Hebrews 5

1 For every high priest being taken from out of men is appointed on behalf of men in things towards God, so that he might offer gifts and sacrifices on behalf of sins;

2 Being able to empathize appropriately (measured-feeling/passion, bear gently with, hold one’s emotions in restraint, feel with divinely-measured intensity, expresses empathy which is not too severe or too tolerant) with those being unknowing (ignorant) and wandering astray, since He Himself also is surrounded (encompassed, beset) with weakness (infirmity, ailment);

3 And because of this He is obligated, just as concerning the people, so also concerning Himself, to offer (bring to) concerning sins.

4 And no one takes to himself the valuing (honor), but rather being called by (under) God, just as was also Aaron.

5 So also Christ did not glorify Himself to become a high priest; but rather the One having said to Him, “You are My Son, today I have begotten you.”

6 Just as also in another [passage] He says, “You are a priest unto the age, according to the order of Melchizadek;”

7 Who in the days of His flesh, having offered (brought) up heart-felt petitions and pleadings (supplications for peace-relief and reconciliation-an olive branch) with strong outcrying and tears to the One being able to save Him from out of death and having been heard from reverent caution (latin-reverentia-reverence).

8 Though being a Son, He learned compliance from the things He suffered,

9 And having been perfected He became to all, the originator of eternal (age-long) salvation to those complying to (obeying) Him;

10 Having been designated by (under) God a high priest according to the order (rank, position, arrangement) of Melchizadek;

11 Concerning whom there is much speech (word) and things difficult in interpretation (hard to explain) to speak from us, since you have become slow (dull, sluggish, slack) in the hearings.

12 For you ought to be teachers, because of the time, you have necessity again that one teach you what are the fundamentals of the beginning (origin) of the oracles (logion-divine saying, latin-exordii sermonum- oracles speech root of exordii are of the beginning/gifted) of God, and you have become of those having necessity of milk, and not of solid food;

13 For everyone partaking [only] of milk is unskilled (untested, not successful when tested, inexperienced) in the word of righteousness (justice); for he is an infant;

14 However, for the mature (full-grown) is solid food, who through constant use (conditioning, practice, habit) have proficiently trained (intensely exercised) their senses (perceptive faculty) towards thoroughly distinguishing (conclusively discerning, latin-discretionem-discretion) good (kalou, appealing good) and evil (kakou, maliciously foul).