have much to say which it is hard to make clear, because you are slow of hearing.</p>
Bible in Worldwide English	<p>When Jesus was a man, he talked to God who was able to save him from death. He called loudly to him with tears. God heard him because he honoured and respected God.</p> <p>Even though Jesus was his Son, he learned to obey God in the troubles he had. When he became perfect, he saved for ever all who obeyed him.</p> <p>God called him a high priest like Melchizedek was a priest.</p> <p>We have many things to say about him. But they are hard to explain to you. You are so slow to understand what we tell you.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>While Jesus lived on earth he prayed to God, asking for help from the one who could save him from death. He prayed to God with loud cries and tears. And his prayers were answered because of his great respect for God.</p> <p>Jesus was the Son of God, but he still suffered, and through his sufferings he learned to obey whatever God says.</p> <p>This made him the perfect high priest, who provides the way for everyone who obeys him to be saved forever.</p> <p>God made him high priest, just like Melchizedek.</p> <p>We have many things to tell you about this. But it is hard to explain because you have stopped trying to understand.</p>
<i>God's Word™</i>	<p>During his life on earth, Jesus prayed to God, who could save him from death. He prayed and pleaded with loud crying and tears, and he was heard because of his devotion to God. Although Jesus was the Son of God, he learned to be obedient through his sufferings.</p> <p>After he had finished his work, he became the source of eternal salvation for everyone who obeys him. God appointed him chief priest in the way Melchizedek was a priest.</p> <p>We have a lot to explain about this. But since you have become too lazy to pay attention, explaining it to you is hard.</p>
Good News Bible (TEV)	<p>In his life on earth Jesus made his prayers and requests with loud cries and tears to God, who could save him from death. Because he was humble and devoted, God heard him. But even though he was God's Son, he learned through his sufferings to be obedient. When he was made perfect, he became the source of eternal salvation for all those who obey him, and God declared him to be high priest, in the priestly order of Melchizedek.</p> <p>There is much we have to say about this matter, but it is hard to explain to you, because you are so slow to understand.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	<p>God had the power to save Jesus from death. And while Jesus was on earth, he begged God with loud crying and tears to save him. He truly worshiped God, and God listened to his prayers. Jesus is God's own Son, but still he had to suffer before he could learn what it really means to obey God.</p> <p>Suffering made Jesus perfect, and now he can save forever all who obey him. This is because God chose him to be a high priest like Melchizedek.</p> <p>Much more could be said about this subject. But it is hard to explain, and all of you are slow to understand.</p>
The Living Bible New Berkeley Version New Century Version New Living Translation The Passion Translation	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>During Christ's days on earth he pleaded with God, praying with passion and with tearful agony that God would spare him from death. And because of his perfect devotion his prayer was answered and he was delivered. But even though he was a wonderful Son, he learned to listen and obey through all his sufferings.</p> <p>And after being proven perfect in this way he has now become the source of eternal salvation to all those who listen to him and obey. For God has designated him as the King-Priest who is over the priestly order of Melchizedek.</p> <p>We have much to say about this topic although it is difficult to explain, because you have become too dull and sluggish to understand.</p>
UnfoldingWord Simplified T.	<p>During the days of his flesh, Christ offered up both prayers and requests with loud cries and tears to God, the one able to save him from death, and he was heard because of his godly life. Even though he was a son, he learned obedience from what he suffered.</p> <p>He was made perfect and became, for everyone who obeys him, the cause of eternal salvation. He was designated by God as high priest after the manner of Melchizedek.</p> <p>We have much to say about Jesus, but it is hard to explain since you have become dull in hearing.</p>
Williams' New Testament	<p>For during His human life He offered up prayers and entreaties, crying aloud with tears to Him who was always able to save Him out of death, and because of His beautiful spirit of worship His prayer was heard. Although He was a Son, He learned from what He suffered how to obey, and because He was perfectly qualified for it He became the author of endless salvation for all who obey Him, since He had received from God the title of a High Priest with the rank of Melchizedek.</p> <p>I have much to say to you about Him, but it is difficult to make it clear to you, since you have become so dull in your spiritual senses.</p>

**Partially literal and partially paraphrased translations:**

American English Bible Beck's American Translation Breakthrough Version	<p>.</p> <p>.</p> <p>Just as He also says in a different place in <i>Psalm 110:4</i>, "You are a priest for the span of time in line with the arrangement of Melchizedek," who, in the days of His physical body, after bringing both pleas and requests to the <i>One</i> who is able to be rescuing Him from death with a strong yell and tears and was listened to out of the devotedness, even though being a son, learned the obedience out of what He suffered.</p> <p>And when He was completed, He became, for all who obey Him, <i>the</i> cause of <i>the</i> rescue that spans <i>all</i> time when He was publicly addressed by God as Head Priest in line with the arrangement of Melchizedek, about whom, the message to us is a</p>
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lot and of a hard interpretation to be telling, since you have become sluggish to the eardrums. V. 6 is included for context.

Common English Bible  
Len Gane Paraphrase

.  
[Christ] in the days of his flesh, when he had offered requests and urgent appeals for help with intense cries and tears to him who was able to save him from death and was heard in that he feared. Even though he was a son, yet he learned obedience through the things which he suffered.  
And having completed all this, he became the author of eternal salvation to those who obey him. He is called by God a high priest in the order of Melchizedek.  
About whom we have many things to say and difficult to explain, since you are reluctant to listen.

A. Campbell's Living Oracles

He, (who, in the days of his flesh, having, with loud cries, and with tears, offered up prayers and supplications to him who was able to save him from death, and was delivered from his fear,) though being a Son, learned obedience by the things which he suffered; and being made perfect, became the author of eternal salvation to all who obey him; being proclaimed by God a High Priest forever, after the order of Melchisedec: (concerning whom we have much to say, and of difficult interpretation, since you have become dull of apprehension. LONG is one of the few translations where all of the verses were drawn together as one sentence (however, properly speaking, v. 7 continues v. 6).

New Advent (Knox) Bible  
NT for Everyone  
20<sup>th</sup> Century New Testament

.  
Jesus, in the days of his earthly life, offered prayers and supplications, with earnest cries and with tears, to him who was able to save him from death; and he was heard because of his devout submission. Son though he was, he learned obedience from his sufferings; and, being made perfect, he became to all those who obey him the source of eternal Salvation, while God himself pronounced him a High Priest of the order of Melchizedek.  
Now on this subject I have much to say, but it is difficult to explain it to you, because you have shown yourselves so slow to learn.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version  
Berean Study Bible

.  
During the days of Jesus' earthly life, He offered up prayers and petitions with loud cries and tears to the One who could save Him from death, and He was heard because of His reverence.  
Although He was a Son, He learned obedience from what He suffered.  
And having been made perfect, He became the source of eternal salvation to all who obey Him and was designated by God as high priest in the order of Melchizedek.  
We have much to say about this, but it is hard to explain, because you are dull of hearing

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

.  
Jesus, while he was here in human form, prayed and appealed with loud cries and tears to God, the one who was able to save him from death. Jesus was heard because of his respect for God.  
Even though he was God's Son, Jesus learned practically the meaning of obedience through suffering.\*



When his experience was complete,\* he became the source of eternal salvation to everyone who does what he says, having been designated by God as a high priest according to the order of Melchizedek.

We have much to say about Jesus, and it's hard to explain because you don't seem able to understand!.

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

.  
.  
As a mortal man, [Lit. During the days of his flesh] he offered up prayers and appeals with loud cries and tears to the one who was able to save him from death, and he was heard because of his devotion to God.

Son though he was, he learned obedience through his sufferings and, once made perfect, he became the source of eternal salvation for all who obey him, having been designated by God to be a high priest according to the order of Melchizedek.

***You Still Need Someone to Teach You***

We have much to say about this, [Or about him] but it is difficult to explain because you have become too lazy to understand.

Lexham Bible  
Montgomery NT

.  
In the days of his flesh, with better cries and weeping Jesus offered up prayers and supplications to Him who was able to save him out of death; and he was heard because of his devout submission.

Though he was a son, yet learned he obedience through the things which he suffered; and by being thus made perfect, he became the source of enduring salvation to all who obey him, while God himself pronounced him High Priest according to the order of Melchizedek.

Concerning him I have much to say, and much that is hard to make clear to you, because you have grown dull of hearing.

NIV, ©2011  
Riverside New Testament

.  
Christ, in the days of his flesh, offered prayers and supplications to him who was able to save him from death, with strong outcries and tears, and was heard and saved from his terrors.

Although he was a Son he learned obedience from his sufferings, and being thus made perfect he became the author of eternal salvation to all who obey him, and was proclaimed by God a high priest after the order of Melchizedek.

Regarding Melchizedek we have much to say that is hard to explain, since you have become dull of hearing.

Leicester A. Sawyer's NT

Who in the days of his flesh having offered both prayers and supplications to him that was able to save him from death, with loud cries and tears, [and being heard and delivered] from fear,— although he was a Son, learned obedience from what he suffered, and being made perfect became to all who obey him an author of eternal salvation, being called by God a chief priest after the order of Melchisedec. Concerning whom we have much to say, and that which is difficult to explain, because you have become dull of hearing.

The Spoken English NT  
UnfoldingWord Literal Text  
Urim-Thummim Version

.  
.  
Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things that he suffered; And being made perfect, he became the author of Age-Lasting Salvation to all them that obey Him; Called of Elohim a High Priest after the Order of Melchisedec.

Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.

- Weymouth New Testament . For Jesus during his earthly life offered up prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to bring Him in safety out of death, and He was delivered from the terror from which He shrank. Although He was God's Son, yet He learned obedience from the sufferings which He endured; and so, having been made perfect, He became to all who obey Him the source and giver of eternal salvation. For God Himself addresses Him as a High Priest for ever, belonging to the order of Melchizedek. Concerning Him we have much to say, and much that it would be difficult to make clear to you, since you have become so dull of apprehension.
- 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 . Even when He was clothed in flesh He offered both petitions and supplications with strong crying and tears, to Him being able to save Him from death, and verily He was heard; and though He was a good Son, because of the fear and suffering which he endured, He learned obedience. And having been perfected, He came to be the Author of eternal salvation to all the ones obeying Him<sup>5</sup>, having been called out by YAHWEH as a High Priest according to the order of Melchizedek. (*Psalms 110:4*) Concerning whom we have much to say, but it is difficult to explain, since you have become dull in your hearing.  
<sup>5</sup> 1Pet 2:20-25
- Holy New Covenant Trans. . During Jesus' human life, he offered prayers to God. Once, with strong cries and tears, Jesus asked God to save him from death. (God could have done it too, but He didn't.) God listened to Jesus because of his awesome respect. Even though Jesus was God's Son, Jesus learned to obey from the things he suffered. After Jesus was made perfect, he became the Source of eternal deliverance from sin for everyone who will obey him. God appointed Jesus to be High Priest in the category of Melchizedek. Since you have become spiritually hard-of-hearing, the teaching about Melchizedek is very hard to explain.
- The Scriptures 2009 . As He also says in another place, "You are a priest forever according to the order of Malkitse'eq," Psalm 110:4. who, in the days of His flesh, when He had offered up prayers and petitions with strong crying and tears to Him who was able to save Him from death, and was heard because of His reverent fear, though being a Son, He learned obedience by what He suffered. And having been perfected, He became the Causer of everlasting deliverance to all those obeying Him,<sup>b</sup> having been designated by Elohim a High Priest "according to the order of Malkitse'deq," concerning whom we have much to say, and hard to explain, since you have become dull of hearing.  
<sup>b</sup> John 3:36, John 14:15, John 14:23, John 15:10, Acts 3:22-23.

## Tree of Life Version

In the days of His life on earth, Yeshua offered up both prayers and pleas, with loud crying and tears, to the One able to save Him from death; and He was heard because of His reverence. Though He was a Son, He learned obedience from what He suffered.

And once made perfect, He became the source of eternal salvation to all who obey Him— called by God Kohen Gadol “according to the order of Melchizedek.”

About this subject there is much for us to say, and it is hard to explain since you have become sluggish in hearing.

**Weird English, Old English, Anachronistic English Translations:**

## Accurate New Testament

...Who {is} in the days [of] the flesh [of] him requests also and pleas to the [one] having (ability) to save him from death with shouting strong and tears Offering and Being Heard from the devotion although Being Son [He] learns from what\* [He] suffers the submission and Being Perfected [He] becomes [for] all the [men] obeying him Originating [of] saving continual Being Called by the god Priest (Chief) in the order {of} melchizedek about whom Much [by] us {is} The Word and [He] Difficult {is} to say since Dull [You\*] have become [in] the hearing\*...

## Alpha &amp; Omega Bible

IN THE DAYS OF HIS FLESH, HE OFFERED UP BOTH PRAYERS AND SUPPLICATIONS WITH LOUD CRYING AND TEARS TO THE ONE ABLE TO SAVE HIM FROM DEATH, AND HE WAS HEARD BECAUSE OF HIS PIETY.

ALTHOUGH HE WAS A SON, HE LEARNED OBEDIENCE FROM THE THINGS WHICH HE SUFFERED.

AND HAVING BEEN MADE PERFECT, HE BECAME TO ALL THOSE WHO OBEY HIM THE SOURCE OF ETERNAL SALVATION, BEING DESIGNATED BY THEOS (*The Alpha & Omega*) AS A HIGH PRIEST ACCORDING TO THE ORDER OF MELCHIZEDEK.

CONCERNING HIM WE HAVE MUCH TO SAY, AND IT IS HARD TO EXPLAIN, SINCE YOU HAVE BECOME DULL OF HEARING.

## Awful Scroll Bible

Who from-within the days of His flesh, bringing-near an offering of implorations and even supplications, with prevailing outcries and tears, with respects to Him, being able to preserve Him sound from death, and being listened-to out of His being well-received, wholly-indeed being a Son, He learned to listen-under from what He sadly suffered. Now being made perfect, He became the cause of everlasting Deliverance, to everyone listening-under Him, being addressed-by God, a Chief-priest according to the order of Melchizedek."

About which we have much to consider, but it is hard- to -interpret, whether-upon yous have become indolent in hearing.

## Concordant Literal Version

Who, in the days of His flesh, offering both petitions and supplications with strong clamor and tears to Him Who is able to save Him out of death, being hearkened to also for His piety, even He also, being a Son, learned obedience from that which He suffered."

And being perfected, He became the cause of eonian salvation to all who are obeying Him, being accosted by God "Chief Priest according to the order of Melchizedek, concerning whom there are words, many and abstruse, for us to say, since you have become dull of hearing."

## exeGesés companion Bible

... - who in the days of his flesh  
when he offered petitions and entreaties,  
with mighty crying and tears  
to him who was able to save him from death  
and was heard by his revering;

Psalm 19:9

though being a Son  
he still learned obedience by what he suffered;

and being completed/shalamed  
 he became the causer of eternal salvation  
 to all who obey him;  
 addressed by Elohim,  
 An archpriest after the order of Malki Sedeq:  
 about whom we have many words to word  
 and untranslatable to speak  
 - since you are sluggish of hearing.

Orthodox Jewish Bible

Rebbi, Melech HaMoshiach, in the days of his earthly life, offered with a raised voice and tears both tefillos and techinnah (prayers of supplication) to the One who was able to deliver him from mavet, and Hashem heard him because of his chasidus. Although he was HaBen, Rebbi, Melech HaMoshiach learned mishma'at from his yissurim.

And having been made shalem (complete), to all those with mishma'at toward Rebbe, Melech HaMoshiach, he became the source of Yeshu'at Eloheinu Olamim, Having been designated by Hashem as Kohen Gadol AL DIVRATI MALKITZEDEK [TEHILLIM 110:4].

We have much to say about this for which it is difficult to make a midrash, als (since) you have become spiritually hard-of-hearing.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
 During His life on earth Jesus offered up prayers and special requests with loud crying and tears to God, who was able to save Him from dying, and He was heard because of His [earnest] devotion [to God]. [And] although He was a Son, still He learned obedience from the things He suffered, and after becoming perfectly [qualified], He became the source of never ending salvation to all those who obey Him. [So], God declared Him to be a Head Priest according to the order of Melchizedek.

[Now] we have many things to say about Melchizedek, but because of your slowness to grasp things, they are hard to explain.

Benjamin Brodie's trans.

Who [Jesus Christ] in the days of His flesh [dispensation of the hypostatic union], having offered [on the Cross] both prayers and supplications [some intercessory, some to request the resurrection] with an intense scream and tears, face-to-face with the One [God the Father] Who had and continues to have the power to deliver Him out of death [resurrection], and was heard [His prayer was answered by the Father] because of His respect for the authority of God.

Although He [Jesus Christ] was the Son [deity], He learned obedience by the things which He suffered [in His humanity],

And after He completed the goal [being matured by obedience and suffering], He [Jesus Christ] became the Source of eternal [inheritance] salvation to all those who continue to obey Him [reigning as servant kings during the millennium is conditioned on obedience],

Being previously designated by God [the Father] a High Priest according to the order of Melchizedek,

Concerning whom [Melchisedek] many doctrines could be communicated to you, but they are hard to explain, since you have become dull [sluggish, apathetic, and stupid] of hearing [negative volition towards Bible doctrine].

The Expanded Bible  
 Jonathan Mitchell NT

.  
 Who, during the days of His flesh (= existence as a human), with a strong (or: robust) outcry and tears, offered both earnest requests (supplications from need) and petitions (or: supplications; literally: olive branches carried by suppliants, which

symbolized a request for help and protection) toward the One being continually able and powerful to deliver (rescue; save) Him forth from out of the midst of death. And so He was being heard (or: was being listened to), from this discretion and precaution (or: the disposition of taking hold well with prudent understanding; or: the receiving of goodness and well-being; or: [His] undertaking with care).

Even though continuously being a Son, He learned to listen, pay attention and act on it (or: the giving of the ear in hearing from below, and then to obey) from the things which He experienced (or: what happened to Him [both the good and the bad]).

And being brought to the goal of [His] destiny (being brought to maturity and completion; being finished and perfected) He became a cause of eonian deliverance (or: rescue, wholeness and good health and restoration to the original state of being which pertains to and has the character of the Age; safety and healing of and for the ages) for all (or: in all) those habitually listening, paying attention and acting in response (or: the giving of the ear in hearing from below, with obedience) to Him, being at one time addressed and greeted in the public market place (or: spoken toward; proclaimed) by God (or: under God), "Chief Priest down from and corresponding to (in accord with; in line with; in the succession of) the station (order; placement; appointment; arranging; alignment) of Melchizedek" – [Ps. 110:4] concerning Whom the Word [has] much to say to us – and [it is] difficult to be explained (or: about whom the message [is] great and [is] hard to be understood [or] for us to say; or: concerning Whom, for us [there is] much to say – and [it is] hard to be understood), since you have become sluggish (dull) for hearing.

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

### Bible Translations with Many Footnotes:

Lexham Bible

...who in the days of his flesh offered up both prayers and supplications, with loud crying and tears, to the one who was able to save him from death, and he was heard as a result of his reverence.

Although he was a son, he learned obedience from what he suffered, and being perfected, he became the source of eternal salvation to all those who obey him, being designated by God a high priest according to the order of Melchizedek.

#### **Advanced Teaching Hindered by Immaturity**

Concerning this [Literally "which"] we have much to say and it is difficult to explain [Literally "great for us the message and hard to explain to say"], since you have become sluggish in hearing.

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

When he lived physically on earth, Jesus came to God praying and pleading for help, with loud cries and tears. He knew God was able to save him from death, and his prayers were answered because of his reverence.<sup>d</sup>

Even though he was a son, he learned obedience from the things he suffered.

And he's been perfected, and has become the source of eternal salvation for all those who obey him.

He's been welcomed by God as high priest, "in the priestly line of Melchizedek".

We have a lot to say about this Melchizedek-and it's hard to explain, because you've gotten hard of hearing.

d. Heb. 5:7-10 is one long, complex sentence in Greek. Verse 7 reads, literally: "Who, in the days of his flesh, brought forth pleas and supplications to the One able to save him from death, with strong crying and tears, and he was heard because of his reverence". See Psalms 22.

Wilbur Pickering's New T.

He[S], in the days of His flesh, having offered up both prayers and supplications, with a loud cry and tears, to the One who was able to save Him from death, and having been answered because of His godly fear,<sup>2</sup> although being SON, He learned obedience by the things which He suffered.

And having been completed<sup>3</sup> He became the Source of eternal salvation for all those obeying Him,<sup>4</sup> having been designated by God as High Priest "according to the order of Melchizedek"; concerning whom we have much to say, but it is hard to explain, since you have become sluggish in hearing.

(2) I believe the reference is to Gethsemane. Note that there was a single loud (desperate?) cry (that should have roused the drowsy disciples). His anguish was so severe that Jesus literally passed blood through the pores in His skin—normally fatal. I suspect that the fear mentioned here was the fear that He would die prematurely, there in the garden. He came to die, certainly, but it had to be on the cross. So the Father sent angels to strengthen Him, to keep Him from dying prematurely.

(3) His qualifications to become High Priest were completed. As God, what could He know about suffering and obedience, except in theory? While in human form Jesus literally learned obedience—He had to feel it like we feel it.

(4) That's what the Text says; we must obey Him.

**Literal, almost word-for-word, renderings:**

A Faithful Version

Analytical-Literal Translation

Just as He also says in another [place], "You [are] a Priest into the age [fig., forever] according to the order of Melchisedek;" [Psalm 110:4] who in the days of His flesh having offered up with loud crying and tears both prayers and petitions to the One being able to be saving Him from death, and having been heard due to His godly fear [or, piety], although being a Son, He learned obedience from what He suffered. And having been made perfect, He became to all the ones obeying Him [the] source of eternal salvation, having been designated by God [as] a High Priest "according to the order of Melchisedek," [Psalm 110:4] concerning which we have much to be saying [in] word, and [it is] difficult to explain since youp have become dull in the hearing [fig., slow to respond to spiritual things]. V. 6 is included for context.

Berean Literal Bible

He in the days of His flesh, having offered up both prayers and supplications with loud crying and tears to the One being able to save Him from death, and having been heard because of reverent submission, though being a Son, He learned obedience from the things He suffered, and having been perfected, He became the author of eternal salvation to all those obeying Him, having been designated by God a high priest according to the order of Melchizedek.

Concerning this there is much speech from us, and difficult in interpretation to speak, since you have become sluggish in the hearings

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

. Uttered

He, (who in the days of his flesh, having, with a strong cry and tears, offered up prayers and supplications to him who was able to save him from death, and being hearkened to, did, from a reverential awe notwithstanding his being a son, learn obedience from what he suffered; and being consecrated became the author of everlasting salvation to all who obey him,) was proclaimed by God a chief priest

Context Group Version	<p>after the order of Melchizedek, concerning whom we have much to say, but not easy to be explained as you are slow of apprehension.</p> <p>Who in the days of his flesh, having offered up prayers and requests with strong crying and tears to him who was able to rescue him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made complete {or full-grown}, he became to all those that obey him the author of age-enduring rescue; named of God a high priest after the order of Melchizedek.</p> <p>Of whom we have many things to say, and hard of interpretation, seeing you (pl) have become dull of hearing.</p>
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	. discourse
Literal New Testament	.
Literal Standard Version	.
Modern Literal Version 2020	<p>Who in the days of his flesh, having offered <i>up</i> both supplications and prayers with a strong outcry and tears to the one being able to save him from death and he was heard from <i>his</i> piety.</p> <p>Although being a Son, he learned obedience from the things which he suffered; and having been completed, he became the cause of everlasting salvation to all the ones who are obeying* him; having been addressed by God, as high-priest according-to the order of Melchizedek. Concerning whom, much for us to say <i>in</i> speech (also hard to translate {i.e. simplify}), since you<sup>o</sup> have become sluggish in the ears {i.e. refusing to hear truth; selective hearing}.</p>
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	<p>Who in the days of his flesh [incarnation and 1<sup>st</sup> advent], having offered up both prayers supplications associated with scream and tears face to face with the one [God the Father] who was able in the past and keeps on being able to deliver him out from death, and his petition having been heard because of his recognition of divine authority.</p> <p>Although being a Son, He [Christ] entered into learning obedience to authority from the things which He had suffered.</p> <p>And having competed the disciplinary training [to learn obedience], He became to all the ones obeying Him the source of eternal salvation.</p> <p>Having been designated by the God, High Priest, according to the battalion of Melchizedek.</p> <p>Concerning whom [Christ] we have many doctrines to communicate, and hard to explain, because you have become apathetic in the sphere on hearing.</p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	. with words
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

**The gist of this passage:**  
7-11

## Hebrews 5:7a

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
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-ral]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
This is nearly always translated, <i>in the days (of)</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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; genitive/ablative case	Strong's #4561
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Literally, this reads, *in the days of the flesh of Him*.

**Translation:** [Jesus Christ], in the days of His flesh,...

This is not the beginning of a sentence, but a continuation from v. 6. However, this whole sentence would have been too longer for English sensibilities, so I took a breath, stopped it, and started up again. The relative pronoun refers back to Christ Jesus.

The writer of Hebrews now discusses Jesus during His time on this earth. All that follows will pertain to what Jesus did as a man and as a Servant to God.

This is a very important topic, as the believers in Jerusalem did not fully appreciate Who Jesus was.

The question might be, *how can you be a believer if you do not fully know Jesus?* When we hear the gospel message and when we hear about Jesus, there are a limited number of things which we understand. The gospel is not, *as soon as you comprehend the Hypostatic Union and believe it completely, then you are a believer*. No. We understand a certain bit of the gospel message, and we believe that little grain of truth that we grasp, and we are saved.



**Illustration:** I will use myself as an illustration here. When I heard the gospel, I had heard references in the past about the resurrection, since I celebrated many Easters (and sometimes even went to church), but, quite frankly, I really did not know, at the moment of gospel hearing, exactly what happened to Jesus after the crucifixion. When I received the gospel, it was from a gal who made very little sense, following later by my reading of John 3. I put my finger on the verse and claimed it and said, “This” to God (or something along these lines; this was a long time ago). My point was, I could not have told you a thing about the resurrection, what it meant; or the ascension; or how long Jesus was on earth after His resurrection, etc. I just did not know any of that. Now, once I connected with the teaching of R. B. Thieme, Jr., I learned a great many things (prior to this, I went to a Baptist church and listened to Christian radio and was interested, but I did not really learn very much).

**Illustration:** My point is, there are a great many ways to present the gospel, and one of these ways can include the resurrection from the dead, and the person who believes that is saved. Another approach to the gospel is Jesus dying for our sins, and taking this debt away from us. You can believe that and be saved. I had the most bare gospel of all: “Believer in the Lord Jesus Christ and you will be saved.” I had gone to many churches and I kind of had an idea of Who He is—but I could not have written a very long list about the things that I knew about Jesus. I must have heard them, but how much did I retain over those years? My memory is, not very much.

The fact that Jesus came in the flesh is extremely important. There are a myriad of things that Jesus needed to accomplish first before going to the cross.

### Hebrews 5:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deêseis (δέησεις) [pronounced DEH-ay-sice]	<i>prayers, petitions, requests, supplications; seekings, askings, entreaties to God or to man; needs, wants</i>	feminine plural noun; accusative case	Strong's #1162
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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hiketēriai (ίκετηρίαί) [pronounced hik-et-ay-REE-ī]	<i>supplications; entreaties; suppliant; olive branches</i>	feminine plural noun; accusative case	Strong's #2428 (hapax legomena)
prós (πρός) [pronounced prahç]	<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
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
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine singular, present (deponent) middle or passive participle; nominative case	Strong's #1410

Hebrews 5:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	present active infinitive	Strong's #4982
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288

**Translation:** ...[offered] not only prayers but petitions directly to the One able to save Him out from death,...

Jesus spoke to God on many occasions, and we do not fully know what took place. I could be wrong, but there are only a few times when we are aware that God the Father speaks (like when Peter witnessed the glorification of Jesus and he decided that would be a good place for them all to stay for a long time; God said, "Shut up, Peter and listen to My Son!").

People are very confused about Jesus in His incarnation; and I am convinced that most Christians could not pass a fairly simple test about Jesus in His humanity.

If you think about it, what exactly did Jesus know from day-to-day. Quite frankly, I don't think that He knew specifically what sort of game plan was set for Him day-to-day. That is, Jesus may have decided to go to this or that city; but this does not mean that God the Father talked to Him and said, "Okay, now listen, for tomorrow, this is what I want You to do." Nor do I think that Jesus made use of His omniscience and He simultaneously knew everything while He took part in life.

I believe instead that Jesus' life was very much like ours. Somehow, His Deity and functions of Deity had been set aside from His conscious, human life. Our brain operates a myriad of functions every day—thousands of things that we cannot stop the brain from doing by normal means. That is, I cannot will from my thinking, for my blood to slow down, speed up, or take a different route today than it did yesterday. I have no way of directing certain nutrients from point A to point B in my body. My brain handles all of that; and even though I am plugged right into my brain, I cannot affect any of those things. It is my opinion that this is how Jesus' Deity functioned. He is responsible to hold the universe together—and I am not sure exactly what that means (but I could speculate)—and the universe continues to function just as it was determined in eternity past in the divine decrees.

I believe that Jesus' prayers and His thinking and what He hears and experiences is far more like our own prayers and our own thinking and our own experiences than we might realize.

Now, at some point, Jesus became aware that He would die on the Roman cross; and that our sins would be poured out upon Him. Jesus learned doctrine piece by piece, little by little. He did not come into this world as a baby who knew everything that there was to know. He grew just as we grow; physically, mentally and spiritually. He was not spiritually mature at age 0, or age 3 or even age 10. In fact, His public ministry began around age 30, so that suggests that, He reached a stage of maturity at that point in time. I would suggest that He continued to grow spiritually all the way to the crucifixion.

Now read v. 7b again: ...[offered] not only prayers but petitions directly to the One able to save Him out from death,...

Jesus knows that God the Father can remove this cup from Him (the cup of sins that were to be poured out upon Him). Are these prayers and petitions for Himself?

Hebrews 5:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
kraugê (κραυγή) [pronounced <i>krow-GAY</i> ]	<i>a crying, outcry, clamour; a tumult</i>	feminine singular noun; genitive/ablative case	Strong's #2906
ischuros (ἰσχυρός) [pronounced <i>is-khoo-ROSS</i> ]	<i>strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant</i>	feminine singular comparative adjective; genitive/ablative case	Strong's #2478
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dakrua (δάκρυά) [pronounced <i>DAHK-roo-AH</i> ]	<i>tears</i>	neuter plural noun; genitive/ablative case	Strong's #1144
prospheîô (προσφέρω) [pronounced <i>pros-FER-oh</i> ]	<i>leading to, bringing [as an offering] (to, unto), offering (unto, up), presenting to, bearing towards, that is, being tender (especially to God), treating; dealing with, doing, putting to</i>	masculine singular, aorist active participle, nominative case	Strong's #4374
This is the 3 <sup>rd</sup> time this verb is used in this chapter.			

**Translation:** ...[speaking with] strong crying and tears He had offered up;...

The text here suggests that Jesus was very emotional in some of His prayers and petitions to God the Father. Let me suggest that Jesus knew enough at some point—whether it was through Scripture or through His spiritual gift of being a prophet—what the plan of God was for Him. He knew that He was going to suffer more than any other human being had ever suffered, and He was quite concerned.

Furthermore, because Jesus is said to have lived without sin, that would mean that He did not sin by praying to God the Father or by praying to God having great emotion as a part of the prayers.

Hebrews 5:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Hebrews 5:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisakouō (εἰσακούω) [pronounced <i>ice-ahk-OO-oh</i> ]	<i>hearing and obeying, hearing and giving heed to, listening to, one who hears favorably; passively: being heard, being listened to</i>	masculine singular, aorist passive participle, nominative case	Strong's #1522
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (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
εὐλάβεια (εὐλάβεια) [pronounced <i>yoo-LAHB-i-ah</i> ]	<i>awe, reverence, veneration; fear anxiety, dread; caution, circumspection, discretion</i>	feminine singular noun; genitive/ablative case	Strong's #2124

**Translation:** ...and He was heard from the awe.

God the Father continued to hear God the Son because He remained filled with the Spirit; He did not sin. He was properly reverent. He was not rejected for His emotions; and He was not rejected for the human desire to avoid being judged for the sins of everyone else.

Hebrews 5:7 [Jesus Christ], in the days of His flesh, [offered] not only prayers but petitions directly to the One able to save Him out from death, [speaking with] strong crying and tears He had offered up; and He was heard from the awe. (Kukis nearly literal translation)

When I initially read this, I had assumed that these were prayers and petitions for others; but I believe that these are prayers and petitions on behalf of Himself. Jesus at some point, realized where the plan of God was taking Him. I do not think that He was simply born with this knowledge. I believe that this was acquired, mostly by a study of Isaiah 53 and the Levitical sacrifices and the offering of Abraham's son. Jesus could, from His humanity and perhaps from the negative reactions of some hearers, that He would be the sacrificial Lamb. At some point, He realized that this would involve crucifixion. Jesus put together His Own Person with the Scriptures which He had studied with the times in which He lived. Without special revelation from God, He was able to piece together what would happen to Him. It was sobering and disconcerting; and He even prayed, "If it be Your will, let this cup [the cup of the sins of man] pass from Me; but not My will but Your will be done." There would be a point at which Jesus realized that He would take the penalty for all of the sins ever committed—past, present and future—and this would involve the greatest more intense suffering to ever take place. How often were His prayers about this, the greatest act of self-sacrifice and suffering in human history?

1Peter 2:22–25 He committed no sin, neither was deceit found in His mouth. When He was reviled, He did not revile in return; when He suffered, He did not threaten, but continued entrusting Himself to Him Who judges justly. He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls. (ESV, capitalized; Isaiah 53:3)

## The Crucifixion, Christ's Deaths and His Dying for Our Sins

1. Spiritual information is conveyed to man in a number of ways.

## The Crucifixion, Christ's Deaths and His Dying for Our Sins

2. The manner in which Jesus took our sins upon Himself could have taken place in any manner of ways. He could have literally laid upon the ground and allowed God the Father to pour out our sins and the punishment for our sins on Him.
3. The problem with any approach like that would have been how we (men and women) perceive it.
4. So, just as God chose animal sacrifices to portray the Lord's substitutionary death for our sins, He also chose crucifixion as the illustrative death that Jesus would endure.
5. Most of us have heard a very descriptive crucifixion sermon, describing how horribly painful this was to the physical body of Jesus (or any person) who endured it. However, this great physical suffering that Jesus endured did not pay for a single sin. The crucifixion was real, it was painful beyond our imagination and it was illustrative.
6. While on the cross, God poured out our sins upon Jesus. This is the time during which it was pitch black over Golgotha and Jesus screamed in great sufferings as He was made to feel the pain equivalent to billions of eternal hells.
7. Jesus remained on the cross, in His humanity, taking all of these sins onto Himself, onto His humanity. He could have stopped this process at any time. He could have exercised negative volition toward taking on these sins and He could have stepped down from the cross. This was always an option open to Him. Yet He remained and took upon the sins of the world onto Himself during 3 hours of the crucifixion.
8. The pain and suffering which the Lord actually endured was beyond anything that we could imagine or describe. The closest thing that we can use to try to convey what was taking place, is to describe the awful suffering of the crucifixion. This does not, in truth, even begin to describe what Jesus endured on our behalf, but it is the only thing which our small brains can have some slight understanding of.
9. Jesus was surrounded by the people who put Him on the cross, who were responsible for hours of indescribable physical pain, and He was dying for their sins as well.
10. We all have enemies in life, and sometimes, they seem to go after us without any bit of mercy. Do you have compassion toward them? If we are being honest, most of us do not. Yet Jesus was surrounded by enemies unlike any we have ever encountered, and yet He took upon Himself their sins as well (you may recall that, at the very end, one Centurion believed in Jesus, saying, "Truly, this is the Son of God!").
11. After having paid for our sins, Jesus breathed out His last, ending His physical and spiritual suffering. His physical death came after Jesus announced, "It has been finished!"
12. His physical death at the end came by His choice, because His work in His flesh had been completed.
13. God the Father chose this time in history and chose crucifixion so that more people would believe in His Son; so that more people might begin to apprehend, by means of the crucifixion, the truly awful spiritual death with the Lord suffered.
- 14.

Chapter Outline

Charts, Graphics and Short Doctrines

### Hebrews 5:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaiper (καίπερ) [pronounced KAH-ee-per]	<i>although, though indeed, though, and indeed, nevertheless, notwithstanding, and yet</i>	conjunction	Strong's #2539
ōn/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)

## Hebrews 5:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	son, child, descendant; pupil; follower	masculine singular noun, nominative case	Strong's #5207

**Translation:** Although [He] keeps on being a Son,...

Part of what we are examining here is how Jesus remained sinless in all that He did. He kept on being a Son (of God), indicating that He never stepped outside of this status (by sinning against God). There was nothing in His thinking or petitions which was sinful.

## Hebrews 5:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
manthanô (μανθάνω) [pronounced mahn-THAHN-oh]	to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3129
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
hôn (ὧν) [pronounced hown]	from whom, from which, from what, of that; of one [another], whose	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3958
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hupakoê (ὑπακοή) [pronounced hoop-ak-oh-AY]	obedience, compliance, submission	feminine singular noun; accusative case	Strong's #5218

**Translation:** ...He had learned the obedience from what He experienced.

Jesus, in His humanity, learned Bible doctrine and He learned obedience through His experiences in life (experienced which were mixed with bed at the same time).

Hebrews 5:8 **Although [He] keeps on being a Son, He had learned the obedience from what He experienced.**  
(Kukis nearly literal translation)

Hebrews 5:9a			
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
τελειοῦ (τελειόω) [pronounced <i>tehl-i-OH-oh</i> ]	<i>completing, accomplishing, (figuratively) consummating; the one consecrating, finishing, fulfilling, (making) perfect</i>	masculine singular, aorist passive participle; nominative case	Strong's #5048

**Translation:** **And being made complete,...**

Based upon what we read here and in Luke 2:40, 52, there was a spiritual maturation process which took place in the Lord's humanity. In other words, He did not just hang out and do whatever up till age 30, and then He began to function in God's plan. Just as the Lord had normal physical growth from an infant to a child to an adult; He also experienced mental growth and spiritual growth as well. All of this took place apart from sin.

I would suggest that Jesus reached one stage of spiritual growth at the beginning of His public ministry, but He reached another plateau near the end, prior to His death. When on the cross, bearing our sins, Jesus made the choice, second-by-second, to remain on the cross, to continue dying for our sins.

Hebrews 5:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
πᾶσιν (πᾶσιν) [pronounced <i>PAHS-ihn</i> ]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
τοῖς (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
ὑπακούω (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i> ]	<i>listening, one who on the knock at the door comes to listen who it is, (the duty of a porter); listening (and obeying) to a command; obeying, those obedient to, submitting to</i>	3 <sup>rd</sup> person plural, present active participle; dative, locative or instrumental case	Strong's #5219

## Hebrews 5:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
aitios (αἴτιος) [pronounced AHEE-tee-oss]	<i>that which is the cause of anything resides, causative, causing; the author; of a cause; of crime or offense</i>	neuter singular adjective, genitive/ablative case	Strong's #159
This word is only found elsewhere in Acts 19:40.			
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; genitive/ablative case	Strong's #4991
aiōnios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, genitive/ablative case	Strong's #166

**Translation:** ...He became the Author of eternal salvation for all the ones who keep on hearing (and submitting) to Him.

Jesus, by His work during the crucifixion, paid for our sins, becoming the Author of our eternal salvation. We need but hear and then respond positively to His Word.

Hebrews 5:9 And being made complete, He became the Author of eternal salvation for all the ones who keep on hearing (and submitting) to Him. (Kukis nearly literal translation)

## Hebrews 5:10

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosagoreuō (προσαγορεύω) [pronounced pros-ag-or-YOO-o]	<i>speaking to, addressing, being accosted, saluting; being addressed (by name), being called (out) (by name); giving a name in public</i>	masculine singular, aorist passive participle; nominative case	Strong's #4316
hupō (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Very similar phrasing here to v. 4b.



Hebrews 5:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine singular noun; nominative case	Strong's #749
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
taxis (τάξις) [pronounced TAHX-iss]	an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style	feminine singular noun; accusative case	Strong's #5010
Melchisedék (Μελχισεδέκ) [pronounced mel-khis-ed-EHK]	king of righteousness; transliterated, Melchizedek, Melchizedec, Melchisedec, Malki Sedeq	masculine singular proper noun; a person; indeclinable	Strong's #3198

The last four words are found together in v. 6.

**Translation:** [He] was called by the God [the] chief priest, according to the order of Melchizedek.

Jesus also had a position as a chief priest according to the order of Melchizedek. A priest represents man to God. Jesus goes before God and says, "I died for Kukis' sins. He's pretty much a lousy person, but His sins have been paid for and God the Holy Spirit place divine righteousness in him."

Jesus could not be a Levitical priest because He was from the tribe of Judah and not from the tribe of Levi. Only those from the tribe of Levi could be made priests in the economy of Israel.

Hebrews 5:10 [He] was called by the God [the] chief priest, according to the order of Melchizedek. (Kukis nearly literal translation)

Hebrews 5:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near	preposition	Strong's #4012
hou (οὗ) [pronounced how]	to who, from which, to what, from that, whose	masculine singular relative pronoun; genitive/ablative case	Strong's #3739

Hebrews 5:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πολυς, πολλος (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine singular adjective; nominative case	Strong's #4183
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056

**Translation:** *The word about which, [there is] much [to be said] by us...*

This is a lot which could be said about Jesus and the priesthood of Melchizedek and what this means (this could be on the mind of the writer of Hebrews right at this time). *There is a lot of information which could be conveyed at this point, the writer says.*

Hebrews 5:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dysermêneutos (δυσερμίνευτος) [pronounced doos-er-MANE-yoo-toss]	<i>hard to explain, hard to interpret, difficult to explain</i>	masculine singular adjective; nominative case	Strong's #1421 (hapax legomena)
légō (λέγω) [pronounced LEH-goh]	<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>	present active infinitive	Strong's #3004

**Translation:** *...and hard to say...*

Furthermore, this information is difficult to teach. It is not basic information. It is Bible doctrine which requires some background.

**Illustration:** Over the years, I have listened to R. B. Thieme, Jr.'s work on this book or that book twice. Some of them I heard when Bob was teaching them originally (like the series on Romans) and many of them I listen to a second time, 40 years after the fact. It is always remarkable to me how much more there is in each study and how few specifics I recall from each lesson. I get more from such a study because this takes place after years

of study and growth on my part. I would not be surprised, if I listen to the same study 20 years from now, to get even more out of Bob's teaching.

So the writer of Hebrews has a great deal to unpack about this subject, and it is quiet complex.

However, this writer will now make a remarkable statement:

Hebrews 5:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επει (ἐπει) [pronounced eh-p-IH]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as</i>	conjunction; preposition	Strong's #1893
νόθρος (νωθρός) [pronounced no-THROSS]	<i>lazy, slow, sluggish, indolent, languid, or (figuratively) stupid, dull</i>	masculine plural adjective; nominative case	Strong's #3576
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	2 <sup>nd</sup> person plural, perfect active indicative	Strong's #1096
ταῖς (ταίς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
ἀκοαί (ἀκοαί) [pronounced ak-oh-ī]	<i>hearing (the act, the sense or the thing heard); audiences, ears, things which you heard, things proclaimed, reports, rumors</i>	feminine plural noun; dative, locative or instrumental case	Strong's #189

**Translation:** ...inasmuch as you (all) have become indolent in the hearing [of it].

"You all have become νόθρος (νωθρός) [pronounced no-THROSS]," the writer of Hebrews states. The adjective means, *lazy, slow, sluggish, indolent, languid, or (figuratively) stupid, dull*. Strong's #3576.

I have suggested that this is a remarkable statement—why is it? How does the author of Hebrews know this? Since we do not know who the author of this epistle is, we do not know about his interactions with the people of Jerusalem and Judæa.

He is acutely aware of the negative volition which plagues the Jewish believers to whom he is writing. We do not know how he knows this, nor do we know why he chooses to say this right here in the middle of the epistle, but he does. In fact, this same general topic will continue to the end of this chapter and carry over into the next chapter.

Hebrews 5:11 The word about which, [there is] much [to be said] by us and hard to say, inasmuch as you (all) have become indolent in the hearing [of it]. (Kukis nearly literal translation)

Hebrews 5:7–11 [Jesus Christ], in the days of His flesh, [offered] not only prayers but petitions directly to the One able to save Him out from death, [speaking with] strong crying and tears He had offered up; and He was heard from the awe. Although [He] keeps on being a Son, He had learned the obedience from what He experienced.

And being made complete, He became the Author of eternal salvation for all the ones who keep on hearing (and submitting) to Him. [He] was called by the God [the] chief priest, according to the order of Melchizedek. The word about which, [there is] much [to be said] by us and hard to say, inasmuch as you (all) have become indolent in the hearing [of it]. (Kukis nearly literal translation)

Hebrews 5:7–11 Jesus Christ, during His life on earth, offered up many prayers and petitions directly to God, who could have delivered Him from death. In fact, He had offered up some very emotional prayers, yet He was heard because of His genuine reverence for His Father. Although the Lord kept on being a Son to God, He learned obedience from what He experienced in life. Having come to the place of spiritual completion, He then became the Author of eternal salvation for those who keep on hearing and obeying Him. He was designated by God as the chief priest according to the order of Melchizedek. Regarding this doctrine, there is a great deal more to be said by us, but it is difficult to explain, inasmuch as you have become negative toward the hearing of Bible doctrine. (Kukis paraphrase)

For even those under obligation to be teachers because of the time, again a necessity [that] you (all) keep on having to teach you (all) someone the fundamental principles of the beginning of the oracles of the God and you (all) come to be a necessity having milk and not solid food. For anyone the one partaking of milk unacquainted with a word of justice, for an infant keeps on being [like that]. Now of the completion keeps on being the solid food through the practice of the faculties having been exercised, holding face to face with a discerning of not only good but of evil.

Hebrews  
5:12–14

For even those [of you] ought to be teachers because of the time [you have been saved], [yet] again [it is] necessary [for] you (all) to keep on having someone to teach you (all) the first principles of the basic [doctrines] from the oracles of God. It has become a necessity for you (all) to have milk and not solid food. For you see, all who partake of milk are unacquainted with the doctrine of justice because he keeps on being an infant. But solid food keeps on being [for] the mature ones through the practice of working [one's] mental faculties, having [an ability] to discern good from evil.

Many of you have been believers for a very long time; so long, that you ought to be teachers by now. However, it is necessary for someone to teach you the first principles of the basic doctrines from the oracles of God. You find it necessary to have milk rather than solid food. For you see, those who require milk do not understand the doctrine of justice because he keeps on being an infant. Solid food is designed for those who are mature, who are in the habit of working their mental faculties while learning Bible doctrine, having even the ability to distinguish good from evil.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) For even those under obligation to be teachers because of the time, again a necessity [that] you (all) keep on having to teach you (all) someone the fundamental principles of the beginning of the oracles of the God and you (all) come to be a necessity having milk and not solid food. For anyone the one partaking of milk unacquainted with a word of justice, for an infant keeps on being [like that]. Now of the completion keeps on being the solid food through the practice of the faculties having been exercised, holding face to face with a discerning of not only good but of evil.

Complete Apostles Bible	For indeed, although you ought to be teachers by this time, again you have need for someone to teach you what are the elements of the beginning of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes of milk is unacquainted with the word of righteousness, for he is an infant. But solid food is for the mature, for those because of their practice have their senses trained for the distinguishing of both good and evil.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk and not of strong meat. For every one that is a partaker of milk is unskilful in the word of justice: for he is a little child. But strong meat is for the perfect: for them who by custom have their senses exercised to the discerning of good and evil.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For ye ought to be teachers, seeing ye have been long in the doctrine. But now ye need to learn again the first lines of the commencement of the oracles of God: and ye have need of milk, and not of strong food. For every one whose food is milk, is unversed in the language of righteousness, because he is a child. But strong food belongeth to the mature who, being investigators, have trained their faculties to discriminate good and evil.
Original Aramaic NT	For you ought to be teachers, because of the time you have had in the doctrine, but now, again, you need to learn those things which are the primer letters of the first words of God, and you have need of milk and not of solid food. But every person whose food is milk is unacquainted with the word of righteousness, because he is an infant. But solid food is for the mature, those whose senses are instructed to distinguish good and evil, because they practice.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And though by this time it would be right for you to be teachers, you still have need of someone to give you teaching about the first simple rules of God's revelation; you have become like babies who have need of milk, and not of solid food. For everyone who takes milk is without experience of the word of righteousness: he is a child. But solid food is for men of full growth, even for those whose senses are trained by use to see what is good and what is evil.
Bible in Worldwide English	By this time you should be able to teach others. But you need someone to teach you Gods word again from the very beginning. Like children, you need milk, not meat. Anyone who takes milk does not understand the message about which things are right. But meat is for people who are grown up. It is for people who have trained their minds to know the difference between what is good and what is bad.
Easy English	.

Easy-to-Read Version–2008	<p>You have had enough time that by now you should be teachers. But you need someone to teach you again the first lessons of God's teaching. You still need the teaching that is like milk. You are not ready for solid food. Anyone who lives on milk is still a baby and is not able to understand much about living right.</p> <p>But solid food is for people who have grown up. From their experience they have learned to see the difference between good and evil.</p>
<i>God's Word™</i>	<p>By now you should be teachers. Instead, you still need someone to teach you the elementary truths of God's word. You need milk, not solid food. All those who live on milk lack the experience to talk about what is right. They are still babies. However, solid food is for mature people, whose minds are trained by practice to know the difference between good and evil.</p>
Good News Bible (TEV)	<p>There has been enough time for you to be teachers---yet you still need someone to teach you the first lessons of God's message. Instead of eating solid food, you still have to drink milk. Anyone who has to drink milk is still a child, without any experience in the matter of right and wrong. Solid food, on the other hand, is for adults, who through practice are able to distinguish between good and evil.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	<p>By now you should have been teachers, but once again you need to be taught the simplest things about what God has said. You need milk instead of solid food. People who live on milk are like babies who don't really know what is right. Solid food is for mature people who have been trained to know right from wrong.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>For you should already be professors instructing others by now; but instead, you need to be taught from the beginning the basics of God's prophetic oracles! You're like children still needing milk and not yet ready to digest solid food. For every spiritual infant who lives on milk is not yet pierced by the revelation of righteousness. But solid food is for the mature, whose spiritual senses perceive <i>heavenly matters</i>. And they have been adequately trained by what they've experienced to emerge with understanding of the difference between what is truly excellent and what is evil and harmful.</p>
UnfoldingWord Simplified T.	<p>For though by this time you should be teachers, you still have need for someone to teach you the basic principles of God's messages. You need milk, not solid food! For anyone who only takes milk is inexperienced with the message of righteousness, because he is still a little child. But solid food is for adults. These are those who because of their maturity have their understanding trained for distinguishing good from evil.</p>
Williams' New Testament	<p>For although you ought to be teachers of others because you have been Christians so long, you actually need someone to teach you over and over again the very elements of the truths that God has given us, and you have gotten into such a state that you are in constant need of milk instead of solid food. For everyone who uses milk alone is inexperienced in the message of right-doing; he is only an infant. But solid food belongs to full-grown men who on account of constant use have their faculties trained to distinguish good and evil.</p>

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, even though you ought to be teachers because of the time, again you have a need of the "for us to be teaching you some primary elements of the beginning of God's utterances" <i>kind</i> . And you have become <i>people</i> having a need of milk and not a solid meal. You see, everyone who takes part in milk <i>is</i> inexperienced with <i>the</i> right way's message; for he is an infant. But the solid meal is for complete <i>people</i> , the <i>people</i> who because of the habit have the senses that have been strenuously exercised toward discernment of both nice and bad.
Common English Bible	.
Len Gane Paraphrase	And also at the time you should be teachers, you have need that one reteach you the basics of the word of God and have become as those who need milk and not solid food. For every one who uses milk is inexperienced with the word of righteousness, because he is a baby. But solid food belongs to those who are mature having their spiritual senses exercised through use to discern both good and evil.
A. Campbell's Living Oracles	For, when, by this time, you ought to be teachers, you have need of some one to teach you again the first elements of the oracles of God; and have become such as need milk, rather than solid food. Now every one who uses milk, is unskilled in the word of righteousness, for he is a babe: but solid food is for those of a mature age, whose faculties have been habituated by long practice to discriminate both good and evil.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	For whereas, considering the time that has elapsed, you ought to be teaching others, you still need some one to teach you the very alphabet of the Divine Revelation, and need again to be fed with 'milk' instead of with 'solid food.' For every one who still has to take 'milk' knows nothing of the Teaching of Righteousness; he is a mere infant. But 'solid food' is for Christians of mature faith—those whose faculties have been trained by practice to distinguish right from wrong.

**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	By now you should have had enough time to become teachers, but you need someone to teach you the fundamentals, the first principles of God's word. It's like you need to go back to baby milk instead of solid food! Those who drink baby milk don't have the experience of living the right way—they're just babies. Solid food is for grown-ups—those who by always using their brains have learned to tell the difference between good and evil.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	In fact, though by now you should be teachers, you still need someone to teach you the basic truths of God's word. [Or oracles] You have become people who need milk instead of solid food. For everyone who lives on milk is still a baby and does not yet

know the difference between right and wrong. [Lit. and is inexperienced in the message of righteousness] But solid food is for mature people, whose minds are trained by practice to distinguish good from evil.

Lexham Bible  
 Montgomery NT  
 NIV, ©2011  
 Riverside New Testament  
 Leicester A. Sawyer's NT  
 The Spoken English NT  
 UnfoldingWord Literal Text  
 Urim-Thummim Version

Because by now you should be teachers, but you have need that one teach you again what are THE FIRST PRINCIPLES OF THE DIVINE ORACLE [URIM-THUMMIM] OF ELOHIM; and are become such as have need of milk, and not of strong meat. Because everyone that uses milk is unskillful in the Word of Righteousness because that one is a baby. But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and bad.

Weymouth New Testament

For although, considering the long time you have been believers, you ought now to be teachers of others, you really need some one to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food. By people who live on milk I mean those who are imperfectly acquainted with the teaching concerning righteousness. Such persons are mere babes. But solid food is for adults--that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil.

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

By now you should be teachers because you have been a long time in training; but even now you need to be taught again the beginning fundamentals of the words of Elohim, and you are still in need of milk, and not of solid food; (Isa 28:9)  
 For everyone partaking of milk is without experience in the Word of righteousness, for he is a babe.

But strong meat is for those full grown, having exercised the faculties through habit, for discernment of both good and bad<sup>6</sup>.

<sup>6</sup> Discernment comes through experience and experience comes through habit. Repetition is the mother of skill, a true believer must be reading the Bible daily, praying without ceasing, fasting often, and meditating on the word of YHWH each day.

Holy New Covenant Trans.

You should have become teachers a long time ago, but you need someone to teach you again the first principles of God's sayings. You need milk, not solid food.



Anyone who lives on milk is still a baby. He has not experienced the teaching of being made right. But solid food is for grown-ups — people who have trained their senses by using them to tell the difference between right and wrong.

The Scriptures 2009  
Tree of Life Version

For although you ought to be teachers by this time, again you need someone to teach you the basics of God's sayings. You have come to need milk, not solid food. For anyone living on milk is inexperienced with the teaching about righteousness—he is an infant. But solid food is for the mature, who through practice have their senses trained to discern both good and evil.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and for Needing to be Teachers~ because of the time again need [You\*] have [of] the+ {us} to teach you\* (Some) Things {are} The Basics [of] the beginning [of] the words [of] the god and [You\*] have become need Having [of] milk and not [of] solid food Every for The [Man] Taking (Part) [of] milk {is} Unfamiliar [of] word [of] right Immature for [He] is complete but is The Solid Food [of] the [men] because of the practice the senses having been trained having to discernment [of] [thing] good also and [of] [thing] bad...

Alpha & Omega Bible

FOR THOUGH BY THIS TIME YOU OUGHT TO BE TEACHERS, YOU HAVE NEED AGAIN FOR SOMEONE TO TEACH YOU THE ELEMENTARY PRINCIPLES OF THE ORACLES OF THEOS (*The Alpha & Omega*), AND YOU HAVE COME TO NEED MILK AND NOT SOLID FOOD.

FOR EVERYONE WHO PARTAKES ONLY OF MILK IS NOT ACCUSTOMED TO THE WORD OF RIGHTEOUSNESS, FOR HE IS AN INFANT.

BUT SOLID FOOD IS FOR THE MATURE, WHO BECAUSE OF PRACTICE HAVE THEIR SENSES TRAINED TO DISCERN GOOD AND EVIL.

Awful Scroll Bible

For by the time you are owing to be explainers, you hold need to be taught anew, the first linings-up of the considerations of God, and you have become holding need of milk and not of solid food.

For everyone holding-with milk, is in-experienced in the Word of Virtuousness, for he is un-taught.

But solid food is for the mature, because they in the habit, are holding their senses having been exercised, in the interest of determining-throughout, both that choice and pernicious.

Concordant Literal Version

For when also, because of the time, you ought to be teachers, you have need again of one to teach you what are the rudimentary elements of the oracles of God, and you have come to have need of milk, and not of solid nourishment."

For everyone who is partaking of milk is untried in the word of righteousness, for he is a minor."

Now solid nourishment is for the mature, who, because of habit, have faculties exercised for discriminating between the ideal and the evil."

exeGesés companion Bible

#### **BECOMING DOCTORS**

For at the time  
you are indebted to be doctors,  
you again need someone to doctrinate you  
the beginning elements of the oracles of Elohim;  
and become such as have need of milk  
and not of solid nourishment.

For everyone who partakes of milk  
is untested in the word of justness

- he is a babe:

and solid nourishment

is for the completed/shalamed

- who through habit exercised their perceptions to discern both good and evil.

Orthodox Jewish Bible For indeed by this time you ought to be [rabbinic] morim saying shiurim, but instead you have need again to be taught the orthodox Jewish basic ikarim (principles, essentials) of the Divrei Hashem, and you have become one having need of cholov and not solid okhel.

For everyone partaking of cholov is unacquainted with HaDivrei Tzedek, for he is an olel (infant).

But solid okhel is for the mevugarim (mature ones, adults), the ones whose keilim (faculties) have been trained by practice for distinguishing both HaTov and HaRah. [T.N. In the next chp a warning is given to the Messianic Jew who re-submits Yehoshua to re-trial and reassigns the original verdict of deceiver: no re-rebirth, no rerepentance for such shmad]

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
For certainly enough time has elapsed so that [by now] you ought to be teachers, [but instead] you are in need of having someone teach you again the basic principles of God's message. You have become people who need "milk" and not "solid food." [Note: The fundamental truths of Christianity are here figuratively spoken of as "milk," while the more advanced teaching, such as Christ's priesthood being like Melchizedek's, is called "solid food"]. For everyone who has to drink "milk" is inexperienced in the teaching about righteousness, for he is [still] a [spiritual] baby. But "solid food" is for mature people, who because of using their [spiritual] senses have become able to distinguish right living from evil.

Benjamin Brodie's trans.

For when you ought to be communicators [teaching divine viewpoint] due to the lapse of time [that you have already logged on earth as believers], you [reversionists] require someone [pastor-teacher] to teach you again elementary things, basic precepts [doctrinal ABC's] from God, and have become [in your reversionism] ones having need for milk [basic doctrine], and not solid food [advanced doctrine].

Moreover, each person [reversionistic believer] who drinks milk [a meager diet of the basics] is ignorant of doctrine pertaining to righteousness [God's protocol plan for attaining maturity], because he is immature [perpetual spiritual infancy],

But solid food [advanced doctrine] is for the mature [super-abounding grace believers], those who, because of practice [spiritual self-discipline], keep on having their perceptive faculties [ability to concentrate on doctrine] thoroughly exercised [spiritual discipline] for the purpose of discerning between good and evil [life in the divine system compared to life in the cosmic system].

The Expanded Bible

Jonathan Mitchell NT

.  
For also, being indebted (or: obligated) to be teachers, because of the time [gone by], you again have a need of someone to be teaching you folks the elementary things (or: fundamental principles; rudiments and rules) of the beginning of the brief spoken words (or: principle short thoughts and messages) of God, and you have become folks having need of milk, and not solid food.

For everyone partaking (sharing in) milk [is] untried (inexperienced) pertaining to [the] Word of the Way pointed out (from the message of fair and equitable dealing or an idea about rightwised relationships; also: = in regard to the idea of, and the reason derived from, covenant membership), for he is a babe (a non-speaking infant, or one who is still childish and unfit to bear weapons).

But solid food belongs to perfected ones (complete and mature ones; ones who are fully developed and have reached the goal of their destiny) – those, because of

habit, having organs of perception trained as in gymnastic exercise and thus being skilled, because of practice, and disciplined with a view to a discerning (or: when facing the act of separating, making a distinction and then a decision about) **both good and evil** (both that which is excellent, ideal, of good quality, profitable and beautiful, as well as that which is of bad quality, worthless, ugly or of bad form; or: = between right and wrong).

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

### Bible Translations with Many Footnotes:

Lexham Bible

**For indeed, although you** [\*Here “although ” is supplied as a component of the participle (“ought”) which is understood as concessive] **ought to be teachers by this time** [Literally “because of the time”], **you have need of someone to teach you again the beginning elements of the oracles of God, and you have need of** [Literally “you are having need of”] **milk, not** [Some manuscripts have “and not”] **solid food. For everyone who partakes of milk is unacquainted with the message of righteousness, because he is an infant. But solid food is for the mature, who because of practice have trained their faculties for the distinguishing of both good and evil.**

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

After all, you should even be teachers by now. But you need somebody to teach you certain basic first principles<sup>e</sup> of God’s revelations<sup>f</sup> again. You’ve become dependent on<sup>g</sup> milk, and not solid food.

And everybody that lives on milk is ignorant when it comes to right<sup>h</sup> teaching, because they’re still an infant.

But solid food is for people who are mature. Mature people’s senses have been trained, through practice, to distinguish what’s good and what’s bad.

<sup>e.</sup> Some mss have, “to teach you which are the basic first principles”.

<sup>f.</sup> Lit. “the first principles of the oracles of God”.

<sup>g.</sup> Lit. “You’ve come to need”.

<sup>h.</sup> Traditionally: “righteous”.

Wilbur Pickering’s New T.

**“Let’s move on toward perfection”**

Really, because although by this time you ought to be teachers, you need someone to teach you the elementary principles of God’s oracles all over again; you have come to the point of needing milk, not solid food!

Surely; whoever lives on milk is an infant, and therefore unskilled in the word of righteousness.

On the other hand, solid food is for the mature, those who by habitual use have trained their senses to distinguish good from bad.

### Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

For indeed, [though] you<sup>p</sup> ought to be teachers by this time, you<sup>p</sup>, again have need [for someone] to be teaching you<sup>p</sup>, what [are] the rudimentary elements [or, basic teachings] of the beginning of the oracles of God, and you<sup>p</sup> have become [ones] having need of milk and not of solid food. For everyone partaking of milk [is] inexperienced in [the] word of righteousness, for he is a young child. But solid food

is for [the] mature, for the ones having, because of practice, their powers of discernment having been trained to discern [between] both good and evil.

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

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.  
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For though by this time you ought to be teachers, you have need of some one to teach you over again the first elements of the oracles of God, and have need of milk and not strong food: for every one who useth milk is unskilled in the doctrine of justification, for he is a babe, and this strong food is for full grown men, who by long practice and exercise have their senses improved for the discernment of both good and evil.

Context Group Version

For when by reason of the time you (pl) should be teachers, you (pl) have need again that some one teach you (pl) the rudiments of the beginnings {or foundational teachings} of the oracles of God; and have become such as have need of milk, and not of solid food. For every one that partakes of milk is without experience of the word of vindication; for he is a babe. But solid food is for whole {fully formed, mature} men, [even] those who by reason of use have their senses exercised to discern good and evil.

English Standard Version  
Far Above All Translation

.

For indeed, although you should be teachers by *this* time, you again need *someone* to teach you what the basics of the starting *point* of the oracles of God *are*, and you have come to need milk, and not solid food. For everyone who partakes of milk *is* inexperienced in the word of righteousness, for he is an infant, but solid food is *appropriate* for *those who are* complete, who have senses *which have been* exercised through practice, *leading* to discernment of both good and evil.

Green's Literal Translation

For indeed because of the time you are due to be teachers, yet you need to have someone to teach you again the rudiments of the beginning of the Words of God, and you came to be having need of milk, and not of solid food; for everyone partaking of milk is without experience in the Word of Righteousness, for he is an infant. But solid food is for those full grown, having exercised the faculties through habit, for distinction of both good and bad.

Literal New Testament

FOR TRULY [WHEN YE] OUGHT TO BE TEACHERS BECAUSE OF THE TIME, AGAIN NEED YE HAVE OF [ONE] TO TEACH YOU WHAT [ARE] THE ELEMENTS OF THE BEGINNING OF THE ORACLES OF GOD, AND HAVE BECOME NEED HAVING OF MILK, AND NOT OF SOLID FOOD;  
FOR EVERYONE THAT PARTAKES OF MILK [IS] UNSKILLED IN [THE] WORD OF RIGHTEOUSNESS, AN INFANT FOR HE IS;  
BUT FOR [THE] FULLY GROWN IS SOLID FOOD, WHO ON ACCOUNT OF HABIT THE SENSES EXERCISED HAVE FOR DISTINGUISHING GOOD BOTH AND EVIL.

Literal Standard Version

For every chief priest taken out of men is set in things [pertaining] to God in behalf of men, that he may offer both gifts and sacrifices for sins, being able to be gentle to those being ignorant and going astray, since he is also surrounded with weakness;  
and because of this [weakness] he ought, just as for the people, so also for himself, to bring forward [sacrifices] for sins;  
and no one takes the honor to himself, but he who is called by God, as also Aaron: so also the Christ did not glorify Himself to become chief priest, but He who spoke to Him: "You are My Son, today I have begotten You";  
just as He also says in another [place], "You [are] a priest throughout the age, according to the order of Melchizedek";  
who in the days of His flesh having offered up both prayers and supplications with strong crying and tears to Him who was able to save Him from death, and having been heard in respect to that which He feared,

though being a Son, [He] learned obedience by the things which He suffered, and having been made perfect, He became the cause of continuous salvation to all those obeying Him, having been called by God a chief priest according to the order of Melchizedek, Apostasy concerning the Word, of whom we have much [to speak], and of hard explanation to say, since you have become dull of hearing, for even owing to be teachers, because of the time, again you have need that one teach you what [are] the elements of the beginning of the oracles of God, and you have become having need of milk, and not of strong food, for everyone who is partaking of milk [is] unskilled in the word of righteousness—for he is an infant, and the strong food is of perfect men, who because of the use are having the senses exercised, to both the discernment of good and of evil.

Modern English Version .

Modern Literal Version 2020

For\* you° also ought to be teachers *by now* because of the time, *but* you° again have need of one to teach you°, as *to* what *are* the elemental principles of the beginning oracles of God. And you° have become *ones* having need of milk and not of solid nourishment.

For\* everyone who partakes of milk *is* inexperienced of the word of righteousness; for\* he is an infant.

But solid nourishment is for *the* mature *ones*, from the ones who, through *their* habit, *and their* senses have been exercised to the discerning of both good and evil.

Modern KJV

For indeed because of the time, you ought to be teachers, you have need that one teach you again what *are* the first principles of the oracles of God. And you have become *in* need of milk, and not of solid food. For everyone partaking of milk *is* unskillful *in the* Word of Righteousness, for he is an infant. But solid food belongs to those who are of full age, *even* those who because of use have their senses exercised to discern both good and evil.

New American Standard .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible

### **Spiritual (Dullness) Immaturity**

For at the time when you(p) ought to be teachers, you(p) have need that one teach you(p) again the first principles of the oracles of God, and have become such as have need of milk, and not of strong meat.

For everyone that uses milk is unskilled (no experience) in the Word of righteousness, for he is a babe.

But strong meat belongs to those who are of full age, even those who by reason of use (habit or perfection) have their senses exercised to discern both good and evil.

Revised Young's Lit. Trans. .

R. B. Thieme, Jr. translation

For also because of the time [national crisis] being obligated to be communicators of divine viewpoint [in time of crisis], you require once more teaching of certain things, the elementary principles of the doctrines from God; and you have become ones having need of milk, and not of solid food.

For everyone partaking of milk is ignorant of doctrine pertaining to royal righteousness because he is immature.

But solid food [advanced doctrine] is belonging to the mature [the growing believer or the one who has reached supergrace], the ones because of self-discipline keep having their perceptive faculties well-trained with reference to differentiating between both the honourable and the evil.

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:**  
12-14

<b>Hebrews 5:12a</b>			
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
γάρ (γάρ) [pronounced <i>gahr</i> ]	<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
opheilō/opheileō (ὀφείλω/ὀφειλέω) [pronounced <i>of-ī-low, of-ī-LEH-oh</i> ]	<i>one owing; owing money, being in debt; debt being due; metaphorically, being under obligation, being bound by debt</i>	masculine plural, present active participle; nominative case	Strong's #3784
einai (εἶναι) [pronounced <i>ī-nī</i> or <i>ī-nah-ee</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
didaskaloi (διδάσκαλοι) [pronounced <i>did-AS-kal-oy</i> ]	<i>teachers (true or false), instructors; doctors, masters</i>	masculine plural noun; nominative case	Strong's #1320
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
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
chronos (χρόνος) [pronounced <i>CHROHN-oss</i> ]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; accusative case	Strong's #5550

**Translation:** For even those [of you] ought to be teachers because of the time [you have been saved],...

Once someone has been a believer for awhile, there ought to be some spiritual growth taking place. Add in all of the pressures involved in Jerusalem and Judæa, Jewish believers would have had their spiritual growth supercharged by suffering.

The writer of Hebrews should not have to back off on teaching the believing Jews difficult doctrines (as he did in v. 11); because the people to whom he is writing ought to be teachers by this point in time (at least, some of them). But that is not the case.

He now describes the problem.

## Hebrews 5:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
palin (πάλιν) [pronounced PAL-in]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2192
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
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	present active infinitive	Strong's #1321
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
tina (τίνα) [pronounced TEE-nah]	<i>in whom, by whom, to what [one], in which, how; what, whether, why</i>	neuter plural interrogative pronoun; accusative case	Strong's #5101
Could this be instead....?			
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

**The difference between these two words is that tiny accent mark on the iota.** The electronic texts to which I refer do not have any of the accent marks, so these appear to be identical. And these three texts identify this word as being the interrogative pronoun. However, the Berean Literal Bible (reverse-interlinear) Bible module does have all the accent marks throughout and this text shows no accent mark on this word (making this an indefinite pronoun and not an interrogative pronoun).

So, how is this different?

The interrogative pronoun (with cheating): **For\* you also ought to be teachers by now because of the time, but you again have need of one to teach you, as to what are the elemental principles of the beginning oracles of God.** (MLV 2020; emphasis mine) This translated *cheated* and has this first used as an indefinite pronoun and then as an interrogative pronoun (and, *maybe* there are existing Greek texts with both?—I am not aware of any<sup>16</sup>).

<sup>16</sup> I work primarily from 3 texts, and then refer to a 4<sup>th</sup> text on occasion (like now).

## Hebrews 5:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>The interrogative pronoun (without cheating): For even by the time you ought to be teachers, you have need of <i>one</i> to teach you again <b>what</b> is the beginning of the principles of the oracles of God; and you have become <i>those</i> having need of milk, and not of solid food. (BLB; emphasis mine)</p>			
<p>The indefinite pronoun: For though by this time you ought to be teachers, you need <b>someone</b> to teach you again the basic principles of the oracles of God. (ESV; emphasis mine)</p>			
<p>The majority of the texts treat this as the indefinite pronoun, which squares better with the electronic Greek text<sup>17</sup> which I use.</p>			
<p>One of the reasons that I place the Greek exegesis into tables is so that the reader can easily skip over them; because this slight difference would not necessarily interest the average reader.</p>			
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
stoicheía (στοιχεῖα) [pronounced <i>stoy-KHEE-ah</i> ]	<i>elements, first principals; fundamental principles, rudiments; elemental spirits</i>	neuter plural noun, accusative case	Strong's #4747
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
archê (ἀρχή) [pronounced <i>ar-KHAY</i> ]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; genitive/ablative case	Strong's #746
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
logia (λόγια) [pronounced <i>LOHG-ee-ah</i> ]	<i>oracles, words (of God), utterances; reference to Old Testament Law</i>	neuter plural noun, genitive/ablative case	Strong's #3051
tou (τοῦ) [pronounced <i>tu</i> ]	<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
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...[yet] again [it is] necessary [for] you (all) to keep on having someone to teach you (all) the first principles of the basic [doctrines] from the oracles of God.

<sup>17</sup> I simply mean that this is a module for e-sword.



It is necessary for the author of Hebrews (and other teachers) to keep on going back and teach these Jews the most basic principles. They are not hearing and retaining this information. It is very likely that some of their actions and beliefs, which they stubbornly hold onto, make it impossible for them to progress in the spiritual life.

**Application:** Some of you are not going to like this particular application, but Catholics and Pentecostals cannot move forward in the spiritual life. They are constantly held back by their own volition. Just as the Jews held on to various legalistic doctrines, the Catholics hold to all of their apostate doctrines (including the need to confess to someone who calls himself a priest); and the Pentecostals cannot get over their emotional experiences, and keep trying to relive them. Both sets of believers are trapped by these doctrines which do not allow them to move forward.

**Application:** How does the believer move forward in the Christian life? He uses rebound regularly (naming your sins directly to God (and not someone who calls himself a priest); and learning accurate Bible doctrine (which is going to be rare to find in either group. So that there is no misunderstanding, Catholics can surely be saved and so can Pentecostals. Also, these people can live reasonably upstanding lives (as many of them will cling to the laws of divine establishment and morality—which is not a bad thing). They just do not move forward in the Christian life.

Hebrews 5:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gínomai (νίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	2 <sup>nd</sup> person plural, perfect active indicative	Strong's #1096
This same verb and morphology was used in v. 11c.			
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
gála (γάλα) [pronounced GAHL-ah]	<i>milk; metaphorically used of the less difficult Christian truths</i>	neuter singular noun, genitive/ablative case	Strong's #1051
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
stereos (στερεός) [pronounced ster-eh-OSS]	<i>strong, firm, immovable, solid, hard, rigid; 1a) in a bad sense, cruel, stiff, stubborn, hard; 1b) in a good sense, firm, steadfast</i>	feminine singular adjective; genitive/ablative case	Strong's #4731
trophê (τροφή) [pronounced troff-AY]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, genitive/ablative case	Strong's #5160

**Translation:** *It has become a necessity for you (all) to have milk and not solid food.*

The Jewish believers kept on requiring milk (meaning, very basic Christian doctrines). What would these doctrines be? That milk will be described at the beginning of Hebrews 6. However, these would be doctrines which center on soteriology, the doctrines of salvation.

These same believers held onto some false doctrines with extreme tenacity, so that spiritual growth was impossible for them to have. There are a handful of basic doctrines taught by the Catholic church and taught by charismatic churches, and those doctrines are a barrier which keep the believer from advancing to spiritual maturity.

Again, this does not mean that a believer who is a Catholic or a charismatic to appear to have a well-adjusted and admirable life. Anyone, believer or unbeliever, who is moral and who adheres to the laws of divine establishment will enjoy a good life.

Hebrews 5:12 *For even those [of you] ought to be teachers because of the time [you have been saved], [yet] again [it is] necessary [for] you (all) to keep on having someone to teach you (all) the first principles of the basic [doctrines] from the oracles of God. It has become a necessity for you (all) to have milk and not solid food.* (Kukis nearly literal translation)

Hebrews 5:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
metechō (μετέχω) [pronounced met-EHKh-oh]	<i>being or becoming partaker; partaking, taking part (with), sharing in; often a reference to eating and drinking</i>	masculine singular, present active participle, nominative case	Strong's #3348
gála (γάλα) [pronounced GAHL-ah]	<i>milk; metaphorically used of the less difficult Christian truths</i>	neuter singular noun, genitive/ablative case	Strong's #1051
ápeiros (ἄπειρος) [pronounced AHP-i-ross]	<i>unacquainted with, inexperienced in, without experience of; unskillful; ignorant of</i>	masculine singular adjective; nominative case	Strong's #552 (hapax legomena)

In the Westcott Hort text which I used, the definition given is *accustomed (to)*. It would seem that *unaccustomed to* would have been more accurate.

### Hebrews 5:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056
dikaiosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343

**Translation:** For you see, all who partake of milk are unacquainted with the doctrine of justice...

What the believers of Jerusalem and Judæa are lacking is the full understanding of their justification. They do not get that. This does not mean that they are not saved; it just means that they do not grasp what has happened to them.

Such a person might often quote, "If any man be in Christ, he is a new man." And to prove this, that person has given up drinking, drugs, illicit sex or whatever. But that is not what that verse means.

We know from the Judaizers that many of these Jewish believers continued to try to peddle circumcision and the Law of Moses. No doubt, they kept the Sabbath. It was this foray into legalism which kept them from advancing in the spiritual life.

In the next chapter, this is going to be discussed more thoroughly.

### Hebrews 5:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nēpios (νήπιος) [pronounced NAY-pee-oss]	<i>one who cannot speak, infant, child, baby without any limitation of age</i>	masculine singular adjective; nominative case	Strong's #3516
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
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** ...because he keeps on being an infant.

The problem is, is the Hebrew believers were infants. They could not let go of the Mosaic Law; and so, they continued as infant believers. They were eternally saved; but they produces absolutely no divine good and they did not move forward in the Christian life.

Hebrews 5:13 **For you see, all who partake of milk are unacquainted with the doctrine of justice because he keeps on being an infant.** (Kukis nearly literal translation)

Hebrews 5:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
téleios (τέλειος) [pronounced TEHL-i-os]	<i>complete, mature, finished; with reference to people, it means a full age, fully grown, mature, adulthood</i>	masculine plural adjective; genitive/ablative case	Strong's #5046
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
stereos (στερεός) [pronounced ster-eh-OSS]	<i>strong, firm, immovable, solid, hard, rigid; 1a) in a bad sense, cruel, stiff, stubborn, hard; 1b) in a good sense, firm, steadfast</i>	feminine singular adjective; nominative case	Strong's #4731
trophê (τροφή) [pronounced troff-AY]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, nominative case	Strong's #5160
tôn (τῶν) [pronounced tohn]	<i>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

This is somewhat of a lesson on why Greek word order does not define the parts of speech; nor does it line up with English sentence structure.

**Translation:** **But solid food keeps on being [for] the mature ones...**

Solid food is designed for those who are mature or maturing. It is for those who do not have a host of false doctrines which they cling to; which doctrines act as a barrier to keep them from maturity. Because of all of their false beliefs, they cannot cobble together enough understanding to advance in the Christian life.

Hebrews 5:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [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

Hebrews 5:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
héis (ἥξις) [pronounced <i>HEHX-iss</i> ]	<i>a habit whether of body or mind; a power acquired by custom, practice, use; maturity</i>	feminine singular noun; accusative case	Strong's #1838 (hapax legomena)
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
aisthêtêria (αἰσθητήρια) [pronounced <i>ahay-TAY-ree-ah</i> ]	<i>faculties (of the mind for perceiving, understanding, judging); senses; organs of perception, (figuratively) judgment</i>	neuter plural noun; accusative case	Strong's #145
gumnazô (γυμνάζω) [pronounced <i>goom-NAD-zo</i> ]	<i>exercising naked (in a palaestra or school of athletics); exercising vigorously, in any way, either the body or the mind; being trained</i>	neuter plural, perfect passive participle, accusative case	Strong's #1128

**Translation:** ...through the practice of working [one's] mental faculties,...

Then the writer of Hebrews describes what spiritual advance is all about. There must be the habit or the custom or the practice of taking in Bible doctrine daily. Now, this does not take place in what you do that people see; this all takes place in your thinking. In your faculties; in your brain which perceives; in your judgment.

This all takes a difficult working out, as one works out in a gym. The athlete is working muscles to the point of feeling hurt or tired. And then he lets those muscles rest a day, and he works on another set of muscles.

The believer advancing from vigorous training, but this is the training of the thinking of the believer. And this takes place by force of habit, custom or practice. That is, it is done regularly. I think daily is about the right amount.

Hebrews 5:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced <i>ECHKH-oh</i> ]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2192
prós (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

Hebrews 5:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διάκρισις (διάκρισις) [pronounced dee-AK-ree-sis]	<i>distinguishing, , discerning, judging, judicial estimation</i>	feminine singular noun; accusative case	Strong's #1253
καλός (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, genitive/ablative case	Strong's #2570
τε (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κακός (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, genitive/ablative case	Strong's #2556

**Translation:** ...having [an ability] to discern good from evil.

The believer develops where they are able to discern between good and evil. I would lean toward this being human good and evil (which are often interrelated).

I find it interesting that, in a perfect state, Adam and the woman did not need to know about good and evil. They could face the wiles of Satan, but all they had to do is adhere to one simple command: Do not eat from the tree of the knowledge of good and evil. In a state of perfection, a person does not need this. However, in a fallen state, we need to understand this differentiation.

Hebrews 5:14 But solid food keeps on being [for] the mature ones through the practice of working [one's] mental faculties, having [an ability] to discern good from evil. (Kukis nearly literal translation)

Hebrews 5:12–14 For even those [of you] ought to be teachers because of the time [you have been saved], [yet] again [it is] necessary [for] you (all) to keep on having someone to teach you (all) the first principles of the basic [doctrines] from the oracles of God. It has become a necessity for you (all) to have milk and not solid food. For you see, all who partake of milk are unacquainted with the doctrine of justice because he keeps on being an infant. But solid food keeps on being [for] the mature ones through the practice of working [one's] mental faculties, having [an ability] to discern good from evil. (Kukis nearly literal translation)

Hebrews 5:12–14 Many of you have been believers for a very long time; so long, that you ought to be teachers by now. However, it is necessary for someone to teach you the first principles of the basic doctrines from the oracles of God. You find it necessary to have milk rather than solid food. For you see, those who require milk do not understand the doctrine of justice because he keeps on being an infant. Solid food is designed for those who are mature, who are in the habit of working their mental faculties while learning Bible doctrine, having even the ability to distinguish good from evil. (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 5 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 5

- 1.

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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 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## A Brief Review of Hebrews 5

I used the Literal Standard Version below:

The principles listed below come from the LSV's own website.

### The Key Principles For the Literal Standard Version

**Literal**

## The Key Principles For the Literal Standard Version

A modern, literal, word-for-word (formal equivalence) English translation of the Holy Scriptures.

### Elegant And Easy To Read

Significant improvement over previous literal translations, including Robert Young's excellent Young's Literal Translation.

### Accurate Translation

Preservation of verb tenses and consistent use of words wherever possible. The most literal English translation of The Holy Bible.

From <https://www.lsvbible.com/> where much more information about this translation is available.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Literal Standard Version has a copyright © 2020 by Covenant Press and the Covenant Christian Coalition. I classify this Bible as a Literal, almost word-for-word, rendering of the Scriptures.

Because this subject began being discussed in Hebrews 4, I will include the final verses of Hebrews 4:

Hebrews 4:14 **Having, then, a great chief priest having passed through the heavens—Jesus the Son of God—may we hold fast the profession,...**

Our chief priest, Jesus, ascended through the heavens to go to God the Father in the 3<sup>rd</sup> heaven.

Because we recognize Who Jesus is and how He fulfilled the Old Testament, we hold onto that profession, as the foundation of what we believe.

Hebrews 4:15 **...for we do not have a chief priest unable to sympathize with our weaknesses, but [One] tempted in all things in like manner—without sin;...**

Jesus, as our chief priest, was able to sympathize with our weaknesses, as He was a man just as we are, tempted in all things, just as we are. The only difference is, He did not succumb to any of these temptations.

Hebrews 4:16 **...we may come near, then, with freedom, to the throne of grace, that we may receive kindness, and find grace—for seasonable help.**

Therefore, because Jesus is in the heavens, we can come boldly before the throne of grace to ask for help when we need it.

Hebrews 5:1 **For every chief priest taken out of men is set in things [pertaining] to God in behalf of men, that he may offer both gifts and sacrifices for sins,...**

Chief priests, when taken from among men, represents us to God, offering both gifts and offerings for sin.

Hebrews 5:2 **...being able to be gentle to those being ignorant and going astray, since he is also surrounded with weakness;...**

The chief priest should be able to sympathize with those who are ignorant and go astray, as this is the weakness of all mankind; and he is surrounded by such weakness. That is, in fact, the reason for his position. If we were all sinless, why would a chief priest be needed at all to represent us before God?



Hebrews 5:3 ...and because of this [weakness] he ought, just as for the people, so also for himself, to bring forward [sacrifices] for sins;...

The chief priest must also bring sacrifices before God for himself, because he also is a sinner before God.

Hebrews 5:4 ...and no one takes the honor to himself, but he who is called by God, as also Aaron:...

The position of priest is one which originally is called by God. Aaron did not just decide one day to become a chief priest; God chose him for that position.

Hebrews 5:5 ...so also the Christ did not glorify Himself to become chief priest, but He who spoke to Him: “You are My Son, today I have begotten You”;...

Jesus did not glorify Himself nor did He put Himself forward as our Chief Priest, but God the Father so chose Him, saying, “You are My Son; today I have sired You.”

Hebrews 5:6 ...just as He also says in another [place], “You [are] a priest throughout the age, according to the order of Melchizedek”;...

Jesus was made a priest after the order of Melchizedek. Jesus was not a Levite; and in order to be a priest in Israel, one had to be descended from Aaron, a Levite.

Hebrews 5:7 ...who in the days of His flesh having offered up both prayers and supplications with strong crying and tears to Him who was able to save Him from death, and having been heard in respect to that which He feared,...

Jesus, knowing what He faced, offered prayers and supplications to God—with strong emotions—to God the Father, Who could deliver Jesus from the death which He faced.

Hebrews 5:8 ...though being a Son, [He] learned obedience by the things which He suffered,...

Jesus, as a Son, learned obedience to God through the things which He suffered as a man. He suffered the indignities of the cross and then the far worse indignities of taking upon Himself our sins.

Hebrews 5:9 ...and having been made perfect, He became the cause of continuous salvation to all those obeying Him,...

Jesus came to a stage of spiritual growth, where He was the salvation for those who obeyed Him (by believing in Him).

Hebrews 5:10 ...having been called by God a chief priest according to the order of Melchizedek,...

Again, the author of Hebrews tells us that Jesus was made chief priest according to the order of Melchizedek (rather than according to the order of Aaron).

Hebrews 5:11 ...concerning the Word, of whom we have much [to speak], and of hard explanation to say, since you have become dull of hearing,...

Concerning this doctrine, the writer of Hebrews has so much more to say, but this information is very difficult, and he is aware that the Hebrews who receive this letter have been expressing a great deal of negative volition toward the teaching of the truth. Therefore, they have not advanced in the Christian life.





A Complete Translation of Hebrews 5	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Hebrews 5			
	Series	Lesson (s)	Passage
	1972 Hebrews (#419)	#48–56	Hebrews 5:1–14
	1992 Spiritual Dynamics (#476)	#793–794	Hebrews 5:5–6
	1992 Spiritual Dynamics (#476)	#798–799, 861	Hebrews 5:1–6, 8, 10
	1992 Spiritual Dynamics (#476)	#863–864	Hebrews 5:8–6:2
<b>R. B. Thieme, Jr.</b>	1965 Acts (#402)	#87	Hebrews 5:11–14
	1970 Jeremiah (#540)	#132	Hebrews 5:10–6:6
	1994 Protocol Plan of God (#728)	#191	Hebrews 5:8–14
	1965 Teens (#776)	#126	Hebrews 5:11–14
	1971 Vietnam Special (#886)	#5	Hebrews 5:11–14
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/hebrews-menuitem">https://deanbible.org/new-testament-menuitem/hebrews-menuitem</a>		Hebrews 1–13
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Hebrews/">http://www.amadorbiblestudies.org/Notes/Hebrews/</a>		Hebrews 1–13
Robert H. Kreger	<a href="https://www.angelfire.com/mt/tabor/bibledoctrine.html">https://www.angelfire.com/mt/tabor/bibledoctrine.html</a>		Hebrews 1–13
Benjamin Brodie	<a href="https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf">https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf</a>		Hebrews 1–13 (translation only)
Syndein	<a href="http://syndein.com/Hebrews.html">http://syndein.com/Hebrews.html</a>		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 5

### Word Cloud from Exegesis of Hebrews 5<sup>18</sup>

These two graphics should be very similar; this means that the exegesis of Hebrews 5 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>18</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.