

Hebrews 5 — clausal layout

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Ε΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.



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 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, independent — the gnomic profile — γὰρ grounds 4:14–16; the attributive λαμβανόμενος kept internal

- 2 ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, purpose — the appointment's purpose — the whole cult in τε ... καὶ
- 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, participial — the second mark — μετριοπαθεῖν, the mean between apathy and indulgence
- 3 ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν, cause — ἐπεὶ — weakness worn like a garment (περίκειται)
- 3 καὶ δι' αὐτὴν ὀφείλει, independent — coordinate finite — δι' αὐτὴν picks up the ἀσθένεια of v. 2
- καθὼς περὶ τοῦ λαοῦ, comparative — elliptical — 'as (he offers) for the people'
- οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν. content — complementary infinitive — οὕτως answers καθὼς; unlike Christ (7:27)

V. 4 — THE HONOR NOT SELF-TAKEN

- 4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, independent — the decisive mark — ἑαυτῷ fronted; the office a conferred τιμή
- ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ, participial — the ellipse — '(he takes it) being called'; the divine call constitutive
- καθὼς περ καὶ Ἀαρών. 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 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν independent — the rule of v. 4 applied — ἑαυτὸν parallel to ἑαυτῷ
- γενηθῆναι ἀρχιερέα, content — epexegetic infinitive — the office not self-assumed
- ἀλλ' ὁ λαλήσας πρὸς αὐτόν· independent — elliptical — supply ἐδόξασεν; God the speaker is the appointer
- Υἱός μου εἶ σύ, content — Ps 2:7 — the enthronement decree (cf. 1:5)
- ἐγὼ σήμερον γεγέννηκά σε· content — Ps 2:7 — 'today', read of the exaltation; intensive perfect
- 6 καθὼς καὶ ἐν ἑτέρῳ λέγει· comparative — the second testimony joined to the first — Scripture as God's living speech
- Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ. 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 ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ relative — on αὐτόν (= Christ) — the frame of the relative period, suspended until ἔμαθεν (v. 8)
- δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας participial — Gethsemane — the priestly verb προσφέρω (v. 1) of his own prayers; ἐκ θανάτου, out of death
- καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, participial — ἀπό read causally — heard because of his reverent submission, not spared the cup
- 8 καίπερ ὦν υἱός, participial — concessive (καίπερ) — sonship no exemption; construes with ἔμαθεν below
- ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, relative — the period's finite verb at last — paronomasia ἔμαθεν/ἔπαθεν; relative attracted (ἀφ' ὧν)
- 9 καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου, relative — coordinate with ἔμαθεν — τελειωθείς vocational (2:10), not moral; ὑπακούουσιν echoes ὑπακοήν
- 10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ. 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 Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμηνευτός λέγειν, independent — περὶ οὗ — Melchizedek, or the whole priesthood theme; verbless predication
- ἐπεὶ νωθοὶ γεγονάτε ταῖς ἀκοαῖς. cause — ἐπεὶ — the difficulty located in the hearers, not the subject; perfect of regression
- 12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, participial — concessive — hung on its subject's charge of dullness while construing forward with ἔχετε
- πάλιν χρειάν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, independent — πάλιν the damning word — the ABCs over again; τινὰ read as 'someone'
- καὶ γεγονάτε χρειάν ἔχοντες γάλακτος, οὐ στερεᾶς τροφῆς. independent — periphrastic perfect — a settled regression to infancy

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

13	πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γὰρ ἔστιν·	cause — why milk convicts — ἄπειρος, without practiced skill; verbless cause — the reason beneath — νήπιος, the un-grown, opposite of τέλειος
14	τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.	cause — the δέ-half completing v. 13's γάρ — τελείων fronted, emphatic 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 ὧν 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.