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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to the Hebrews, Chapter 5

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Ε΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 5:1–4

The qualifications of every high priest

The office of high priest defined by its general pattern (1): taken from among men and appointed for men in things toward God, to offer gifts and sacrifices for sins. He must be able to deal gently with the ignorant and erring, since he himself is beset with weakness (2), and on that account must offer for his own sins as well as the people's (3). And no one takes the honor for himself, but only as called by God, as Aaron was (4).

B · 5:5–6

Christ appointed by God

Christ likewise did not glorify himself to become high priest, but was appointed by the One who said to him, 'You are my Son, today I have begotten you' (5; Ps 2:7), and elsewhere, 'You are a priest forever after the order of Melchizedek' (6; Ps 110:4) — meeting the divine-call qualification of vv.1–4.

C · 5:7–10

Christ qualified through suffering

In the days of his flesh he offered prayers and supplications with loud cries and tears to the One able to save him from death, and was heard for his reverence (7). Though a Son, he learned obedience from what he suffered (8); and having been perfected, he became the source of eternal salvation to all who obey him (9), designated by God a high priest after the order of Melchizedek (10) — meeting the solidarity-with-the-weak qualification of vv.1–3.

D · 5:11–14

Rebuke for dullness: milk versus solid food

A digression on the readers' immaturity: the author has much to say about Melchizedek, hard to explain because they have become dull of hearing (11). By this time teachers, they need someone to teach them again the elements of God's oracles, and have come to need milk, not solid food (12). For everyone who lives on milk is unskilled in the word of righteousness, being an infant (13); but solid food is for the mature, whose faculties are trained by practice to discern good and evil (14).

1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

For every high priest taken from among men is appointed on behalf of men in the things pertaining to God, that he may offer both gifts and sacrifices for sins,

GROUND / DEFINITION γὰρ γὰρ grounds the great-high-priest claim of 4:14–16 by stating the generic profile of the office; the high priest is defined by his manward derivation, Godward appointment, and sacrificial task.

Πᾶς

every

Nominative

attributive adjective (universal)

πᾶς: 'every, all'; here distributive — stating what holds of the high priest as such.

γὰρ

for

explanatory/causal conjunction

γὰρ: 'for'; introduces the grounding argument that defines the priestly office.

ἀρχιερεὺς

high priest

Nominative

subject

ἀρχιερεὺς: 'high priest, chief priest' (ἀρχι- + ἱερεὺς); the central title of Hebrews' Christology (cf. 4:14).

ἐξ

from among

preposition + genitive (source/separation)

ἄνθρωπων

men

Genitive

object of ἐξ (source — the priest's human stock)

ἄνθρωπος: 'human being'; the priest is one of those he represents — a solidarity stressed in vv.2–3.

λαμβάνομενος

being taken

Pres Pass Ptc · Nom Sg Masc · λαμβάνω

attributive participle (modifying ἀρχιερέως)

→ gnomic present (general truth)

λαμβάνω: 'take, receive'; passive here — the priest is selected, not self-chosen (cf. v.4).

ὑπὲρ

on behalf of

preposition + genitive
(representation/advantage)

ὑπὲρ: 'on behalf of'; the keynote of representative, substitutionary mediation.

ἄνθρωπων

men

Genitive

object of ὑπὲρ (those represented)

καθίσταται

is appointed

Pres Pass Indic 3 Sg · καθίστημι

main verb

→ gnomic present

καθίστημι: 'set, appoint, install in office'; the divine passive — God establishes the priest in his post.

τὰ

the things

Accusative

article (substantizes the prep. phrase) —
accusative of respect

πρὸς

pertaining to

preposition + accusative (reference/relation)

πρὸς τὸν θεόν: 'the things directed toward God' — the cultic sphere of the priest's mediation.

τὸν

the

Accusative

article

θεόν

God

Accusative

object of πρὸς (the Godward orientation)

ἵνα

that

conjunction (purpose)

ἵνα: 'in order that'; introduces the purpose of the appointment — the offering of sacrifice.

προσφέρει

he may offer

Pres Act Subj 3 Sg · προσφέρω

subjunctive in purpose clause

→ customary present (the standing function)

προσφέρω: 'bring to, offer up' (πρὸς + φέρω); the technical verb for presenting sacrifice — pervasive in Hebrews.

δῶρά

gifts

Accusative

direct object

δῶρον: 'gift, offering'; in cultic usage the offering presented to God (often the bloodless gift).

ΤΕ
both

enclitic conjunction (τε ... καί, close coordination)

τε: 'and'; τε ... καί binds 'gifts and sacrifices' as a single comprehensive object.

καί
and

coordinating conjunction

θυσίας
sacrifices

Accusative

direct object (coordinate)

θυσία: 'sacrifice'; the slain/blood offering
— together with δώρα, the whole sacrificial system.

ὑπὲρ
for

preposition + genitive (purpose/reference)

ἁμαρτιῶν

sins

Genitive

object of ὑπὲρ (sins as the object dealt with)

ἁμαρτία: 'sin'; the sacrifices are 'for sins' — the problem the cult addresses (cf. v.3; 10:1-4).

2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικεῖται ἀσθένειαν,

being able to deal gently with the ignorant and erring, since he himself also is beset with weakness,

QUALIFICATION (COMPASSION) ASYNDETON A second mark of the office, parallel to v.1's participles:
the priest's capacity for measured sympathy, grounded (ἐπεὶ) in his own shared weakness.

μετριοπαθεῖν

to deal gently

Pres Act Inf · μετριοπαθέω

complementary infinitive (with δυνάμενος)

→ customary present

μετριοπαθέω: 'feel moderately, show measured emotion' (μέτριος + πάθος); a Stoic-philosophical term for the mean between apathy and overindulgence — here, gentleness without condoning.

δυνάμενος

being able

Pres Mid Ptc · Nom Sg Masc · δύναμαι

attributive/predicate participle (modifying the priest)

→ stative present

δύναμαι: 'be able, can'; the high priest's qualifying capacity for empathy.

τοῖς

with the

Dative

article (substantizes the participles)

ἀγνοοῦσιν

ignorant

Pres Act Ptc · Dat Pl Masc · ἀγνοέω

substantival participle (dat. of relation, object of μετριοπαθεῖν)

→ customary present

ἀγνοέω: 'be ignorant, not know'; OT sacrifice covered sins of inadvertence/ignorance (Lev 4; Num 15:22-31), not defiant sins.

καὶ
and

coordinating conjunction

πλανωμένοις

erring

Pres Pass Ptc · Dat Pl Masc · πλανάω

substantival participle (coordinate dat.)

→ customary present

πλανάω: 'lead astray, wander'; passive 'be led astray, go astray' — those who err through being deceived, a near-synonym hendiadys with ἀγνοοῦσιν.

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because'; gives the reason the human priest can sympathize — his own frailty.

καὶ

also

adverbial/ascensive conjunction

καί: here ascensive, 'even, also' — he himself, no less than they, is weak.

αὐτός

himself

Nominative

intensive pronoun (subject, emphatic)

περίκειται

is beset

Pres Mid Indic 3 Sg · περίκειμαι

main verb (of the ἐπεὶ clause)

→ stative present

περίκειμαι: 'lie around, be encompassed'; with acc. 'have wrapped about oneself' — weakness clings to him like a garment (cf. Acts 28:20).

ἀσθένειαν

weakness

Accusative

accusative of respect/retained object (with περίκειται)

ἀσθένεια: 'weakness, infirmity'; moral and physical frailty — the very thing Christ shares without sin (4:15).

3 καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν.

and because of it he is obligated, as for the people, so also for himself, to offer for sins.

CONSEQUENCE **καὶ** The practical corollary of the priest's weakness: unlike Christ (7:27), he must offer sin-offerings for himself as well as for the people.

καὶ
and

coordinating conjunction

δι'

because of

preposition + accusative (cause)

διὰ + acc.: 'on account of!'; the weakness of v.2 is the cause of this obligation.

αὐτήν

it

Accusative

object of διὰ (refers to ἀσθένειαν)

ὀφείλει

he is obligated

Pres Act Indic 3 Sg · ὀφείλω

main verb

→ *gnomic present (standing obligation)*

ὀφείλω: 'owe, be bound, must!'; moral/legal obligation — the priest is duty-bound to atone for himself.

καθώς

as

comparative conjunction (καθώς ... οὕτως)

καθώς: 'just as!'; sets up the 'as ... so also' comparison.

περὶ

for

preposition + genitive (reference/concern)

περὶ + gen.: here virtually 'for' in the sin-offering sense (cf. περὶ ἁμαρτίας, the LXX term for the sin-offering).

τοῦ

the

Genitive

article

λαοῦ

people

Genitive

object of περὶ

λαός: 'people!'; the covenant people Israel — those the priest represents (cf. Lev 16, the Day of Atonement).

οὕτως

so

correlative adverb (apodosis of καθώς)

οὕτως: 'thus, so!'; completes the comparison — the same obligation falls on him.

καὶ

also

adjunctive conjunction

περὶ

for

preposition + genitive (reference)

αὐτοῦ

himself

Genitive

reflexive pronoun (object of περὶ)

ἑαυτοῦ (contracted αὐτοῦ): 'himself!'; the rough breathing marks the reflexive — the priest's own sins are in view.

προσφέρειν

to offer

Pres Act Inf · προσφέρω

complementary infinitive (with ὀφείλει)

→ *customary present*

προσφέρω: 'offer up!'; what he is obligated to do — present the sin-offering.

περὶ

for

preposition + genitive (purpose/reference)

ἁμαρτιῶν

sins

Genitive

object of περὶ

ἁμαρτία: 'sin!'; περὶ ἁμαρτιῶν echoes the LXX label for the sin-offering.

4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ, καθὼς περ καὶ Ἄαρών.

And no one takes the honor for himself, but only when called by God, just as Aaron also was.

QUALIFICATION (DIVINE CALL) **καὶ** The third and decisive mark of the office, picked up for Christ in vv.5–6: the high priesthood is not self-assumed but received by divine call, with Aaron as the paradigm.

<p>καὶ and coordinating conjunction</p>	<p>οὐχ not negative adverb</p> <p>οὐ (οὐχ before rough breathing): the objective negation — categorically denies self-appointment.</p>	<p>ἑαυτῷ for himself Dative reflexive pronoun (dat. of advantage, emphatic by position)</p> <p>ἑαυτοῦ: 'himself'; fronted for emphasis — not on his own behalf does one seize the office.</p>	<p>τις anyone Nominative indefinite pronoun (subject)</p> <p>τις: 'someone, anyone'; with the negative, 'no one.'</p>
<p>λαμβάνει takes Pres Act Indic 3 Sg · λαμβάνω main verb</p> <p>→ gnomic present (general principle)</p> <p>λαμβάνω: 'take, seize'; here of arrogating an office to oneself — forbidden.</p>	<p>τὴν the Accusative article</p>	<p>τιμὴν honor Accusative direct object</p> <p>τιμή: 'honor, dignity, office'; the priestly dignity is a conferred honor, not a self-won prize.</p>	<p>ἀλλὰ but adversative conjunction (strong contrast)</p> <p>ἀλλά: 'but'; the sharp antithesis — self-appointment versus divine call.</p>
<p>καλούμενος being called Pres Pass Ptc · Nom Sg Masc · καλέω participle of attendant circumstance (supply 'takes it when called')</p> <p>→ present (concurrent condition)</p> <p>καλέω: 'call, summon'; the divine passive — God's summons constitutes the priest (cf. v.5 of Christ).</p>	<p>ὑπὸ by preposition + genitive (agency)</p> <p>ὑπὸ + gen.: marks the personal agent — God himself does the calling.</p>	<p>τοῦ the Genitive article</p>	<p>θεοῦ God Genitive agent (object of ὑπό)</p>

καθώςπερ

just as

comparative conjunction (emphatic *καθώς* + *περ*)

καθώςπερ: 'exactly as!'; the strengthened comparative — precisely on Aaron's pattern.

καὶ

also

adjunctive conjunction

Ἀαρών

Aaron

Nominative

nominative (subject of an implied 'was called') — indeclinable

Ἀαρών: Aaron, Israel's first high priest, appointed directly by God (Exod 28:1; Num 16–17) — the archetype of the divinely called priest.

5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

So 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!'

APPLICATION TO CHRIST (DIVINE CALL) Οὕτως καὶ The principle of v.4 is now applied to Christ: he too did not self-appoint; the One who spoke Psalm 2:7 over him is the appointer. The main line of argument resumes.

οὕτως

so

adverb (manner, drawing the parallel)

οὕτως: 'thus, in this way'; ties Christ's case to the rule just stated.

καὶ

also

adjunctive conjunction

ὁ

the

Nominative

article

Χριστὸς

Christ

Nominative

subject

Χριστός: 'Anointed One, Messiah'; here a name-title for Jesus, the great high priest.

οὐχ

not

negative adverb

ἑαυτὸν

himself

Accusative

reflexive pronoun (direct object, emphatic)

ἑαυτοῦ: 'himself'; he did not exalt himself
— parallel to ἑαυτῶ in v.4.

ἐδόξασεν

glorify

Aor Act Indic 3 Sg · δοξάζω

main verb

→ constative aorist

δοξάζω: 'glorify, honor'; here = exalt to office — Christ did not arrogate the priestly glory.

γενηθῆναι

to become

Aor Pass Inf · γίνομαι

infinitive of result/purpose (so as to become)

→ constative aorist

γίνομαι: 'become, come to be'; the deponent-passive aorist — entering into the high-priestly status.

ἀρχιερέα

high priest

Accusative

predicate accusative (with γενηθῆναι)

ἀρχιερεύς: 'high priest'; the office Christ did not seize but received.

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the contrast — 'but [he was glorified by] the One who said ...' (the verb is supplied).

ὁ

the (one)

Nominative

article (substantizes the participle)

λαλήσας

who said

Aor Act Ptc · Nom Sg Masc · λαλέω

substantival participle (subject of the implied verb — God the Father)

→ constative aorist

λαλέω: 'speak, say'; the speaker is God, who by Scripture conferred the honor on his Son.

πρὸς

to

preposition + accusative (direction of address)

αὐτόν

him

Accusative

object of πρὸς (Christ as addressee)

Υἱός

Son

Nominative

predicate nominative (of the citation)

υἱός: 'Son'; the quotation is Psalm 2:7 (LXX), the royal-enthronement decree applied to the Messiah.

μου

my

Genitive

genitive of relationship

εἶ

are

Pres Act Indic 2 Sg · εἰμί

main verb (copula of citation)

→ stative present

σύ

you

Nominative

subject (emphatic pronoun)

ἐγὼ

I

Nominative

subject (emphatic pronoun)

σήμερον

today

adverb (time)

σήμερον: 'today'; the day of enthronement/begetting — read in Hebrews of the Son's exaltation (cf. 1:5).

γεγέννηκά

have begotten

Perf Act Indic 1 Sg · γεννάω

main verb (of the citation)

→ intensive perfect (abiding result)

γεννάω: 'beget, bring forth!'; the perfect frames the Son's begetting as a settled, enduring relationship.

σε

you

Accusative

direct object

6 καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

as he also says in another place, 'You are a priest forever, after the order of Melchizedek.'

SCRIPTURAL SUPPORT (PRIESTHOOD) **καθὼς** A second testimony, joined by καθὼς, supplies the specifically priestly appointment: Psalm 110:4 names the Son a perpetual priest of Melchizedek's order — the text the homily will expound (ch. 7).

καθὼς

as

comparative conjunction (linking the two citations)

καθὼς: 'just as!'; coordinates Ps 2:7 with Ps 110:4 as twin divine declarations.

καὶ

also

adjunctive conjunction

ἐν

in

preposition + dative (place/sphere)

ἐτέρῳ

another (place)

Dative

substantival adjective (object of ἐν; supply 'place/passage')

ἕτερος: 'another (of a different kind)'; idiomatic ἐν ἑτέρῳ = 'in another passage' of Scripture.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (subject = God, continued from v.5)

→ *gnomic present (Scripture's abiding voice)*

λέγω: 'say'; the present tense treats Scripture as God's living, ongoing speech (cf. 3:7; 4:7).

Σὺ

you

Nominative

subject (emphatic pronoun, of the citation)

ἱερεὺς

a priest

Nominative

predicate nominative

ἱερεύς: 'priest'; Ps 110:4 (LXX 109:4) — the oracle of the perpetual Melchizedekian priesthood.

εἰς

for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

ever

Accusative

object of εἰς (εἰς τὸν αἰῶνα = 'forever')

αἰών: 'age'; εἰς τὸν αἰῶνα = 'into the age, forever' — the permanence that distinguishes this priesthood from the Levitical (7:23–25).

κατὰ

after

preposition + accusative (standard/norm)

κατὰ + acc.: 'according to'; marks the pattern or order the priesthood conforms to.

τὴν

the

Accusative

article

τάξιν

order

Accusative

object of κατὰ (the order/rank conformed to)

τάξις: 'order, arrangement, rank'; 'after the order of' = 'of the same kind/rank as' — not Aaronic but Melchizedekian.

Μελχισέδεκ

of Melchizedek

Genitive

genitive of relationship/apposition (indeclinable)

Μελχισέδεκ: Melchizedek, priest-king of Salem (Gen 14:18–20), without recorded genealogy — the type of an eternal, non-Levitical priesthood (ch. 7).

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἰκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῦων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

who in the days of his flesh, having offered up both prayers and supplications with loud crying and tears to the One able to save him from death, and having been heard for his reverence,

CHRIST'S EARTHLY PASSION (QUALIFICATION BY SUFFERING) ὃς A long relative clause launches the second qualification — solidarity with human weakness (vv.1-3). The two aorist participles (προσενέγκας, εἰσακουσθεὶς) set the scene for the main statement in v.8.

<p>ὃς who Nominative relative pronoun (subject; antecedent = Christ)</p>	<p>ἐν in preposition + dative (time)</p>	<p>ταῖς the Dative article</p>	<p>ἡμέραις days Dative dat. of time (within which) ἡμέρα: 'day'; 'the days of his flesh' = the span of Jesus' earthly, mortal life.</p>
<p>τῆς the Genitive article</p>	<p>σαρκὸς flesh Genitive attributive/possessive genitive σάρξ: 'flesh'; here neutral — bodily, mortal human existence (cf. 2:14), the locus of his sympathetic suffering.</p>	<p>αὐτοῦ his Genitive genitive of possession</p>	<p>δεήσεις prayers Accusative direct object (of προσενέγκας) δέησις: 'petition, entreaty'; prayer arising from need — the urgent supplication of Gethsemane.</p>
<p>τε both enclitic conjunction (τε ... καί)</p>	<p>καὶ and coordinating conjunction</p>	<p>ἰκετηρίας supplications Accusative direct object (coordinate) ἰκετηρία: orig. the olive-branch of a suppliant, hence 'supplication'; vivid of earnest, imploring entreaty.</p>	<p>πρὸς to preposition + accusative (direction)</p>

τὸν

the (one)

Accusative

article (substantizes the participle)

δυνάμενον

able

Pres Mid Ptc · Acc Sg Masc · δύναμαι

substantival participle (object of *πρός* — God)

→ stative present

δύναμαι: 'be able'; God 'the One able to save' — the addressee of Christ's prayer.

σώζειν

to save

Pres Act Inf · σώζω

complementary infinitive (with *δυνάμενον*)

→ customary/general present

σώζω: 'save, rescue, preserve'; here 'out of death' — whether from dying or through/out of death is debated.

αὐτὸν

him

Accusative

direct object (of *σώζειν*)

ἐκ

from

preposition + genitive (separation/source)

ἐκ θανάτου: 'out of death' — deliverance through resurrection rather than mere exemption from dying.

θανάτου

death

Genitive

object of *ἐκ*

θάνατος: 'death'; the reality Christ faced and was brought safely through.

μετά

with

preposition + genitive (accompaniment)

κραυγῆς

crying

Genitive

object of *μετά* (manner/accompaniment)

κραυγή: 'shout, outcry'; the loud, anguished cry — echoing Gethsemane and the cross (cf. Ps 22).

ἰσχυρᾶς

loud

Genitive

attributive adjective

ἰσχυρός: 'strong, mighty'; here 'loud, vehement' — the intensity of the cry.

καὶ

and

coordinating conjunction

δακρύων

tears

Genitive

object of *μετά* (coordinate)

δάκρυον: 'tear'; the tears of the suffering Son — his full participation in human distress.

προσενέγκας

having offered

Aor Act Ptc · Nom Sg Masc · προσφέρω

antecedent adverbial participle (temporal/circumstantial)

→ constative aorist

προσφέρω: 'offer up'; the priestly verb (v.1) now describes Christ presenting prayers — his own self-offering anticipated.

καὶ
and

coordinating conjunction

εἰσακουσθεὶς

having been heard

Aor Pass Ptc · Nom Sg Masc · εἰσακούω

coordinate adverbial participle (temporal/result)

→ *constative aorist*

εἰσακούω: 'hear, heed, answer favorably' (εις-intensive); his prayer was granted — God heard and delivered him.

ἀπὸ

for / because of

preposition + genitive (cause/ground)

ἀπό + gen.: here causal, 'on account of' — he was heard because of his reverent submission, not freed from the cup.

τῆς

the

Genitive

article

εὐλαβείας

reverence

Genitive

object of ἀπό (ground of being heard)

εὐλάβεια: 'godly fear, reverent awe, devout submission'; the pious caution that yields to God's will (cf. 12:28).

8 καίπερ ὧν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,

though he was a Son, he learned obedience from the things he suffered,

MAIN ASSERTION (HE LEARNED OBEDIENCE) **ASYNDETON** The grammatical heart of vv.7–10: the main verb ἔμαθεν, with a concessive ('though a Son') — divine sonship did not exempt him from the school of suffering. Note the wordplay ἔμαθεν / ἔπαθεν.

<p>καίπερ though</p> <p><i>concessive participle (with participle)</i></p> <p>καίπερ: 'although'; the standard particle introducing a concessive participle.</p>	<p>ὧν being</p> <p>Pres Act Ptc · Nom Sg Masc · εἰμί</p> <p><i>concessive participle (with καίπερ)</i></p> <p>→ stative present</p> <p>εἰμί: 'be'; 'though being a Son' — his sonship (1:2-5) stands in tension with his learning.</p>	<p>υἱός a Son</p> <p>Nominative</p> <p><i>predicate nominative (complement of ὧν)</i></p> <p>υἱός: 'Son'; anarthrous and emphatic — Son though he was, he still learned obedience.</p>	<p>ἔμαθεν he learned</p> <p>Aor Act Indic 3 Sg · μανθάνω</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>μανθάνω: 'learn'; not learning to obey from disobedience, but learning by experience what obedience costs — the famed paronomasia ἔμαθεν/ἔπαθεν.</p>
<p>ἀφ' from</p> <p><i>preposition + genitive (source)</i></p> <p>ἀπό + gen.: 'from!'; the source of the learning — his sufferings.</p>	<p>ἧν the things which</p> <p>Genitive</p> <p><i>relative pronoun (object of ἔπαθεν, attracted to gen.)</i></p> <p>ἧς: relative pronoun; case-attracted to its (omitted) antecedent — 'from [the things] which he suffered.'</p>	<p>ἔπαθεν he suffered</p> <p>Aor Act Indic 3 Sg · πάσχω</p> <p><i>verb of the relative clause</i></p> <p>→ constative aorist</p> <p>πάσχω: 'suffer, experience'; the sufferings of the passion as the curriculum of obedience.</p>	<p>τὴν the</p> <p>Accusative</p> <p><i>article</i></p>
<p>ὑπακοήν obedience</p> <p>Accusative</p> <p><i>direct object (of ἔμαθεν)</i></p> <p>ὑπακοή: 'obedience' (lit. 'hearing under'); the obedience unto death that perfected him as Savior (cf. Phil 2:8).</p>			

9 καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,

and having been perfected, he became the source of eternal salvation to all who obey him,

RESULT OF THE PASSION **καὶ** The outcome of vv.7-8: perfected through suffering, Christ becomes the saving cause for all who render the very obedience he himself learned.

καὶ
and

coordinating conjunction

τελειωθείς

having been perfected

Aor Pass Ptc · Nom Sg Masc · τελειόω

antecedent adverbial participle
(temporal/causal)

→ constative aorist

τελειόω: 'complete, perfect, bring to the goal'; in Hebrews of Christ's qualification/consecration for his office through suffering (cf. 2:10; 7:28), not moral improvement.

ἐγένετο

he became

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'become'; the decisive transition — he became the cause of salvation.

πᾶσιν

to all

Dative

attributive adjective (with τοῖς ὑπακούουσιν)

πᾶς: 'all'; the salvation's scope — all, without restriction, who obey.

τοῖς

those

Dative

article (substantizes the participle)

ὑπακούουσιν

who obey

Pres Act Ptc · Dat Pl Masc · ὑπακούω

substantival participle (dat. of advantage)

→ customary present

ὑπακούω: 'obey, submit to'; cognate with ὑπακοή (v.8) — the saved are marked by obedient faith, mirroring the Son's own obedience.

αὐτῷ

him

Dative

dative object (of ὑπακούουσιν)

αἴτιος

source

Nominative

predicate nominative (complement of ἐγένετο)

αἴτιος: 'cause, author, originator'; Christ is the efficient cause of salvation — a dignified Hellenistic term for a founder/benefactor.

σωτηρίας

of salvation

Genitive

objective/content genitive (with αἴτιος)

σωτηρία: 'salvation, deliverance'; the great salvation of 2:3, now grounded in the perfected priest.

αἰωνίου

eternal

Genitive

attributive adjective

αἰώνιος: 'eternal, everlasting'; the salvation matches the eternal priesthood (v.6) — final and unending (cf. 9:12).

10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.

having been designated by God a high priest after the order of Melchizedek.

DIVINE DESIGNATION (INCLUSIO WITH v.6) ASYNDETON A closing participle that seals the section: God himself addressed/named him high priest of Melchizedek's order — rejoining the Psalm 110:4 theme of v.6 and setting up the digression and ch. 7.

προσαγορευθεὶς

having been designated

Aor Pass Ptc · Nom Sg Masc · προσαγορεύω
adverbial participle (attendant circumstance / temporal)

→ constative aorist

προσαγορεύω: 'address, salute, designate by name' (a NT hapax); the formal proclamation by which God named him high priest.

ὑπὸ

by

preposition + genitive (agency)

τοῦ

the

Genitive
article

θεοῦ

God

Genitive
agent (object of ὑπό)

θεός: God; again the appointer (cf. v.4-5) — the priesthood is wholly God's act.

ἀρχιερεὺς

high priest

Nominative
predicate nominative (complement of προσαγορευθεὶς)

ἀρχιερεύς: 'high priest'; the title now divinely conferred and confirmed.

κατὰ

after

preposition + accusative (standard/norm)

τὴν

the

Accusative
article

τάξιν

order

Accusative
object of κατὰ

τάξις: 'order, rank'; resuming v.6 — Melchizedek's order, the theme to be developed in ch. 7.

Μελχισέδεκ

of Melchizedek

Genitive

genitive of apposition/relationship (indeclinable)

Μελχισέδεκ: Melchizedek (Gen 14; Ps 110:4); the name forms an inclusio with v.6, bracketing the Christ-section.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθοὶ γέγονατε ταῖς ἀκοαῖς.

Concerning this we have much to say, and it is hard to explain, since you have become dull of hearing.

TRANSITION TO DIGRESSION (REBUKE) **Περὶ οὗ** The mention of Melchizedek triggers a pastoral excursus (5:11–6:20). The difficulty lies not in the subject but in the hearers — ἐπεὶ grounds it in their dullness.

Περὶ

concerning

preposition + genitive (reference)

οὗ

this / whom

Genitive

relative pronoun (object of περὶ; antecedent Melchizedek or the whole theme)

ὅς: relative pronoun; the antecedent may be Melchizedek (masc.) or, neuter, 'this matter' — the priesthood theme.

πολύς

much

Nominative

predicate adjective (of ὁ λόγος)

πολύς: 'much, great'; 'the word [to say] is much' — there is a great deal to expound.

ἡμῖν

for us

Dative

dat. of possession ('we have')

ἡμῖν: 'to/for us'; the authorial 'we' — the homilist's much-to-say.

ὁ

the

Nominative

article

λόγος

word / discourse

Nominative

subject (of an implied 'is')

λόγος: 'word, account, discourse'; here 'what there is to say' on the subject.

καὶ

and

coordinating conjunction

δυσερμήνευτος

hard to explain

Nominative

predicate adjective (coordinate with πολὺς)

δυσερμήνευτος: 'hard to interpret/explain' (δυσ- + ἐρμηνεύω, cf. 'hermeneutics'); a NT hapax — the difficulty is in the telling, given the audience.

λέγειν

to tell

Pres Act Inf · λέγω

exegetical infinitive (qualifying *δυσερμήνευτος*)

→ customary/general present

λέγω: 'say, tell'; specifies the respect in which it is difficult — 'hard to put into words!'

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because'; gives the reason for the difficulty — the readers' condition.

νωθοὶ

dull / sluggish

Nominative

predicate adjective (with *γεγόνατε*)

νωθρός: 'sluggish, dull, lazy'; of slow comprehension — recurs at 6:12 ('do not be sluggish').

γεγόνατε

you have become

Perf Act Indic 2 Pl · γίνομαι

main verb (of the *ἐπεὶ* clause)

→ intensive perfect (a settled present state)

γίνομαι: 'become'; the perfect implies a regression — they have lapsed into and now remain in dullness.

ταῖς

in the

Dative

article

ἀκοαῖς

hearing

Dative

dat. of respect (dull with respect to hearing)

ἀκοή: 'hearing, the faculty/act of hearing'; 'dull in your hearing' — slow to take in instruction.

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 γεγονάτε χρεῖαν ἔχοντες γάλακτος, οὐ στερεᾶς τροφῆς.

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 God, and you have become those who need milk, not solid food.

EVIDENCE OF THE DULLNESS καὶ γὰρ καὶ γάρ ('for indeed') substantiates the charge of v.11: their arrested development is shown by their needing remedial instruction and milk rather than feeding others solid food.

καὶ

and / indeed

conjunction (καὶ γάρ = 'for indeed')

γὰρ

for

explanatory conjunction

καὶ γάρ: 'for indeed, for in fact'; introduces the proof of their dullness.

ὀφείλοντες

owing / ought

Pres Act Ptc · Nom Pl Masc · ὀφείλω

concessive participle ('though you ought')

→ stative present

ὀφείλω: 'owe, be obligated'; concessive here — they were under obligation to have advanced.

εἶναι

to be

Pres Act Inf · εἶμι

complementary infinitive (with ὀφείλοντες)

→ stative present

διδάσκαλοι

teachers

Nominative

predicate nominative (with εἶναι)

διδάσκαλος: 'teacher'; by maturity's clock they should be instructing others, not being re-taught.

διὰ

because of

preposition + accusative (cause)

διὰ + acc.: 'on account of'; the time elapsed since their conversion is the measure of expected progress.

τὸν

the

Accusative

article

χρόνον

time

Accusative

object of διὰ

χρόνος: 'time, period'; 'because of the time' = given how long it has been.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; the damning word — they need re-teaching of what they once learned.

χρείαν

need

Accusative

direct object (idiom χρείαν ἔχω, 'have need')

χρεία: 'need'; χρείαν ἔχετε = 'you have need.'

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have, hold'; in the idiom χρείαν ἔχω, 'to need.'

τοῦ

for

Genitive

article (with articular infinitive, gen. of content)

διδάσκειν

to teach

Pres Act Inf · διδάσκω

articular infinitive (content of the need)

→ customary present

διδάσκω: 'teach, instruct'; the articular infinitive specifies what they need — basic instruction over again.

ὑμᾶς

you

Accusative

accusative (object taught — of διδάσκειν)

τινὰ

someone

Accusative

accusative subject of the infinitive (indefinite)

τις: 'someone'; the unnamed teacher who must instruct them anew.

τὰ

the

Accusative

article

στοιχεῖα

elements

Accusative

direct object (taught content — second object of διδάσκειν)

στοιχεῖον: 'rudiment, basic element, ABC'; orig. letters of the alphabet — the elementary first principles.

τῆς

of the

Genitive

article

ἀρχῆς

beginning

Genitive

attributive genitive (the rudiments belonging to the beginning)

ἀρχή: 'beginning, first stage'; 'the elements of the beginning' = the most basic starting-point teaching (cf. 6:1).

τῶν

of the

Genitive

article

λογίων

oracles

Genitive

objective/content genitive

λόγιον: 'oracle, divine utterance'; the authoritative sayings of God in Scripture (cf. Rom 3:2; Acts 7:38).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive

καὶ

and

coordinating conjunction

γεγόνατε

you have become

Perf Act Indic 2 Pl · γίνομαι

main verb (periphrastic with ἔχοντες)

→ intensive perfect (resultant state)

γίνομαι: 'become'; again the perfect of regression (cf. v.11) — they have lapsed into infancy.

χρείαν

need

Accusative

direct object (idiom, with ἔχοντες)

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

participle (periphrastic with γεγόνατε)

→ stative present

ἔχω: 'have'; periphrastic 'you have become having need' = 'you have come to need!'

γάλακτος

of milk

Genitive

genitive (object of χρείαν, 'need of')

γάλα: 'milk'; the metaphor for elementary teaching, fit for infants (cf. 1 Cor 3:2; 1 Pet 2:2).

οὐ

not

negative adverb

στερεᾶς

solid

Genitive

attributive adjective (with τροφῆς)

στερεός: 'firm, solid, hard'; the contrast — solid food for the grown (cf. v.14).

τροφῆς

food

Genitive

genitive (the food they do NOT yet take)

τροφή: 'food, nourishment'; the deeper teaching the mature can digest.

13 πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γὰρ ἐστίν·

For everyone who partakes of milk is unskilled in the word of righteousness, for he is an infant;

EXPLANATION OF THE METAPHOR (MILK) γάρ γάρ unpacks the milk image: the milk-fed believer is morally and doctrinally inexperienced — the reason being (γάρ) that he is still an infant.

πᾶς

everyone

Nominative

substantival adjective (subject; with the articular participle)

πᾶς: 'every, everyone'; the general principle — true of all in this category.

γάρ

for

explanatory conjunction

γάρ: 'for'; grounds the milk/solid-food contrast just drawn.

ὁ

the (one)

Nominative

article (substantizes the participle)

μετέχων

who partakes

Pres Act Ptc · Nom Sg Masc · μετέχω

substantival participle (subject phrase)

→ customary present

μετέχω: 'share in, partake of' (μετά + ἔχω); takes a genitive object — 'feeds on milk!'

γάλακτος

of milk

Genitive

genitive object (of μετέχων)

γάλα: 'milk'; here the diet of the spiritually immature.

ἄπειρος

unskilled / inexperienced

Nominative

predicate adjective (with implied ἔστιν)

ἄπειρος: 'inexperienced, unacquainted' (alpha-privative + πείρα, 'trial, experience'); a NT hapax — without practical skill in.

λόγου

in the word

Genitive

genitive (of reference, with ἄπειρος)

λόγος: 'word, message, teaching'; here the doctrine/teaching of righteousness.

δικαιοσύνης

of righteousness

Genitive

attributive/objective genitive (qualifying λόγου)

δικαιοσύνη: 'righteousness'; whether ethical (right conduct) or the message of right standing — likely the mature teaching that produces righteous discernment (cf. v.14).

νήπιος

an infant

Nominative

predicate nominative (with ἔστιν)

νήπιος: 'infant, babe'; lit. 'non-speaking' (νη- + ἔπος) — the spiritually undeveloped, opposite of τέλειος (v.14).

γάρ

for

explanatory conjunction (postpositive)

γάρ: 'for'; gives the reason for the inexperience — infancy.

ἔστιν

he is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

but solid food is for the mature, those who because of practice have their faculties trained for the distinguishing of both good and evil.

CONTRAST: THE MATURE (SOLID FOOD) **δέ** δέ completes the antithesis (milk vs. solid food): maturity is shown not by mere age but by trained moral perception — the goal the rebuke summons them toward, leading into 6:1.

τελείων

for the mature

Genitive

predicate/possessive genitive (fronted, emphatic — 'belongs to the mature')

τέλειος: 'complete, mature, full-grown' (from τέλος, 'goal/end'); the adult opposite of νήπιος — sometimes 'the perfect/initiated.'

δέ

but

adversative conjunction (postpositive)

δέ: 'but'; marks the contrast with the milk-fed infant of v.13.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἡ

the

Nominative

article

στερεὰ

solid

Nominative

attributive adjective (with τροφή)

στερεός: 'solid, firm'; the substantial teaching for the grown (cf. v.12).

τροφή

food

Nominative

subject

τροφή: 'food, nourishment'; the mature doctrine — e.g. the Melchizedek exposition to come.

τῶν

of those

Genitive

article (substantizes ἐχόντων; in apposition to τελείων)

διὰ

because of

preposition + accusative (cause)

διὰ + acc.: 'on account of'; the cause of their trained discernment — habitual practice.

τήν

the

Accusative

article

ἔξιν

practice / habit

Accusative

object of διὰ (cause)

ἔξις: 'habit, settled condition, trained capacity' (from ἔχω; cf. Aristotle's moral 'habituation'); maturity formed by repeated exercise.

τὰ

the

Accusative

article

αἰσθητήρια

faculties / senses

Accusative

direct object (of ἐχόντων; subject of γεγυμνασμένα in the object-complement)

αἰσθητήριον: 'organ of perception, faculty of discernment' (cf. 'aesthetic'); a NT hapax — the moral/spiritual senses.

γεγυμνασμένα

trained

Perf Pass Ptc · Acc Pl Neut · γυμνάζω

object-complement participle (predicate to αίσθητήρια)

→ intensive perfect (settled, trained condition)

γυμνάζω: 'train, exercise' (cf. 'gymnasium'); athletic imagery — faculties drilled like an athlete's body; the perfect marks the abiding trained state.

ἔχόντων

having

Pres Act Ptc · Gen Pl Masc · ἔχω

substantival participle (gen., in apposition to τελείων)

→ stative present

ἔχω: 'have, hold'; 'those having their faculties trained' — the description of the mature.

πρὸς

for

preposition + accusative (purpose/goal)

πρὸς + acc.: 'with a view to'; the purpose of the training — discernment.

διάκρισιν

distinguishing

Accusative

object of πρὸς (purpose)

διάκρισις: 'discrimination, discernment' (διά + κρίνω); the capacity to tell apart — the hallmark of maturity.

καλοῦ

of good

Genitive

objective genitive (with διάκρισιν)

καλός: 'good, noble, fine'; the morally good, to be discerned from its opposite.

τε

both

enclitic conjunction (τε ... καί)

καὶ

and

coordinating conjunction

κακοῦ

of evil

Genitive

objective genitive (coordinate)

κακός: 'bad, evil'; the morally evil — maturity is proven in discerning good from evil.

On the text. Verse punctuation and paragraphing are editorial and conventional. The Epistle to the Hebrews is formally anonymous: it bears no sender's name and nowhere claims Pauline authorship; from antiquity it was variously associated with Paul (chiefly in the East), and on that traditional basis it is appended here to the Pauline corpus, but its authorship remains unknown and is not asserted by this edition.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.