

# Hebrews 5:11-14

Hebrews 5:11 – “About this we have much to say, and it is hard to explain, since you have become dull of hearing.”

	4012 [e]	3739 [e]	4183 [e]	1473 [e]	3588 [e]	3056 [e]	2532 [e]	1421 [e]	3004 [e]
	Peri	hou	polys	hēmin	ho	logos	kai	dysermēneutos	legein
11	Περὶ	οὗ	πολύς	ἡμῖν	ὁ	λόγος	, καὶ	δυσερμήνευτος	λέγειν
	Concerning	this	[there is] much	from us	-	speech	and	difficult in interpretation	to speak
	Prep	RelPro-GMS	Adj-NMS	PPro-D1P	Art-NMS	N-NMS	Conj	Adj-NMS	V-PNA

	1893 [e]	3576 [e]	1096 [e]	3588 [e]	189 [e]
	epei	nōthroi	gegonate	tais	akoais
	ἐπεὶ	νωθροὶ	γεγόνατε	ταῖς	ἀκοαῖς
	since	sluggish	you have become	in the	hearings
	Conj	Adj-NMP	V-RIA-2P	Art-DFP	N-DFF

1. “Concerning this” refers to Melchizedek and what his priesthood represented in relationship to Christ’s priesthood.
2. Jewish theologians were familiar with Melchizedek but not as concerned with him as with Aaron and the priesthood of Aaron.
3. Some of the Jewish thoughts concerning Melchizedek:
  - a. Melchizedek was Shem, Noah’s son.
  - b. A prototype of the great priest of the age to come but not the Messiah of Psalm 110:1
  - c. Melchizedek’s priesthood was believed to have been taken from him for blessing Abraham before he blessed God.
  - d. the Qumran text quotes regulations for the Year of Jubilee and associates this with the Jewish return from exile which began with a proclamation by Melchizedek.
4. δυσερμήνευτος - *dusermaneuto* -” means:
  - a. difficult to explain
  - b. difficult to interpret
  - c. hard to explain
5. λέγω - *lego* - “to say” It is present indicative active
6. νωθρός - *nothroi* - denotes lazy or sluggish.
  - a. They were lazy and sluggish in their hearings. This could easily become their level of understanding and living.
  - b. The word was used of the numbed limbs of a sick lion
  - c. It is used to describe someone who is lazy in the LXX
  - d. The verb form is used to refer to a sickness.
7. γίνομαι - *ginomai* - (perfect indicative active) is “have become” indicates this is not their natural state. The perfect shows it was a state or condition.
8. Need for continual growth and progress:
  - a. Spiritual Truths in Spiritual Words – First Corinthians 2:6

b. Do not neglect your gift – 1 Timothy 4:14 -

“Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.”

c. Fan into Flame – 2 Timothy 1:6 -

“For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control.”

Hebrews 5:12 – “For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food,”

2532 [e]	1063 [e]	3784 [e]	1510 [e]	1320 [e]	1223 [e]	3588 [e]	5550 [e]	3825 [e]	5532 [e]	2192 [e]	3588 [e]	
kai	gar	opheilontes	einai	didaskaloi	dia	ton	chronon	palin	chreian	echete	tou	
12	καὶ	γὰρ	ὀφείλοντες	εἶναι	διδάσκαλοι	διὰ	τὸν	χρόνον	, πάλιν	χρείαν	ἔχετε	τοῦ
Even	for	you ought	to be	teachers	by	the	time	again	need of	you have	[one]	
Conj	Conj	V-PPA-NMP	V-PNA	N-NMP	Prep	Art-AMS	N-AMS	Adv	N-AFS	V-PIA-2P	Art-GNS	

1321 [e]	4771 [e]	5100 [e]	3588 [e]	4747 [e]	3588 [e]	746 [e]	3588 [e]	3051 [e]	3588 [e]	2316 [e]	2532 [e]
didaskein	hymas	tina	ta	stoicheia	tēs	archēs	tōn	logiōn	tu	Theou	kai
διδάσκειν	ὑμᾶς	τινα	τὰ	στοιχεῖα	τῆς	ἀρχῆς	τῶν	λογίων	τοῦ	Θεοῦ	; καὶ
to teach	you	what [is]	the	principles	of the	beginning	of the	oracles	-	of God	and
V-PNA	PPro-A2P	IPro-AMS	Art-ANP	N-ANP	Art-GFS	N-GFS	Art-GNP	N-GNP	Art-GMS	N-GMS	Conj

1096 [e]	5532 [e]	2192 [e]	1051 [e]	2532 [e]	3756 [e]	4731 [e]	5160 [e]
gegonate	chreian	echontes	galaktos	kai	ou	stereās	trophēs
γεγόνατε	χρείαν	ἔχοντες	γάλακτος	, [καὶ]	οὐ	στερεᾶς	τροφῆς
you have become	need	[those] having	of milk	and	not	of solid	food
V-RIA-2P	N-AFS	V-PPA-NMP	N-GNS	Conj	Adv	Adj-GFS	N-GFS

1. [οφείλοντες](#) – *opheilontes* - “owe”, “to be obligated”, “one must”. Their spiritual obligation was to be teachers of the truth by this time.
2. [διδασκαλοι](#) - *didaskaloi* - is “teachers”
  - a. This word for teachers is informal and does not necessarily mean a trained theologian.
  - b. The Stoic and the Christian view of teaching was that anyone who had an understanding could share it with others.
  - c. Every believer is expected to be able to defend his faith – 1 Peter 3:15
3. [στοιχεια](#) – *stoicheia* - “rudiments” “basic elements”
  - a. The basic material that makes up the universe
  - b. The A, B, C’s that make up words, sentences, and books.
4. These believers understood spiritual truths at a very low, elementary level.
5. This is called “the beginnings of the oracles of God”. These would be the same as:
  - a. “the beginnings of Christ” (6:1)
  - b. “milk” (5:12)
  - c. These are the simpler matters of doctrine.
  - d. 1 Corinthians 3:12-15 – “For no one can lay any foundation other than the one already laid, which is Jesus Christ. If anyone builds on this foundation using gold silver, costly

stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person's work. If what has been built survives, the builder will receive a reward. If it is burned u, the builder will suffer loss but yet will be saved – even though only as one escaping through the flames.”

e. 1 Peter 2:2 the **milk** is **for beginners** but it **is not inferior**.

Hebrews 5:13 – “**for everyone who lives on milk is unskilled in the word of righteousness, since he is a child.**”

3956 [e]	1063 [e]	3588 [e]	3348 [e]	1051 [e]	552 [e]	3056 [e]	1343 [e]	3516 [e]	1063 [e]	1510 [e]			
pas	gar	ho	metechōn	galaktos	apeiros	logou	dikaiosynēs	nēpios	gar	estin			
13	πᾶς	γὰρ	ὁ	μετέχων	γάλακτος	ἄπειρος	λόγου	δικαιοσύνης	;	νήπιος	γὰρ	ἐστίν	;
	Everyone	for	-	partaking [only]	of milk	[is] inexperienced	in [the] word	of righteousness		an infant	for	he is	
	Adj-NMS	Conj	Art-NMS	V-PPA-NMS	N-GNS	Adj-NMS	N-GMS	N-GFS		Adj-NMS	Conj	V-PIA-3S	

1. “Unskilled” or “inexperienced” - [ἀπειρος](#) – *apeiros* - means unskilled, a person without experience, untried, ignorant
2. “word of righteousness” - [λογου δικαιοσυνης](#) - refers to the teachings and ways of God that come to a believer and change their lives and themselves into the image of Christ.

Hebrews 5:14 – “**But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.**”

5046 [e]	1161 [e]	1510 [e]	3588 [e]	4731 [e]	5160 [e]	3588 [e]	1223 [e]	3588 [e]	1838 [e]	3588 [e]		
teleiōn	de	estin	hē	sterea	trophē	tōn	dia	tēn	hexin	ta		
14	τελειῶν	δέ	ἐστίν	ἡ	στερεὰ	τροφὴ	,	τῶν	διὰ	τὴν	ἔξιν	τὰ
	[for the] mature	however	is	-	solid	food		the [ones]	by	-	constant use	the
	Adj-GMP	Conj	V-PIA-3S	Art-NFS	Adj-NFS	N-NFS		Art-GMP	Prep	Art-AFS	N-AFS	Art-ANP

145 [e]	1128 [e]	2192 [e]	4314 [e]	1253 [e]	2570 [e]	5037 [e]	2532 [e]	2556 [e]	
aisthētēria	gegymnasmēna	echontōn	pros	diakrisin	kalou	te	kai	kakou	
αἰσθητήρια	γεγυμνασμένα	ἔχόντων	πρὸς	διάκρισιν	καλοῦ	τε	καὶ	κακοῦ	.
senses	training	having	for	distinguishing	good	both	and	evil	
N-ANP	V-RPM/P-ANP	V-PPA-GMP	Prep	N-AFS	Adj-GNS	Conj	Conj	Adj-GNS	

1. “**mature**” - [τελειῶν](#) - *teleion* - means perfect, mature and refers to those who should take on adult responsibilities.
2. “**constant practice**” or “**constant use**” - [ἐξιν](#) - *exin* - means it is a habit. It is the habit of body and mind indicating not the process but the result or the character. Physically it is the ability and condition gained by exercise.
3. “**faculties**” or “**senses**” - [αἰσθητήρια](#) – *aistheteria* - The word refers to the sense organ that produce sight, taste, smell sound. Here it is a reference to the “spiritual sense” organs. This is spiritual sensitivity.
4. “**training**” - [γεγυμνασμένα](#) - *gegymnasmēna* - means to exercise or train by exercise.
5. “**distinguish**” - [διάκρισιν](#) “distinguish, decide, make a judgment between two things.

6. The goal of spiritual training is to develop the spiritual sensitivity so you can discern between good and evil.
- a. Romans 12:1-2 – Renew your mind  
“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is **good** and **acceptable** and **perfect**.”
    - i. “testing” or “prove” is *dokimazo* which means “to test, by implication to approve”. The word means to examine and test to see if it meets the requirements for approval.”
    - ii. “Good” means “intrinsically good or good by nature” this includes things that may not be seen to be good to mankind, but are good in God.
    - iii. “Acceptable” means “well-pleasing” meaning something that is pleasing to God
    - iv. “Perfect” means “complete, having reached its end, perfect”
  - b. 1 Timothy 4:7-8 – Physical and spiritual training  
“Have nothing to do with irreverent, silly myths. Rather train yourself for godliness. For while bodily training is of some value, godliness is of value in every way, as it holds promises for the present life and also for the life to come.”