

**The Epistle to the Hebrews, Chapter 5, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery**

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ
Every for chief priest out of men being taken on behalf of men is placed the things
πρὸς τὸν θεὸν, ἵνα προσφέρῃ δῶρα [τε] καὶ θυσίας ὑπὲρ ἁμαρτιῶν,
unto the God, that he may offer gifts [both] and sacrifices for sins,

2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται
to be gentle¹ being able to the not knowing and being deceived, since also self is bound with
ἀσθένειαν,
frailty,

3 καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
and because of this he ought, also as concerning the people, likewise also concerning himself
προσφέρειν περὶ ἁμαρτιῶν.
to offer concerning sins.

4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ,
And not to himself anyone takes the honour, but being called by of the God,
καθὼς περ καὶ Ἀαρών.
according as also Aaron.

5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας
Thus also the Christ not himself glorified to become chief priest, but the having spoken
πρὸς αὐτὸν,
unto him,

Υἱὸς μου εἶ συ,

Son of me are you,

ἐγὼ σήμερον γεγέννηκά σε·

I this day have begotten you;²

6 καθὼς καὶ ἐν ἑτέρῳ λέγει,
just as also in another he says,

Σὺ ἱερεὺς εἰς τὸν αἰῶνα

You a priest into the age

κατὰ τὴν τάξιν Μελχισέδεκ,

according to the order of Melchisedec,³

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον
who in the days of the flesh of him prayers both and supplications⁴ unto the being able

1 μετριοπαθεῖν, v., deal gently with, have feelings for, moderate passion and temper, present, active, infinitive, - only here in the NT.

2 Psalm 2:7.

3 Melchizedek - king of righteousness, the king of Salem . All we know of him is recorded in Gen. 14:18-20. He is subsequently mentioned only once in the Old Testament, in Ps. 110:4. The typical significance of his history is set forth in detail in the Epistle to the Hebrews, ch. 7. The apostle there points out the superiority of his priesthood to that of Aaron in these several respects, (1) Even Abraham paid him tithes; (2) he blessed Abraham; (3) he is the type of a Priest who lives for ever; (4) Levi, yet unborn, paid him tithes in the person of Abraham; (5) the permanence of his priesthood in Christ implied the abrogation of the Levitical system; (6) he was made priest not without an oath; and (7) his priesthood can neither be transmitted nor interrupted by death: "this man, because he continueth ever, hath an unchangeable priesthood." The question as to who this mysterious personage was has given rise to a great deal of modern speculation. It is an old tradition among the Jews that he was Shem, the son of Noah, who may have survived to this time. Melchizedek was a Canaanitish prince, a worshipper of the true God, and in his peculiar history and character an instructive type of our Lord, the great High Priest (Heb. 5:6, 7; 6:20). One of the Amarna tablets is from Ebed-Tob, king of Jerusalem, the successor of Melchizedek, in which he claims the very attributes and dignity given to Melchizedek in the Epistle to the Hebrews. (Easton)

4 ἱκετηρίας , n.f., an olive branch, supplication, - only here in the NT.

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σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ
to save him out of death with crying strong and tears having offered and
εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,
having been heard⁵ from the godly fear,⁶
8 καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,
although being a Son, he learned from which he suffered the obedience,
9 καὶ τελειωθεὶς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος
and having been made perfect⁷ he became to all the obeying him a cause
σωτηρίας αἰωνίου,
of salvation of eternal,
10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.
having been named⁸ by of the God a chief priest according to the order of Melchisedec.

An Instruction to Become Mature

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτός λέγειν, ἐπεὶ νωθροὶ
Concerning whom much to us the question and difficult to explain⁹ to say, seeing that dull¹⁰
γεγόνατε ταῖς ἀκοαῖς.
you have become in the hearing.
12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ
Even for being bound to be teachers because of the time, again need you have of the
διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ,
to teach you someone the first principles of the beginning of the oracles of the God,
καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, οὐ στερεᾶς τροφῆς.
and you have become need having of milk, not solid food.
13 πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γὰρ ἐστίν·
Every for the partaking of milk unskilful¹¹ of word of righteousness, an infant for he is;
14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια
of full grown men but is the solid food, of the because the practice of¹² the faculties¹³
γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.
having been exercised having unto discernment¹⁴ of good both and bad.

5 Aorist, passive, participle.

6 Also in 12:28

7 Aorist, passive, participle.

8 προσαγορευθεὶς, v., call by name, designate, aorist, passive, participle, - only here in the NT.

9 δυσερμηνευτός, adj., difficult to explain, - only here in the NT.

10 Also in 6:12.

11 ἄπειρος, adj, without skill or experience, - only here in the NT.

12 ἔξιν, n.f., habit, use, power developed by practice, - only here in the NT.

13 αἰσθητήρια, n.n. faculty of mind for perceiving and judging, - only here in the NT.

14 Also in Rom. 14:1; 1 Cor. 12:10.