One who was able to deliver him from mavet, and Hashem heard him because of his chasidus.

[8] Although he was HaBen, Rebbe, Melech HaMoshiach learned mishma'at from his yissurim.

[9] And having been made shalem (complete), to all those with mishma'at toward Rebbe, Melech HaMoshiach, he became the source of Yeshu'at Eloheinu Olamim.

[10] Having been designated by Hashem as Kohen Gadol AL DIVRATI MALKI-TZEDEK [TEHILLIM 110:4].

[11] We have much to say about this for which it is difficult to make a midrash, als (since) you have become spiritually hard-of-hearing.

[12] For indeed by this time you ought to be [rabbininic] morim saying shiurim, but instead you have need again to be taught the orthodox Jewish basic ikarim (principles, essentials) of the Divrei Hashem, and you have become one having need of cholov and not solid okhel.

[13] For everyone partaking of cholov is unacquainted with HaDivrei Tzedek, for he is an olel (infant).

[14] But solid okhel is for the mevugarim (mature ones, adults), the ones whose keilim (faculties) have been trained by practice for distinguishing both HaTov and HaRah.

[15] For we do not have a Kohen Gadol who is unable to sympathize with our weaknesses, but one who has been tempted in every way as we are, yet without chet.

[16] Therefore, let us approach with bitachon the Kisse of Chesed, that we may receive rachamim and may find chesed for timely ezrah (aid).

For every Kohen Gadol taken from among Bnei Adam is ordained for men for the avodas kodesh of Hashem, that he may offer both minchot (gifts) and zevakhim (sacrifices) for chatta'im (sins).

[2] The Kohen Gadol is able to deal gently with the Am HaAretz and Wayward, als (since) he himself is subject to helpless human frailty;

[3] and therefore he is obligated to offer zevakhim not only for the averos of the Am Berit but also for his own averos.

[4] And one does not presume to take the kavod of the office of Kohen Gadol upon oneself, but one must have the bechirah (choice, election) of Hashem, just as Aharon did.

[5] So also Rebbe, Melech HaMoshiach did not seize kavod for himself to become a Kohen Gadol, but the One having said to him, 'BENI ATAH, ANI HAYOM YELIDTICH,' ('My Son you are, Today I have become your Father.' TEHILLIM 2:7]

[6] Says also in another passage, 'ATAH KOHEN LO'LAM AL DIVRATI MALKI-TZEDEK' (You are a kohen forever according to the order of Malki Tzedek—Ps 110:4).

[7] Rebbe, Melech HaMoshiach, in the days of his earthly life, offered with a raised voice and tears both tefillos and techinnah (prayers of supplication) to the