

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 5
f35

HEBREWS 5
NLET

THE WRITER DISCUSSES

THE SITUATION OF THE AARONIC PRIESTHOOD

¹ Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, ² μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν.

³ Καὶ διὰ ταύτην¹ ὀφείλει, καθὼς περὶ τοῦ Λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ² προσφέρειν ὑπὲρ³ ἁμαρτιῶν.

⁴ Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν Τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ⁴ καὶ Ααρών.

⁵ Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα. Ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σύ. Ἐγὼ σήμερον γεγέννηκά σε· ⁶ καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν Αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ, ⁷ ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, ⁸ καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν Ὑπακοήν. ⁹ Καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν⁵ αἷτιος σωτηρίας αἰωνίου, ¹⁰ προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.

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*⁶ he is obligated – just as in reference to the People – also in reference to himself⁷ to offer *sacrifices* concerning⁸ 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!”*⁹; 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*¹⁰ – 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.

¹ 90.7% of the Greek manuscripts, including the best line of transmission (f35), have διὰ ταύτην here. On the basis of 6.2% the NU has δι' αὐτήν.

² 98% of the Greek manuscripts, including the best line of transmission (f35), have ἑαυτοῦ (a reflexive pronoun) here instead of αὐτοῦ (an intensive pronoun).

³ 93.1% of the Greek manuscripts, including the best line of transmission (f35), have ὑπὲρ here instead of περὶ.

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling καθάπερ here instead of καθόσπερ.

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order τοῖς

ὑπακούουσιν αὐτῷ πᾶσιν here instead of πᾶσιν τοῖς ὑπακούουσιν αὐτῷ.

⁶ 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' αὐτήν (a personal pronoun referring to the high priest himself).

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'himself' (a reflexive pronoun) here instead of 'himself' (an intensive pronoun).

⁸ 93.1% of the Greek manuscripts, including the best line of transmission (f35), have a different preposition than the NU has. Both may mean 'concerning'.

⁹ A reference to Psalm 2:7

¹⁰ 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'.

THE WRITER DESCRIBES THE IMMATURITY OF HIS READERS

¹¹ Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ
 δυσερμήνευτος λέγειν, ἐπεὶ νωθοὶ γεγόνατε
 ταῖς ἀκοαῖς.

¹² Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ
 τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ
 διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς
 τῶν Λογίων τοῦ Θεοῦ. Καὶ γεγόνατε
 χρεῖαν ἔχοντες γάλακτος, οὐ στερεᾶς
 τροφῆς.

¹³ Πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος
 λόγου δικαιοσύνης, νήπιος γὰρ ἐστίν.

¹⁴ Τελείων δέ ἐστιν ἡ Στερεὰ Τροφή, τῶν,
 διὰ τὴν ἑξίν, τὰ αἰσθητήρια γεγυμνασμένα
 ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

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
 lasting 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.