

Heb. 5:11-6:3 mws

V. 11

δυσερμήνευτος

pertaining to being difficult to tell the meaning of something, hard to explain, ‘there is much to be said, and it is hard to explain (as the context indicates, not because of the subject matter but because of a problem with the hearers)’

pertaining to being difficult to explain or interpret, difficult to explain, hard to interpret, ‘we have much to say about the matter, but it is difficult to explain it (to you)’

ἐπεὶ

marker of cause or reason, because, since, for

marker of cause or reason, often with the implication of a relevant temporal element, because, since, for, inasmuch as

νωθροὶ

lazy, sluggish, sluggish in hearing = hard of hearing

idiom, literally ‘lazy as to one’s ears’ to be slow to understand, with an implication of laziness, slow to understand, ‘because you have been slow to understand’

ἀκοαῖς

the organ with which one hears, ear

idiom, literally ‘lazy as to one’s ears’ to be slow to understand, with an implication of laziness, slow to understand, ‘because you have been slow to understand’

V. 12

ὀφείλοντες

PAPtcpMPN

fr. ὀφείλω

to be under obligation to meet certain social or moral expectations, be obligated, one must, one ought

to be obligatory in view of some moral or legal requirement, ought, to be under obligation

διδάσκαλοι

teacher, ‘although you ought to be teachers’

one who provides instruction, teacher, instructor

διὰ

marker of something constituting cause, the reason why something happens, results, exists: because of, for the sake of, ‘according to the time = by this time’

marker of cause or reason, with focus upon instrumentality, because of, on account of, by reason of

χρόνον

a point of time consisting of an occasion for some event or activity, time, occasion, cf. 11:32

points of time consisting of occasions for particular events, time, occasion

χρείαν

that which should happen or be supplied because it is needed, need, what should be
that which is lacking and particularly needed, need, lack, what is needed

διδάσκειν

PAInf

fr. διδάσκω

to provide instruction in a formal or informal setting, teach, teach someone something
to provide instruction in a formal or informal setting, to teach, teaching

στοιχεῖα

basic components of something, elements, of things that constitute the foundation of learning,
fundamental principles, ‘the very elements of the truths of God’
basic principles which underlie the nature of something, basic principles, elementary concepts,
‘again you have need of someone to teach you the basic principles about the elementary aspects
of God’s message’ ‘again you have need for someone to teach you how to understand the simple
truths about God’s message’

ἀρχῆς

a basis for further understanding, beginning, ‘elementary principles’ ‘perhaps with an element of
gentle satire: ‘the discrete items or ABC’s that compose the very beginning [of divine
instructions]’ cf. 6:1
elementary and preliminary aspects defining the nature of something, elementary aspect, simple
truth, it serves to reinforce the meaning of στοιχεῖα

λογίων

a saying, of words from Scripture generally

γάλακτος

milk, figurative of elementary Christian instruction, cf. 1 Cor. 3:2
milk, highly figurative and the emphasis is upon food for babies

στερεᾶς

pertaining to being firm or solid in contrast to being soft or viscous, firm, hard, solid, strong, cf.
v. 14
pertaining to being solid or firm in contrast with that which is soft or liquid, solid, firm

τροφῆς

nourishment, food, in imagery, of spiritual nourishment, solid food, cf. v. 14
any kind of food or nourishment

V. 13

μετέχων

ΠΑΡτερMSN

fr. μετεχω

to partake in something in common with someone, eat, drink, enjoy, ‘whoever lives on milk’ normally occurring together with a term specifying the particular food in question, to partake of or to consume food, whether solid or liquid, to eat, to eat food, to drink, ‘everyone who drinks milk’

γάλακτος

see above

ἄπειρος

pertaining to lack of knowledge or capacity to do something, unacquainted with, unaccustomed to, ‘unacquainted with the teaching about uprightness’

pertaining to the lack of knowledge or capacity to do something, inexperienced in, unacquainted with, ‘without any experience in the matter of what is right’

δικαιοσύνης

the quality or characteristic of upright behavior, uprightness, righteousness, of uprightness in general

the act of doing what God requires, righteousness, doing what God requires, doing what is right

νήπιος

a very young child, infant, child, figurative, the νηπιος who is fed with the milk of elementary teaching, is contrasted with the τελειος = mature person, who can take the solid food of the main teachings. In this connection, the νηπιος is the one who views spiritual things from the stand point of a child

a small child above the age of a helpless infant but probably not more than three or four years of age, small child

V. 14

τελείων

pertaining to being mature, full-grown, mature, adult, ‘solid food is (only) for adults

pertaining to being mature in one’s behavior, mature, grown-up

στερεὰ

see above, ‘solid food, on the other hand, is for adults’

τροφή

see above

ἕξις

a state of maturity, maturity, ‘(solid food is for adults who) because of their mature state (have) their senses trained (to distinguished between good and evil)
a repeated activity, practice, doing again and again, doing repeatedly, ‘who through practice have their faculties trained to distinguish between good and evil’

αἰσθητήρια

fig. capacity for discernment, faculty, of the ability to make moral decisions, ‘have one’s faculties trained to distinguish between good and evil’
to have the capacity to perceive clearly and hence to understand the real nature of something, to be able to perceive, to have the capacity to understand, understanding, ‘those whose capacity to understand has been disciplined by exercise to distinguish between good and bad’

γεγυμνασμένα

PfPPtcpNPA

fr. γυμναζω

fig. of mental and spiritual powers, to train, undergo discipline, cf. 12:11
to experience vigorous training and control, with the implication of increased physical and/or moral strength, to train, to undergo discipline

διάκρισις

the ability to distinguish and evaluate, distinguishing, differentiation of good and evil, cf. 1 Cor 12:10
the ability to evaluate and judge, to be able to judge, ability to make judgments, ability to decide

V. 1

ἀφέντες

AAPtcpMPN

fr. ἀφιημι

to move away, with implication of causing a separation, leave, depart from, fig. of impersonal object, give up, abandon, leave (behind) to go on to something else
to no longer pay attention to previous beliefs, to refuse to listen to, to reject, cf. 1 Tim. 1:9

ἐπὶ

marker of purpose, goal, result, to, for
marker of purpose, pointing to the goal of an event or state, for the purpose of, for the sake of, in order to

τελειότητα

perfection, completeness, of maturity in contrast to the stage of elementary knowledge
maturity in thought and behavior, maturity, ‘therefore leaving aside teaching concerning first principles relating to Christ, let us move forward to matters of maturity’ or ‘...mature teaching’

φερώμεθα

PPS1pl

fr. φερω

to cause to follow a certain course in direction or conduct, move out of position, drive, the passive can be variously rendered, be moved, be driven, let oneself be moved, of spiritual development, ‘let us move on toward perfection’
to so influence others as to cause them to follow a recommended course of action, to guide, to direct, to lead

θεμέλιον

the basis for something taking place or coming into being, foundation, of the elementary beginnings of a thing, of elementary teachings, 'lay a foundation'
that on which a structure is built, foundation

καταβαλλόμενοι PMPtcpMPN fr. καταβαλλω

to lay something down with implication of permanence, found, lay (a foundation), in imagery to put or place something down, with the implication of permanence, to put down, to lay, 'we should not lay again the foundation'

μετανοίας

repentance, turning about, conversion, as a turning away, 'turning away from dead works' to change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness, to repent, to change one's way, repentance, 'though in English, a focal component of repent is the sorrow or contrition that a person experiences because of sin, the emphasis in metanoew and metanoia seems to be more specifically the total change, both in thought and behavior, with respect to how one should both think and act. Whether the focus is upon attitude or behavior varies somewhat in different contexts.'

νεκρῶν

pertaining to being so morally or spiritually deficient as to be in effect dead, dead, of things, 'dead works that cannot bring eternal life' cf. 9:14
pertaining to being utterly useless, with the implication of total lack of purport, useless, futile, vain

V. 2

βαπτισμῶν

water rite for purpose of renewing or establishing a relationship with God, plunging experience, baptism, 'a reference to various water-rites, including probably John's baptism and Christian baptism'
to employ water in a religious ceremony designed to symbolize purification and initiation on the basis of repentance, to baptize, baptism

διδαχῆς

the content of teaching, teaching, 'teaching about baptisms'
the content of what is taught, what is taught, doctrine, teaching

ἐπιθέσεώς

superimposing of something on something, laying on, 'the laying on of hands'
to place something on something, to put on, to place on, to lay on

ἀναστάσεώς

resurrection from the dead, resurrection, of the future resurrection
to come back to life after having once died, to come back to life, to live again, to be resurrected, resurrection

κρίματος

action or function of a judge, judging, judgment, ‘judgment whose decision is valid eternally’
to decide a question of legal right or wrong, and thus determine the innocence or guilt of the
accused and assign appropriate punishment or retribution, to decide a legal question, to act as a
judge, making a legal decision, to arrive at a verdict, to try a case
to judge a person to be guilty and liable to punishment, to judge as guilty, to condemn,
condemnation

V. 3

ἐάνπερ

if indeed, if only, supposing that, referring to still another condition (fact), cf. v. 14
an emphatic marker of condition, with the implication of reduced probability, if indeed, if surely,
‘and we will do this if indeed God permits’

ἐπιτρέπη

PAS3sg

fr. ἐπιτρέπω

to allow someone to do something, allow, permit, of God
to allow someone to do something, to allow, to let, to permit