

## HEBREWS 5 NLET

### THE WRITER DISCUSSES

#### THE SITUATION OF THE AARONIC PRIESTHOOD

1 For, every high priest – *that is*, one who has been taken from among men – is being appointed in behalf of people *to do the things* in relation to the God, in order that he might offer both gifts and sacrifices for moral failures, 2 being one who is able to deal moderately with the ones who fail to understand and the ones who are being led astray, since he, *for his part*, is clad with weakness.

3 And, because of this *weakness*<sup>1</sup> he is obligated – just as in reference to the People – also in reference to himself<sup>2</sup> to offer *sacrifices* concerning<sup>3</sup> moral failures.

4 And, no one takes hold of the Honor for himself; rather, *he is* one who is being summoned by the God, just as also Aaron was.

#### THE WRITER DISCUSSES THE PRIESTHOOD OF JESUS

5 In this manner also, the anointed One did not glorify Himself so as to become a high priest. Rather, the One Who spoke to Him *glorified Him, saying, “YOU, for Your part, are a son – that is, MY son! Today I, for My part, have lastingly begotten You!”*<sup>4</sup>; just as also in another passage He says, “*You, for Your part, are a priest for the Age in accord with the Order of Melchizedek*” 7 who, in the days of the flesh *that was* his both entreaties and petitions with a shout – *that is*, a strong one – and tears to the One Who is able to save him from death, being one who was presenting and hearkening, springing from the Reverence. 8 Although being a son, He learned the Harkening from things which He suffered. 9 And, having been brought to perfection, He became to the ones who are hearkening to Him – *that is*, to all of them<sup>5</sup> – a cause of salvation – *that is*, eternal salvation, 10 having been called a high priest in accord with the *priestly* order of Melchizedek by the God.

<sup>1</sup> 90.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘because of this’ (a demonstrative, feminine pronoun referring to the ‘weakness’) here. On the basis of 6.2% the NU has δι’αυτὴν (a personal pronoun referring to the high priest himself).

<sup>2</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘himself’ (a reflexive pronoun) here instead of ‘himself’ (an intensive pronoun).

<sup>3</sup> 93.1% of the Greek manuscripts, including the best line of

### THE WRITER DESCRIBES THE IMMATURITY OF HIS READERS

11 Concerning whom with respect to us the proposition is great and difficult to interpret, since you have lastingly come to be sluggish with respect to hearing.

12 For, even though being ones who ought to be teachers by this time, again you have a need that someone teach you the elementary principles of the Words of the God. And, you have lastingly come to be ones who have need of milk – not solid food!

13 For, all of the ones who keep on participating in milk *are* unacquainted with a word of righteousness; for, he is an INFANT!

14 Now, the Solid Food is for mature *ones*, the ones having – because of the practice – the senses having been lastingly trained in reference to a differentiation between both good and bad.

transmission (f35), have a different preposition than the NU has. Both may mean ‘concerning’.

<sup>4</sup> A reference to Psalm 2:7

<sup>5</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘to the ones who are hearkening to Him – that is, to all of them’ here instead of ‘to all of the ones who are hearkening to Him’.