**\*\*CHIASTIC ARRANGEMENT OF HEBREWS 5:1-10**

This section of the text does not fit within the larger chiastic arrangement of the book of Hebrews. However, it is unique in that it possesses a double chiasm, which draws a contrast between the weakness of the Aaronic priesthood and the perfection of Christ’s priestly ministry.

**A** 5:1 For every high priest chosen from among men is ***appointed to act*** on behalf of men in relation to God,

**B** **to offer gifts and sacrifices for sins**.

**C 5:2 HE CAN DEAL GENTLY WITH THE IGNORANT AND WAYWARD,**

 **SINCE HE HIMSELF IS BESET WITH WEAKNESS.**

**B** 5:3 Because of this he is obligated **to offer sacrifice** for his own sins just as he does for those of the people.

**A** 5:4 And no one takes this honor for himself, but only ***when called*** by God, just as Aaron was.

**A** 5:5 So also Christ did not exalt himself to be made a high priest, but ***was appointed*** by him who said to him, "You are my Son, today I have

 begotten you"; as he says also in another place, "You are a priest forever, after the order of Melchizedek."

**B** 5:7 In the days of his flesh, Jesus **offered up prayers and supplications**, with loud cries and tears, to him who was able to

 save him from death, and he was heard because of his reverence.

**C** 5:8 although he was a son, he learned obedience through what he suffered 5:9 **AND BEING**

 **MADE PERFECT,**

**B** he became the source of eternal salvation to all who obey him [**implied: by his offering of himself as a sacrifice**],

**A** 5:10 being ***designated by*** God a high priest after the order of Melchizedek.

**STRUCTURAL BREAKDOWN**

**A Divine appointment**

 **B Sacrifices**

 **C. Human Weakenss/sinfulness vs. Christ’s Perfection**

 **B’ Sacrifices**

**A’ Divine Apointment**