

Hebrews 5 — clausal layout

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Ε΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

comparative

content

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Every high priest — taken from men, called by God 5:1–4

VV. 1–3 — THE OFFICE DEFINED: SOLIDARITY AND SACRIFICE

1

For every high priest, taken from among men, is appointed on behalf of men in the things pertaining to God,

independent — the gnomic profile — γάρ grounds 4:14–16; the attributive λαμβανόμενος kept internal

that he may offer both gifts and sacrifices for sins,

purpose — the appointment's purpose — the whole cult in τε ... καί

2 | being able to deal gently with the ignorant and erring, participial — the second mark — μετριοπαθεῖν, the mean between apathy and indulgence

| since he himself also is beset with weakness, cause — εἶπεί — weakness worn like a garment (περίκειται)

3 | and because of it he is obligated, independent — coordinate finite — δι' αὐτήν picks up the ἀσθένεια of v. 2

| as for the people, comparative — elliptical — 'as (he offers) for the people'

| so also for himself, to offer for sins. content — complementary infinitive — οὕτως answers καθώς; unlike Christ (7:27)

V. 4 — THE HONOR NOT SELF-TAKEN

4 | And no one takes the honor for himself, independent — the decisive mark — ἐαυτῷ fronted; the office a conferred τιμή

| but only when called by God, participial — the ellipse — '(he takes it) being called'; the divine call constitutive

| just as Aaron also was. comparative — Exod 28:1; Num 16–17 — Aaron the paradigm; verb supplied

So also Christ — appointed by God, perfected through suffering 5:5–10

VV. 5–6 — NOT SELF-GLORIFIED: APPOINTED BY THE ONE WHO SPOKE

5 | So also Christ did not glorify himself independent — the rule of v. 4 applied — ἐαυτόν parallel to ἐαυτῷ

| to become high priest, content — expegetic infinitive — the office not self-assumed

| but (he was glorified by) the One who said to him: independent — elliptical — supply εἰδόξασεν; God the speaker is the appointer

| 'You are my Son; content — Ps 2:7 — the enthronement decree (cf. 1:5)

| today I have begotten you.' content — Ps 2:7 — 'today', read of the exaltation; intensive perfect

6 | as he also says in another place: comparative — the second testimony joined to the first — Scripture as God's living speech

| 'You are a priest forever, after the order of Melchizedek.' content — Ps 110:4 (LXX 109:4) — the priestly oracle, the homily's text for ch. 7;
verbless

VV. 7–10 — THE DAYS OF HIS FLESH: OBEDIENCE LEARNED, PERFECTION REACHED

- 7 | **who, in the days of his flesh,** relative — on αὐτόν (= Christ) — the frame of the relative period, suspended until ἔμαθεν (v. 8)
- | **having offered up both prayers and supplications, with loud crying and tears, to the One able to save him from death,** participial
— Gethsemane — the priestly verb προσφέρω (v. 1) of his own prayers; ἐκ θανάτου, out of death
- | **and having been heard for his reverence —** participial — ἀπό read causally — heard because of his reverent submission, not spared the cup
- 8 | **though being a Son,** participial — concessive (καίπερ) — sonship no exemption; construes with ἔμαθεν below
- | **he learned obedience from the things he suffered,** relative — the period's finite verb at last — paronomasia ἔμαθεν/έπαθεν; relative attracted (ἀφ' ὧν)
- 9 | **and, having been perfected, he became the source of eternal salvation to all who obey him,** relative — coordinate with ἔμαθεν —
τελειωθείς vocational (2:10), not moral; ὑπακούουσιν echoes ὑπακοήν
- 10 | **having been designated by God a high priest after the order of Melchizedek.** participial — the seal — Ps 110:4 resumed; inclusio with v. 6, opening the way to ch. 7

The rebuke — dull of hearing, milk not solid food 5:11–14

VV. 11–12 — THE CHARGE: DULL, NEEDING THE ABCS AGAIN

- 11 | **Concerning this we have much to say, and it is hard to explain,** independent — περὶ οὗ — Melchizedek, or the whole priesthood theme; verbless predication
- | **since you have become dull of hearing.** cause — εἰπεί — the difficulty located in the hearers, not the subject; perfect of regression
- 12 | **For indeed, though you ought to be teachers because of the time,** participial — concessive — hung on its subject's charge of dullness
while construing forward with ἔχετε
- | **you have need again for someone to teach you the elementary principles of the oracles of God,** independent — πάλιν the damning word —
the ABCs over again; τινὰ read as 'someone'
- | **and you have become those who need milk, not solid food.** independent — periphrastic perfect — a settled regression to infancy

VV. 13–14 — THE METAPHOR UNPACKED: INFANTS AND THE MATURE

- 13 For everyone who partakes of milk is unskilled in the word of righteousness, cause — why milk convicts — ἀπειρος, without practiced skill; verbless
- 14 for he is an infant; cause — the reason beneath — νήπιος, the un-grown, opposite of τέλειος
- 14 but solid food is for the mature, cause — the δέ-half completing v. 13's γάρ — τελείων fronted, emphatic
- those who because of practice have their faculties trained for distinguishing both good and evil. participial — apposition to τελείων — ἔξις, Aristotle's habituation; senses drilled like an athlete's

Analysis. Hebrews 5 falls into three shapes. Verses 1–4 are the gnomic profile of the office: three flush-left present-tense main verbs (καθίσταται, ὀφείλει, λαμβάνει) state what holds of every high priest — taken from men, appointed for men, bound to offer for his own sins too, never self-appointed — with the compassion-clause (μετριοπαθεῖν δυνάμενος) and its ἐπεὶ ground hanging beneath, and Aaron a verbless comparison at the bottom. Verses 5–10 apply the profile to Christ in one arc: two independent statements — the negated ἐδόξασεν and the elliptical ἀλλ' ὁ λαλήσας (supply 'glorified him') — carry the twin psalm citations as content lines (Ps 2:7; Ps 110:4), and then the great relative period ὃς ἐν ταῖς ἡμέραις opens as a suspended frame from which the Gethsemane participles (προσενέγκας, εἰσακουσθεῖς) and the καίπερ-concession hang, resolving at last in the finite ἔμαθεν and its coordinate ἐγένετο, sealed by προσαγορευθεῖς — the name Melchizedek closing the inclusio with v. 6. Verses 11–14 are the rebuke: a γάρ-chain descending from the verbless Περὶ οὗ line through milk to infancy, with the δέ-counterpart (solid food for the mature) completing the antithesis. Cruxes the layout takes a side on: ἀπὸ τῆς εὐλαβείας (v. 7) is read causally — he was heard because of his reverent submission — not 'delivered from his fear'; σῶζειν ἐκ θανάτου is deliverance out of death (resurrection), not exemption from dying; καίπερ ὦν υἱός is a true concession (no concessive type exists, so it stands as a participle with the concession named in the tag); the wordplay ἔμαθεν/ἔπαθεν is flagged rather than smoothed; περὶ οὗ (v. 11) is left open between Melchizedek and the whole priesthood theme; τινὰ (v. 12) is read as 'someone', not 'which elements'; and the sentence-opening

concessive ὀφείλοντες (v. 12) is hung on the dullness-clause it presupposes while
construing forward with ἔχετε.

The clause segmentation, the type assigned to each line, and the indentation are
interpretive — one defensible reading of the syntax, chosen to match the analysis in the
chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or
attach some lines differently. The Greek text is identical to the chapter data behind the
interlinear and follows the standard critical text.