

Moshiach's Letter to the Ma'aminim Hameshichiyim from among the Yehudim

¹ In many and various drakhim (*ways*) HASHEM in amolike times (*olden times*) spoke to the Avot by the Nevi'im.

² At the Ketz HaYamim, HASHEM spoke to us by HaBen, whom He appointed Bechor of the Bechorah, Yoresh Kol (*Heir of All Things*), through whom also HASHEM BARAH ES HASHOMAYIM V'ES HA'ARETZ;*

³ Who being the Shekhinah zohar (*brilliance*) of HASHEM and the exact impress and demut of HASHEM's essential nature, being, and reality, and sustaining everything by his Dvar HaKo'ach, after he made tihur (*purification*) of chatta'im (*sins*), sat down at LIMIN (*the right hand*)† of the Majesty on High.

⁴ He had become as much superior to the malachim as ha-Shem (*the Name*) Rebbe, Melech HaMoshiach has inherited is more fest (*excellent*) than theirs.

⁵ For to which of the malachim did HASHEM ever say, BENI ATAH, ANI HAYOM YELIDTICHA (*My Son you are; today I have become your Father*)?‡ And again, ANI EH'H'YEH LO L'AV V'HU YIHEYEH LI L'BEN (*I will be to Him a Father and He will be to Me as a Son*)?§

* **1:2** see Prov 30:4 † **1:3** Ps 110:1 ‡ **1:5** Ps 2:7 § **1:5** 2Sm 7:14

⁶ And again, when HASHEM brings HaBechor into the Olam Hazeh, He says, “Let all HASHEM’s malachim worship him.”*

⁷ And of the malachim, HASHEM says OSEH MALAKHAV RUCHOT MESHARTAV EISH L'HET (*He makes his angels winds and his servants [i.e., ministering angels] flaming fire*).†

⁸ And HASHEM says to HaBen, KIS'AHCHA ELOHIM OLAM VAED SHEVET MISHOR SHEVET MALKHUTECHA (*Your throne, O G-d, will endure for ever and ever; and the scepter of justice is the scepter of your kingdom*).‡

⁹ AHAVTA TZEDEK VATISNA RE'SHA, AL KEN MESHAKHACHA ELOHIM, ELOHEICHA SHEMEN SASSON MECHAVERECHA (*You loved righteousness and hated lawlessness; on account of this G-d, your G-d, anointed you with the oil of gladness more than your companions*).§

¹⁰ And, Atah Adonoi LEFANIM HA'ARETZ YASADETA UMA'ASEH YADECHA SHOMAYIM (*You L-rd in the beginning founded the earth and the heavens, the work of your hands*);

¹¹ HEMMAH YOVEDU V'ATAH TA'AMOD V'KHULAM KABEGED YIVLU (*They will perish but you remain and all of them like the garment they will wear out*),

¹² KALVUSH TACHALIFEM V'YACHALOFU V'ATAH HU USHENOTECHA LO YITTAMMU (*Like clothing you will change them and they will be discarded, but you are the same and the years of you they never come to an end*).*

* **1:6** Dt 32:43 TARGUM HA-SHIVIM † **1:7** Ps 104:4 ‡ **1:8** Ps 45:7 § **1:9** Ps 45:8 * **1:12** Ps 102:25-27; [26-28]

¹³ And to which of the malachim has HASHEM ever said, Sit at my right hand until I put your enemies as a footstool for your feet?[†]

¹⁴ Are not all RUCHOT[‡] sharet (*ministering spirits, malachey hasharet*) sent out with the shlichus (*mission*) to do avodas kodesh service as HASHEM's klei kodesh (*ministers*) on behalf of the ones being about to inherit Yeshu'at Eloheinu?

2

¹ In considering all this, it is necessary for us to pay far greater attention bifraht (*particularly*) to the things we have heard, lest from it we may drift away.

² For if the Dvar HASHEM which was declared through malachim became firmly established and every peysa (*transgression*) and averah (*disobedience to the commandment*) received a gemul tzodek (*just retribution*),*

³ How shall we escape if we neglect so great a Yeshu'at Eloheinu, one that was declared initially through[†] Adoneinu, and was confirmed and attested to us by those who heard him,

⁴ While HASHEM gave solemn eidus (*testimony*) through otot u'moftim (*signs and wonders*) and nifla'ot rabbot (*many miracles*) and matanot (*gifts*) of the Ruach Hakodesh distributed according to the ratzon HASHEM?

⁵ For HASHEM did not subject the Olam Habah, about which we are speaking, to malachim.

[†] 1:13 Ps 110:1 [‡] 1:14 Ps 104:4 * 2:2 Dt 33:2, TARGUM HASHIVIM [†] 2:3 Rebbe, Melech HaMoshiach

⁶ But someone has given solemn eidus (*testimony*) somewhere, MAH ENOSH KI TIZKERENU UVEN ADAM KI TIFKEDENU? (*What is Man that You are mindful of him, or the Son of Man that You care for him?*)

⁷ You made him a little lower than the angels and you crowned him with glory and splendor and you made him ruler over the works of your hands,

⁸ KOL SHATAH TACHAT RAGLAV (*Putting everything under his feet*).[‡] Now while HASHEM subjected all things to him, he left nothing unsubjected to him, though now we do not yet see all things having been subjected to him.

⁹ But this is what we do see: Yehoshua, for a short time having been “made lower than the angels,” has, because of the yissurim (*suffering*) of mavet (*death*), been “crowned with KAVOD V'HADAR” (*glory and splendor*)[§] in order that by the Chen v'Chesed HASHEM on behalf of all he might taste the histalkus of mavet.*

¹⁰ For it was bekavod (*fitting, proper*) for him, for whom are all things and through whom are all things, in bringing banim rabbim (*many sons*) to kavod, to bring to shleimut (*perfection, completion*) the Rosh (*Head*) and Mekhonen (*Founder*) of their Yeshu'at HASHEM through yissurim (*suffering*).

¹¹ For both HaKadosh who makes holy and Kedoshim who are being made holy all have HaAv Echad. It is for this reason Rebbe, Melech HaMoshiach is not ashamed to call them Achim,

[‡] 2:8 Ps 8:5-7 [§] 2:9 Ps 8:6 * 2:9 Isa 53:8

¹² Saying, "I will declare your Name to my brothers, within the congregation I will praise you."[†]

¹³ And again, "I put my bitachon in him"[‡] and again HINEI ANOCHI V'HAYELADIM ASHER NATAN LI HASHEM (*Here I am and the yeladim whom HASHEM gave to me.*)[§]

¹⁴ Therefore, als (*since*) the yeladim share in the basar vadahm and Rebbe, Melech HaMoshiach likewise shared in the same things, that through the histalkus of his mavet he might destroy the one having power over mavet, that is, HaSatan,*

¹⁵ And he might release these, as many as through eyamat haMavet (*terror of Death*) were subjected to avdut (*slavery*) all the days of their existence.

¹⁶ For surely it was not malachim that concerned him, but the zera Avraham Avinu.

¹⁷ And for this reason, Rebbe, Melech HaMoshiach was obliged to become like the Achim b'Moshiach[†] in every respect, that he might become a Kohen Gadol rachaman v'ne'eman before HASHEM in order to make kapporah for the chatta'im of HaAm.[‡]

¹⁸ For, because Rebbe, Melech HaMoshiach himself has endured, being tested in the yissurim (*sufferings*) of his nefesh,[§] he is able to come to the ezrah (*aid*) of the ones being tested.

3

¹ For this reason, Achai Hakedoshim

[†] 2:12 Ps 22:22 [23] [‡] 2:13 Isa 12:2 [§] 2:13 Isa 8:18 * 2:14
See Genesis chapter 3 [†] 2:17 2:11 [‡] 2:17 Isa 53:8; 49:7 [§] 2:18
Isa 53:10,11

b'Moshiach, Chaverim and Chavrusa partners in a Kri'at Marom (*High [Himel] Calling*), consider carefully the Shliach and Kohen Gadol of the Hachrazah (*Proclamation*) of our Emunah,* Yehoshua, Yeshua.

² He being ne'eman (*faithful*) to the One having given him s'michah as also Moshe Rabbeinu was ne'eman (*faithful*) in kol Beis HASHEM.

³ Yet Rebbe, Melech HaMoshiach is considered worthy of more kavod than Moshe Rabbeinu, because more kavod has the Boneh (*Builder*) of the Beis than the Beis itself.

⁴ For every Beis is built by someone, but the One having built everything is HASHEM.

⁵ Now Moshe Rabbeinu was ne'eman in kol Beis HASHEM as an eved, for a solemn edut of the things which were to be spoken afterward.†

⁶ But Rebbe, Melech HaMoshiach was ne'eman as HaBen over the Beis HASHEM, whose Beis we are, if indeed the bitachon and the tikvah in which we glory we keep hold of to HaKetz.

⁷ Therefore, just as the Ruach Hakodesh says, HAYOM IM BEKOLO TISHMAU (*Today, if you hear His voice*);‡

⁸ AL TAKSHU LEVAVCHEM KIMRIVAH K'YOM MASSAH BAMIDBAR (*Do not harden your heart as you did at Meribah, as you did that day at Massah in the desert*),

⁹ ASHER NISSUNI AVOTEICHEM BEKHANUNI GAM RA'U PO'OLI ARBA'IM SHANAH (*Where your Fathers tested me and tried me though they saw my*

* **3:1** Faith, our Orthodox Jewish Ani Ma'amin Body of Emunah, Yd 1:3 † **3:5** i.e., Moshiach's torah coming later ‡ **3:7** Ps 95:7f

deeds forty years).

¹⁰ Therefore AKUT BEDOR VAOMAR AM TO'EY LEVAV HEM V'HEM LO YAD'U DERAKHAI (*I was angry with that generation and I said they are a straying-of-heart people and they have not had da'as of my ways*);

¹¹ ASHER NISHBA'ETI V'APEY IM YEVO'UN EL MENUKHATI (*Therefore I declared on oath in my anger; Never shall they enter into my Rest, Home, Abode, Place of Tranquility.*)§

¹² Beware, Achim b'Moshiach, lest there will be in any one of you a lev rah (*evil heart*) without Emunah, that turns away shmad from Elohim Chayyim.

¹³ Instead, give one another chozek (*strength*) each and every day, as long as it is still called “HAYOM,” (*today*)* lest some of you may fall into KESHI (*stubbornness, hardness*)† and be stubbornly hardened by the nechalim (*deceitfulness*) of Chet.

¹⁴ We have become chavrusa partners of Moshiach if only our bitachon (*confidence*) we had initially we hold firm until HaKetz;

¹⁵ As it is said, HAYOM IM BEKOLO TISHMAU AL TAKSHU LEVAVCHEM (*Today, if you hear his voice, do not harden your heart*) as in the Meribah Mered (*Rebellion*).‡

¹⁶ Now who were they who heard and yet rebelled? Was it not all the ones having had litzi'at Mitzrayim (*going out from Egypt*) under Moshe

§ 3:11 Gn 49:15; Ps 23; Isa 28:12; 66:1; Ruth 1:9; 1Kgs 8:56 * 3:13 Ps 95:7 † 3:13 Dt 9:27 ‡ 3:15 the Ma'al shmad Defection, the Azivah Desertion, see 2Th 2:3

Rabbeinu?

¹⁷ And with whom was HASHEM angry ARBA'IM SHANAH? Was it not with the ones having sinned, whose “PEGARIM” (*corpses*) lay where they had “fallen BAMIDBAR” (*in the desert*)?§

¹⁸ And to whom did He swear that they would not enter into the menuchah (*resting place*) of Him? Was it not to the ones without mishma'at (*obedience*)?

¹⁹ And so we see that they were not able to enter because of lack of Emunah.

4

¹ Therefore, let us walk in yir'at Shomayim, for fear that, while the havtachah (*promise*) of entering the menuchah of HASHEM is still open, anyone of you should seem to have fallen short of it.

² For indeed we have had Besuras HaGeulah preached to us, just as they did also; but the Dvar HASHEM preached did not make that generation benefit, because hearing did not form an agudah with emunah.*

³ For we ma'aminim[†] enter into that menuchah, just as HASHEM has said, ASHER NISHBA'TI V'API IM YEVO'UN EL MENUCHATI‡(*As I vowed in My fury, they shall never enter into My rest*), although the ma'asim (*works*) of HASHEM were finished from the hivvased tevel (*foundation of the world*).

⁴ For concerning Shabbos, the Yom HaShevi'i, HASHEM has said somewhere, VAYISHBOT ELO-

§ 3:17 Num 14:29 * 4:2 faith † 4:3 in Rebbe Melech HaMoshiach ‡ 4:3 Ps 95:11

HIM BAYOM HASHEVI'I MIKOL MELAKHTO (*And He rested on the seventh day from all His work*).§

⁵ And again in this mekor (*passage, citation*), IM YEVO'UN EL MENUCHATI* (*Never shall they enter into My rest*).

⁶ Therefore, als (*since*) it remains for some to enter it, and the ones, who formerly had the Besuras HaGeulah preached to them, did not enter, because they were koferim (*unbelievers*),

⁷ So then again HASHEM sets a certain day, "HAYOM"† (*Today*) in one of the Tehillim of Dovid,‡ much later, in that quoted above, "HAYOM IM BEKOLO TISHMAU AL TAKSHU LEVAVCHEM"§ (*Today, if you hear his voice, do not harden your heart*).

⁸ For if Yehoshua* had brought them to a place of menuchah (*rest*), HASHEM would not have spoken of another "Yom" after that.†

⁹ Therefore, there remains a Shabbos menuchah for the Am HASHEM.

¹⁰ For whoever has entered into the menuchah of HASHEM has also rested from‡ his ma'asim, just as HASHEM rested from his.

¹¹ Therefore, let us have zerizut (*diligence*) to enter into that menuchah, for fear that anyone fall through following be'ikvot (*in the footsteps*) of their same lack of mishma'at (*obedience*).§

¹² For the Dvar HASHEM is chai (*living*) and chazak (*strong*), sharper than every double-edged cherev and penetrating as far as the division of

§ 4:4 Gn 2:2 * 4:5 Ps 95:11 † 4:7 Ps 95:7 ‡ 4:7 HaMelech

§ 4:7 Ps 95:7f * 4:8 ben Nun † 4:8 Ps 95:7 ‡ 4:10 depending on the zokheh (merit) of § 4:11 cf. 3:17-18; 4:6

nefesh and ruach, of both joints and marrow, and able to judge the machshavot and deliberations of the kavanat halev (*the inner directedness of the heart*).

¹³ And there is not nivra (*anything created*) nistar (*hidden*) from His sight, but all things are laid bare and exposed to the eynayim (*eyes*) of Him to whom we must render an account.

¹⁴ Therefore, als (*since*) we have a great Kohen Gadol who has made his passing through Shomayim,* Yehoshua Zun fun der Oybershter, let us hold firmly to the hoda'ah (*confession*) of the hachrazah (*proclamation*) of our† Emunah.

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 ezhrah (*aid*).

5

¹ 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*).

* 4:14 Rebbe, Melech HaMoshiach † 4:14 Orthodox Jewish

‡ 4:15 T.N. *tempted in every way as we are, yet without chet*, means chet as inborn and immemorial yetzer hara (*evil inclination*) which is Chet Kadmon (*Original Sin*) whose power and control is passed down to Bnei Adam from Adam, Ro 3:9; Ro 5:12 — see Orthodox Jewish Bible Introduction on Moshiach Immanu-El Ben HaAlmah uncontaminated by Chet Kadmon

² The Kohen Gadol is able to deal gently with the Am Ha'Aretz 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 YELIDTICHA, (*My Son you are; Today I have become your Father.*)*

⁶ Says also in another passage, ATAH KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK (*You are a kohen forever according to the order of Malki-Tzedek.*)†

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 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,

* 5:5 Ps 2:7 † 5:6 Ps 110:4

¹⁰ Having been designated by HASHEM as Kohen Gadol AL DIVRATI MALKI-TZEDEK.‡

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 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.

6

¹ Therefore, let us leave behind the stam (*elementary*) ikarim (*essentials*) of the devarim ha-hora'ah (*words of teaching*) about Rebbe, Melech HaMoshiach, and let us move ahead to hitbagrut (*maturity*), not laying again a foundation of teshuva from ma'asim metim (*dead works*) and Emunah toward HASHEM,

² Of divrei torah on tevilot and tohorah and s'michat yadayim and of the Techiyas HaMesim and of the Mishpat Olam.

³ And this we shall do, im yirtzeh HASHEM (*if the L-rd wills*).

‡ 5:10 Ps 110:4

⁴ *For it is impossible for those who once received the Ohr HASHEM, having tasted of the matanah of Shomayim and having become chavrusa partners of the Ruach Hakodesh,

⁵ And having tasted the goodness of the Dvar HASHEM and the nifla'ot of the Olam Habah,

⁶ and then, having fallen away, and become shmad – it is impossible to renew them again to teshuva, because they have pierced to themselves the Zun fun der Oybershter on HaEtz HaKelalat HASHEM and have again held him up to contempt and open bushah (*shame*).

⁷ For the Adamah (*Mud*), which drinks the geshem (*rain*) that often falls upon it, and brings forth ESEV[†](*plants*) suitable for those for whom it is cultivated, receives a bracha from HASHEM;

⁸ But if Adamah (*Mud*) is producing KOTZ V'DARDAR[‡](*thorns and thistles*), it is worthless and near to being arurah[§](*cursed*), whose Ketz (*End*) is for burning in Eish.*

⁹ However, Chaverim, even though we speak in this way, we have been convinced of better things concerning you and of things belonging to Yeshu'at Eloheinu.

¹⁰ For HASHEM is not unjust so as to forget your po'al (*work*) and the ahavah which you have shown toward ha-Shem of him, having rendered

* **6:4** In this and the following verses, warning is given to the Messianic Jew who re-submits Yehoshua to re-trial and reassigns the original verdict of deceiver: no re-rebirth, no re-repentance for such shmad † **6:7** Gn 1:11 ‡ **6:8** Gn 3:18 § **6:8** Gn 3:17 * **6:8** T.N. the allusion is to Eish Gehinnom

avodas kodesh ministry service to the Kedoshim, ken, and you are still serving them.

¹¹ And we desire that each one of you show the same zerizut (*diligence*) so as to realize the full bitachon of the tikvah (*hope*) until HaKetz,

¹² That you not become atzlanit (*sluggards*) but imitators of the ones who through Emunah and savlanut (*patience*) inherit the havtachot (*promises*).

¹³ For when HASHEM gave the havtachah (*promise*) to Avraham Avinu, als (*since*)HASHEM had no one greater by which to make a shevu'ah (*oath*), HASHEM made a shevu'ah by Himself[†]

¹⁴ Saying, "Surely blessing I will bless you and multiplying I will multiply you."[‡]

¹⁵ And thus, having waited with savlanut, Avraham Avinu obtained the havtachah (*promise*).

¹⁶ For Bnei Adam make a shevu'ah by someone greater than themselves, and a shevu'ah given as confirmation, settles every matter decisively.

¹⁷ Similarly, when HASHEM wanted to demonstrate even more emphatically to the yoreshim (*heirs*) of the havtachah (*promise*) the unchangeableness of his willed tachlis (*purpose*), HASHEM guaranteed it with a shevu'ah,

¹⁸ In order that by two unchangeable things in which it is impossible for HASHEM to speak sheker, we may have chozek (*strength*) and great encouragement, we who say that "he is my MAKHSEH"[§](*refuge, shelter*), and have taken hold of the tikvah (*hope*) set before us.

[†] 6:13 Gn 22:16 [‡] 6:14 Gn 22:17 [§] 6:18 Ps 91:2

¹⁹ This tikvah we have as an ogen (*anchor*) for the neshamah, a tikvah both firm and secure, which enters inside the parokhet,

²⁰ Where Yehoshua has entered as a metatron (*forerunner*) on behalf of us, having become a KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK* (*Kohen forever according to the order of Malki-Tzedek*).

7

¹ For this MALKI-TZEDEK MELECH SHALEM KOHEN L'EL ELYON, is the one having met Avraham Avinu ACHAREI SHUVO (*after returning*) from the slaughter of “the kings and having blessed him,”*

² With whom also “AVRAHAM avinu appor-tioned MA'ASER MIKOL (*a tithe of everything*).” As for his Name, it is rendered “King of Tzedek (*Righteousness*)” and then also “Melech of SHALOM.”

³ Without Av, without Em, without Yichus, having neither a techillah (*beginning*) leyamim (*to days*) of him nor a Ketz HaChayyim, but resembling the Zun fun der Oybershter, he remains a “kohen perpetually.”†

⁴ Now consider how great among the Gedolim this one was to whom also Avraham Avinu gave from his booty a ma'aser (*tithe*).

⁵ And the ones of the Bnei Levi have received the Kehunah (*Priesthood*) and they have a mitzvah to collect the ma'aser (*tithe*) from the Am Brit, and they have this mitzvah according to the Torah, that is, to collect from their achim, though these

* 6:20 Ps 110:4 * 7:1 Gn 14:17-20 † 7:3 Ps 110:4

also are descended from the loins of Avraham Avinu.

⁶ But, this man, though not tracing his descent from them, has received ma'aser (*tithe*) from Avraham Avinu and has given a bracha to the one having the havtachot (*promises*).

⁷ Now it is beyond all argument that the greater gives a bracha to the lesser.

⁸ Notice, in one case, ma'aser are received by mortal men; in the other case, ma'aser are received by one of whom we have solemn eidus (*testimony*) that hu Chai (*he lives!*).

⁹ One could even go so far as to say that even Levi, who receives ma'aser, has paid ma'aser through Avraham Avinu,

¹⁰ For Levi was still in the loins of his ancestor Avraham when Malki-Tzedek met Avraham Avinu.

¹¹ Now if shleimut (*completeness*) had been attainable through the Kehunah of Levi – for under it came the Mattan Torah (*giving of the Torah*) to the Am Brit – what further need would there have been to speak of another KOHEN arising “according to the order of Malki-Tzedek”[‡] rather than “al divrati Aharon”?

¹² For when there is a “changing of the guard” of the Kehunah (*Priesthood*), this behechrach (*necessarily*) also affects the Torah. §

¹³ For the One about whom these things are said belonged to a different shevet (*tribe*), from which no one has officiated at the Mizbe'ach.

¹⁴ For it is ugeret (*easily seen, evident*) that Rebbe, Melech HaMoshiach Adoneinu was de-

‡ 7:11 Ps 110:4 § 7:12 Isa 42:4

scended from Yehudah, and in connection with that shevet (*tribe*), Moshe Rabbeinu said nothing about kohanim.

¹⁵ And it is even more evident if another Kohen arises resembling Malki-Tzedek,

¹⁶ One who became a kohen, not by means of a mitzvah haTorah concerning yichus (*lineage*), but according to the gevurah of a Chayyei Ein Sof (*Endless Life*).

¹⁷ For of Rebbe, Melech HaMoshiach comes the solemn eidus, ATAH KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK* (*You are a kohen forever according to the order of Malki-Tzedek*).

¹⁸ For, on the one hand, there is an abrogation of an earlier mitzvah because of its weakness and ineffectuality

¹⁹ — For the Torah brought nothing to shleimut (*perfection*); on the other hand, there is the mavo (*introduction*) of a tikvah tovah yoter (*a better hope*) through which we draw near to HASHEM —

²⁰ This was attested with a shevu'ah (*oath*); for others who became kohanim were installed in the office of kehunah without a shevu'ah;

²¹ But the Rebbe, Melech HaMoshiach became a kohen with a shevu'ah (*oath*) through the One saying to Him, HASHEM has made an oath and will not change his mind, You are a kohen forever.[†]

²² According to such a shevu'ah of HASHEM, Rebbe, Melech HaMoshiach Yehoshua has become the orev (*surety, guarantee*) of a tovah yoter HaBrit.

* 7:17 Ps 110:4 † 7:21 Ps 110:4

²³ Not only this, but it was the fact that the former kohanim were many in number, because mavet prevented them from continuing in the office of kehunah.

²⁴ But because Rebbe, Melech HaMoshiach continues l'olam (*forever*), he has an unchangeable Kehunah.

²⁵ From which also he is able to completely deliver to the Geulah (*Redemption*) and Yeshu'at Eloheinu the ones approaching HASHEM through him, als (*since*) he has Chayyei Ein Sof (*Endless Life*) and always lives to intercede in techinnah (*supplication*) for them.

²⁶ For such was for us, indeed, a bekavod (*suitable*) Kohen Gadol, chasid, tamim, tahor, nivdal from chote'im (*separated from sinners*) and exalted above HaShomayim;

²⁷ A Kohen Gadol who does not have daily need — as do the other Kohanim Gedolim — on the one hand, to offer up zevakhim for his own averos, and then to offer up zevakhim for the averos of the Am Brit. For this Kohen Gadol offered up himself,[‡] once and for all.

²⁸ For the Torah of Moshe Rabbeinu appoints Bnei Adam as Kohanim Gedolim, Bnei Adam with frailties, but the Dvar HaShevu'ah,[§] which came later than the Torah of Moshe Rabbeinu, appoints HaBen* who came to shleimut (*completeness*) l'Olam.

8

¹ Now the main point of what is being said is

[‡] 7:27 Isa 53:10 [§] 7:28 Ps 110:4 * 7:28 Zun fun der Oybershter Moshiach

this: we in fact have such a Kohen Gadol, who has taken his moshav LIMIN HASHEM* (*at the right hand of the kisse of the kavod in Shomayim*).

² Our Kohen Gadol is mesharet baKodesh (*minister in the holy things*) of the true Mishkan set up by Adoneinu and not by any mere mortal.

³ For every Kohen Gadol is ordained to offer both minchot and zevakhim, from which it was necessary for this Kohen Gadol to have something also which he might offer.

⁴ If, therefore, he were on ha'aretz he would not be a kohen, als there are kohanim who offer every korban (*sacrifice*) according to the Torah;

⁵ However, the avodas kodesh sherut of these kohanim is service of a copy and shadow of the things in Shomayim, just as Moshe Rabbeinu was warned, when he was about to complete the Mishkan for “URE'EH” (*Now see to it*), HASHEM says, VA'ASEH BETAVNITAM ASHER ATAH MAREH BAHAR (*that you will make it according to the pattern having been shown to you on the mountain*).[†]

⁶ But now our Kohen Gadol has attained a more fest (*excellent*) avodas kodesh sherut in as much as he is also the Metavekh[‡] of a more fest (*excellent*) Brit upon which more auspicious havtachot (*promises*) have been enacted.

⁷ For if the Brit HaRishonah had been without fault, it would not have been necessary to speak about a Brit HaShniyah.[§]

⁸ For, when HASHEM finds fault with them,

* **8:1** Ps 110:1 † **8:5** Ex 25:40 ‡ **8:6** Job 33:23; Isa 43:27; 2Chr 32:31; Isa 42:4; cf. Dt 5:5,19-28 § **8:7** Jer 31:31-34 [30-33]

he says, HINEI YAMIM BA'IM, NE'UM HASHEM, VKHARATI ES BEIS YISRAEL V'ES BEIS YEHUDAH BRIT CHADASHA (*Behold, days are coming, says HASHEM, when I will establish with the Beis Yisroel and with the Beis Yehudah a Brit Chadasha*).

⁹ Not like the Brit that I made with their forefathers on the day I took them by the hand to lead them out from the land of Mitzrayim; because they broke my Brit, though I was a husband to them.

¹⁰ KI ZOT HABRIT ASHER EKHROT ES BEIS YISROEL ACHAREI HAYAMIM HAHEM, NE'UM HASHEM; NATATI ES TORATI BEKIRBAM V'AL LIBAM EKHTAVENNAH, V'HAYITI LAHEM L'ELOHIM V'HEMMAH YIH'YU LI LE'AM (*Because this is the Brit which I will make with the Beis Yisroel after those days, says HASHEM: putting my Torah into the mind of them and upon the levavot of them I will write it and I will be to them G-d and they will be to Me a people*).*

¹¹ V'LO YELAMMEDU OD ISH ES RE'EHU V'ISH ES AKHIV LEMOR, DE'U ES HASHEM; KI KHULAM YEDE'U OTI LEMIKTANNAM V'AD GEDOLAM (*No longer will a man teach his neighbor, or a man his brother, saying "Have da'as of HASHEM," because they will all have da'as of Me, from the least of them to the greatest*.)

¹² KI ESLACH LA'AVONAM U'LECHATTATAM LO EZKAR OD (*For I will forgive the wickedness of them and their sin I will remember no more*).†

¹³ When HASHEM uses the word "CHADASHA" he has thereby made the Brit HaRishonah yeshanah and a Brit thus made aging, is near

* **8:10** See Jer 31:31-34; also Prov 30:4; 8:30; Yn 1:1; Rv 3:20 † **8:12** Jer 31:34 [33]

to being yakhlof (*vanished*).

9

¹ Now the Brit HaRishonah farshteit zich (*of course*) had regulations for avodas kodesh in an earthly Mikdash.

² For the Mishkan was furnished, that is, ha-chitzon (*the outer one*) in which were both the Menorah and the Shulchan and the setting out of the Lechem HaPanim. This part is the Kodesh, the Holy Place.

³ And behind the Parokhet HaSheynit was the part of the Mishkan being called the Kodesh HaKodashim,

⁴ Having a golden Mizbe'ach of ketoret (*incense*) and the Aron HaBrit having been covered on all sides with gold, and in which was a golden jar holding the manna and the rod of Aharon which budded, and the Luchot haBrit (*the tablets of the Covenant, the Decalogue, Aseret HaDibrot*).

⁵ And above the Aron HaBrit the keruvim of kavod overshadowing the kapporet, about which things it is not possible to speak now in praht (*detail*).

⁶ Now these things having been prepared, the kohanim go continually into the Mishkan, the hachitzon (*the outer one*), performing the avodas kodesh sherut.

⁷ But into the Kodesh HaKodashim only the Kohen Gadol goes, and only once a year, and not without DAHM (*blood*) which he offers for himself and for the shiggot haAm (*unintentional sins of the people*).

⁸ By this the Ruach Hakodesh signifies that the Derech into the Kodesh HaKodashim has not yet been revealed while the Mishkan, the hachitzon (*the outer one*), is still standing,

⁹ Which is a mashal for the present time. Accordingly both minchot and zevakhim are being offered which cannot fulfill with respect to the matzpun (*conscience*) of the worshiper,

¹⁰ Als (*since*) they deal only with okhel and mashkeh (*drink*) and different tevilot, external regulations being imposed until the time of the Tikkun (*Restoration*).

¹¹ But when Rebbe, Melech HaMoshiach came as the Kohen Gadol of the coming tovot (*good things*), he entered through the Mishkan Gadol, the greater and more perfect Mishkan, not made with hands, that is, not of this B'r'i'ah (*Creation*);

¹² Not through the dahm of se'irim (*goats*) and of agalim (*bulls*) but through his own dahm* he entered the Kodesh HaKodashim once and for all, having secured for us the Geulah Olamim.

¹³ For if the dahm of se'irim (*goats*) and parim (*young bulls*) and the ashes of a heifer sprinkling those who have become tum'a (*uncleanness*), if this dahm sets apart for kedushah for the tohorah (*purification*) of the basar,

¹⁴ By how much more will the dahm of Rebbe, Melech HaMoshiach who through the eternal Ruach Hakodesh offered himself without MUM†(*defect*) to G-d, by how much more will his DAHM‡ purify our matzpun (*conscience*) from

* 9:12 Isa 52:15 † 9:14 Lv 22:20 ‡ 9:14 Isa 52:15

ma'asim metim (*dead works*) in order to serve the Elohim Chayyim.

¹⁵ And for this reason Rebbe, Melech HaMoshiach is the Metavekh of a Brit Chadasha in order that those who are HaKeru'im (*the Called ones*) may receive the nachalat olam (*eternal inheritance*) of the Havtachah (*Promise*), because a mavet, a kapparat hapeysha'im has taken place that gives them pedut (*ransom for redemption, Geulah*) from peysha'im§(*transgressions*) that were committed under HaBrit HaRishonah.

¹⁶ For where there is a brit or a tzavva'a (*will*), it is aizen (*well founded, incontrovertible*) that the histalkus (*passing*) of the one who made it must be established.

¹⁷ For a Brit, a tzavv'a (*covenant, will*) is valid only when Bnei Adam have died, for it is never validly executed as long as the ba'al tzavva'a (*testator, person who makes the will*) lives.

¹⁸ Hence the Brit HaRishonah was not cut without DAHM.*

¹⁹ For when every mitzvah had been spoken by Moshe Rabbeinu to all the Am Brit according to the Torah, he took the dahm of se'irim and of agalim with mayim and scarlet wool and hyssop and sprinkled both the sefer itself and all the people,

²⁰ Saying, HINEI DAHM HABRIT†(*This is the blood of the Covenant*) which HASHEM commanded you.

²¹ And in the same way he sprinkled both the Mishkan and also all the k'lei haSherut (*vessels of*

§ 9:15 Isa 53:5 * 9:18 Ex 24:8 † 9:20 Ex 24:8

service in the Mishkan) with dahm.

²² Indeed, according to the Torah, almost everything is metohar (*purified*) by dahm, and without a kapporah by means of shefach dahm (*the shedding of blood*) there is no selicha (*forgiveness*).

²³ Therefore, it was necessary for the tavnit‡(*pattern, copy*) of the things in Shomayim be metohar (*purified*) with these, but the things of Shomayim themselves with better zevakhim than these.

²⁴ For Rebbe, Melech HaMoshiach did not enter into a Kodesh HaKodashim made by human hands, a mere TAVNIT§(*pattern, copy*) of the true Kodesh HaKodashim, but Moshiach entered into Shomayim itself, now to appear before the face of HASHEM for us.

²⁵ Nor was it so that he may offer himself again and again, as the Kohen Gadol enters the Kodesh HaKodashim yearly with dahm not his own;

²⁶ For then it would have been necessary for him to suffer often from the hivvased tevel (*foundation of the world*); but now, once at the Ketz HaOlamim, he has appeared to put away averos (*sins*) by the korban of himself.*

²⁷ And in as much as it is appointed for men to die once and after this HaMishpat,†

²⁸ So he, having been offered up once in order that HU NASA CHET RABBIM‡(*he bore away the sin of many*) and shall appear sheynit (*a second time*) for Yeshu'at Eloheinu without reference to

‡ 9:23 Ex 25:40 § 9:24 Ex 25:40 * 9:26 Isa 53:10 † 9:27 Yom HaDin ‡ 9:28 Isa 53:12

chet for those who expectantly khakeh levo'o shel
(*await the arrival of*) Moshiach.

10

¹ For the Torah, als (*since*) it has only a shadow of the tovoṭ ha'atidot (*good things to come*) and is not the etzem (*actual*) things, can never by the same yearly zevakhim (*sacrifices*), which they offer continually, make shleimut (*whole, complete*) those drawing kiruv (*near*).

² Otherwise, would these zevakhim not have stopped being offered, because the worshipers, having experienced tohorah (*purification, cleansing*) even once, would no longer have had consciousness of averos?

³ But by those zevakhim there is a zikaron (*remembrance*) and a reminder of averos year after year.

⁴ For it is impossible for the dahm of parim (*young bulls*) and se'irim (*goats*) to take away chatta'im (*sins*).

⁵ Therefore, when he comes into the Olam Hazeh, he says ZEVACH UMINCHAH LO CHAFATZTA* (*sacrifice and offering You did not desire*), but a body you prepared for me;†

⁶ OLAH V'CHATA'AH LO SH'ALTA‡ (*Burnt offering and sin offering you have not desired*).

⁷ Then I said, Look, here I am, I have come — it is written about me in the megillah [scroll] LA'ASOT RETZONECHAH ELOHAI CHAFATZTIS§ (*I desire to do your will, O G-d.*)

* **10:5** Ps 40:6 [7] † **10:5** Ps 39:7 in the TARGUM HA-SHIVIM

‡ **10:6** Ps 40:6 § **10:7** Ps 40:8 [9]

⁸ When he said above, “ZEVACH and MINCHAH and OLAH and CHATA'AH you have not desired, nor have you taken pleasure in them” — these are offered according to the Torah

⁹ — Then he said, I have come LA'ASOT RET-ZONECHAH (*to do your will*.) He takes away HaRishonah* in order to establish HaSheniyah.†

¹⁰ And it is by the ratzon HASHEM that we will have been set apart for kedushah through the korban NEFESH‡ of Rebbe, Melech HaMoshiach Yehoshua, once and for all.

¹¹ And every kohen stands daily at his avodas kodesh sherut ministering and offering again and again the same korbanot that can never take away chatta'im;

¹² But Rebbe, Melech HaMoshiach, having offered up one korban for chatta'im for all time, YASHAV LIMIN HASHEM§(*Sat down at the right hand of G-d*),

¹³ Waiting from that time onward until OYVAV (*His enemies*) be made “a footstool for his feet.”

¹⁴ For by one korban he has perfected forever HaMekudashim (*the ones being set apart as Kedoshim*).

¹⁵ And the Ruach Hakodesh also bears solemn edut to us; for after saying,

¹⁶ ZOT HABRIT ASHER EKHROT (“*This is the covenant that I will make*) with them after those days,” says the L-rd, “I will put my Torah in the

* **10:9** the way of the zevakhim of the kehunah of Levi † **10:9** the way of the zevach of the kehunah of Rebbe, Melech HaMoshiach

‡ **10:10** Isa 53:10 cf. ASHAM KORBAN § **10:12** Ps 110:1

mind of them and I will inscribe it on their heart.”*
He then says:

¹⁷ LA'AVONAM U'LECHATTATAM LO
EZKAR†(And their wickedness and their sin I will
remember no more).

¹⁸ Now where there is selicha (forgiveness) for
these things, there is no longer a korban for
chatta'im.

¹⁹ Therefore, Achim b'Moshiach, having
confidence for bevitachon (confidently) entering
haSha'ar laHASHEM(gate to approach G-d's
presence, access of the tzaddikim)‡ into the Kodesh
HaKodashim by HaDahm HaYehoshua,

²⁰ Which he opened for us as a Derech
Chadasha, a Derech Chayyah, through the
parokhet, that is to say, the parokhet opened
when was offered the basar of Moshiach.§

²¹ And als (since) we have a Kohen Gadol over
the Beis HASHEM,

²² Let us approach and draw near to HASHEM
with a lev shalem, with full assurance and bita-
chon of Emunah, our levavot having been sprin-
kled clean (tehorim)* from an evil matzpun (con-
science) and our bodies plunged kluhr (pure) into
a tevilah in a mikveh mayim.†

²³ Let us, without wavering, hold firmly to the
hoda'ah of Tikveteinu, for Ne'eman is the One
having given the havtachah (promise).

²⁴ And let us consider how to meorer (stimulate,
motivate, shtarken) one another to ahavah and

* **10:16** Jer 31:33 † **10:17** Jer 31:34 ‡ **10:19** Ps 118:20 § **10:20**
Ps 16:9-10; Dan 9:26; Isa 53:5-12 * **10:22** YAZZEH, “MOSHIACH
WILL SPRINKLE,” Isa 52:15 † **10:22** Ezek 36:25-26

mitzvos,

²⁵ And let us not turn away and defect from our noiheg (*habitually*) conducted daily minyan, as some are doing; let us impart chizzuk (*strengthening, encouragement*) to one another, and by so much the more as you see the Yom[‡] approaching.

²⁶ For when we intentionally commit chet b'yad ramah[§](*wilful sin with a high hand of defiance*) after having received the full da'as of HaEmes, there remains no longer a korban for chattoteinu,

²⁷ But only a terrible expectation of Din and Mishpat and of a blazing EISH TZARECHA TOKHLEM^{*}(*Fire that will consume the enemies of HASHEM*).

²⁸ Anyone who was doiche (*rejecting or setting aside*) the Torah of Moshe Rabbeinu, upon the dvar of SHNI EDIM O AL PI SHLOSHA EDIM[†](*Testimony of two or three witnesses*), dies without rachamim.

²⁹ By how much worse onesh (*penalty*) do you think the one will be considered worthy who trampled on the Zun fun der Oybershter and also treated as mechallel kodesh (*profane*) the Dahm HaBrit which set him apart mekudash and also committed Chillul HASHEM gidduf against the Ru-ach Hakodesh of HASHEM's chesed?

³⁰ For we have da'as of the One who said, LI NAKAM V'SHILEM[‡](*Vengeance is mine and I will repay*) and again YADIN HASHEM AMMO[§](*The L-rd will judge his people*).

[‡] 10:25 HaDin (Day of Judgment) § 10:26 Num 15:30 * 10:27

Isa 26:11 † 10:28 Dt 19:15 ‡ 10:30 Dt 32:35 § 10:30 Dt 32:36

³¹ It is a fearful thing to fall into the hands of the Elohim Chayyim.

³² But have zikaron of the yamim mikedem (*earlier days*) in which, when you had received the Ohr HASHEM, you endured a great tzoros, a great “Kristallnacht” of yissurim (*suffering*),

³³ sometimes being publicly abused with baleidigung (*insult*) and fargolgung (*persecution*) yourselves; other times being oppressed chavrusa partners with the ones so treated.

³⁴ For you showed Gemilut Chasadim for the Achim b'Moshiach in the beis hasohar and with simcha you accepted the pogrom-like confiscation of your property because you have da'as that you possess a better and more enduring yerushah (*inheritance*).

³⁵ Do not discard, then, your bitachon (*confident trust*) which has gadol sachar (*great reward*).

³⁶ You are nitzrach (*needy*) of the kind of savlanut (*patience*) that has endurance, in order that, having accomplished the ratzon HASHEM, you will receive the havtachah (*promise*).

³⁷ For yet a little while and Hu HaBah* YAVO LO YE'ACHER (*He will come, he will not delay*),

³⁸ V'TZADDIK VE'EMUNATO YICHEYEH† (*And my tzaddik will live by Emunah*). And, if he shrinks back as a shmad defector, LO RATZTAH NAFSHI BO (*My soul has no pleasure in him*).

³⁹ But we are not of those who shrink back as shmad defectors toward churban destruction, but we are of those with Emunah whose neshamah is preserved in Yeshu'at Eloheinu.

* **10:37** Rebbe Melech HaMoshiach † **10:38** Hab 2:3-4

11

¹ Now Emunah is the substance of things for which we have tikvah. Emunah is the conviction of things not seen.

² For by Emunah have our Zekenim been given approval.

³ By Emunah we have binah Shomayim v'ha'Aretz found their "barah" from the Dvar HASHEM, so that not from anything visible has what we see come into being.*

⁴ By Emunah Hevel (*Abel*) offered to HASHEM a korban that was a mincha tova than that of Kayin. Through this he was given approval that he was a tzaddik, HASHEM bearing solemn eidus (*testimony*) to his matanot; and by his Emunah, Hevel, though niftar (*deceased*), still speaks.

⁵ By Emunah Chanokh was taken up, was translated, not to see mavet, V'EINENNU KI LAKACH OTO ELOHIM†(*and he was not, because G-d took him [up]*). Before Chanokh was raptured in his aliyah l'Shomayim, he received solemn eidus (*testimony*) that he had been pleasing to HASHEM.

⁶ And without Emunah it is impossible to please HASHEM. For it is necessary for the one making a kiruv approach to HASHEM to have Emunah in the fact that yesh Elohim (*G-d is there*), and that Elohim gives sachar (*reward*) to those who seek him with zerizut.

⁷ By Emunah Noach, having been warned about the things not yet visible to the eye of flesh, and being an ish of yirat Shomayim, built the Teva (*Ark*) for the Geulah of the Beis HaNoach. By his

* 11:3 Ps 33:6 † 11:5 Gn 5:24

Emunah he condemned the Olam Hazeh and he became the yoresh (*heir*) of the Tzedek HASHEM that is credited to Emunah.‡

⁸ By Emunah Avraham Avinu, when he was called to go out to a place which he was about to receive as a nachalah (*inheritance*), responded with mishma'at (*obedience*), and he went out, not having da'as of where he was going.

⁹ By Emunah he made aliyah to HA'ARETZ ASHER DIBERS̄(*the land that He promised*), Ha'aretz haHavtacha (*the Promised Land*), as in an eretz zarah (*a strange land*), living in oholim (*tents*), as did Yitzchak and Ya'akov, the fellow yorshim (*heirs*) of the same havtachah (*promise*);

¹⁰ For Avraham Avinu was looking forward to the Shtetl having a yesod Olam (*eternally firm foundation*), whose Planner and Builder is HASHEM.

¹¹ By Emunah also Sarah, herself barren, received the ability to found a posterity, and she did so even beyond the normal age, als (*since*) she considered ne'eman (*faithful*) the One having given the Havtachah (*promise*);

¹² therefore, also, from one man were born* and indeed this man was kimat (*practically, as good as*) dead many, as numerous as HAKOKHAVIM in HASHOMAYIM and as innumerable as the sand ASHER AL SEFAT (*“that is on the seashore”*).†

¹³ Yet all of these became niftarim (*deceased*) in Emunah, not having received the havtachot (*promises*), but having seen them and, as it were, they gave the havtachot a “Baruch Habah!”

‡ 11:7 Gn 15:6; Hab 2:4 § 11:9 Dt 9:28 * 11:12 Dt 26:5 † 11:12 Gn 15:5; 22:17

welcome from a distance, and they made the Ani Ma'amin *hoda'ah* (*confession*) that they were GERIM (*strangers*) and TOSHAVIM[‡] (*sojourners*) in the Golus of the Olam Hazei.

¹⁴ For those saying such things make it clear that they are searching for an Eretz Moshav.

¹⁵ And if they were remembering ha'aretz from which they made aliyah, they would have had an opportunity to make yerida (*to descend back, return*).

¹⁶ But, as it is, they aspire for something better, an Eretz HaAvot b'Shomayim; therefore, HASHEM is not ashamed to be called Ehoheihem, for he prepared for them an Ir Kodesh.

¹⁷ By Emunah Avraham Avinu, when he underwent nisayon, offered up the Akedas HaYitzchak; and he who had received the Havtachot (*Promises*) was offering as a korban his Ben Yechid. §

¹⁸ This was Avraham Avinu, about whom it was said KI VEYITZCHAK YIKARE LECHA ZERA* (*In Yitzchak will be called your seed*).

¹⁹ Avraham Avinu considered that HASHEM was able to bring about the Techiyas HaMesim, from which he also received back Yitzchak as a tipus (*type, pattern*).

²⁰ By Emunah Yitzchak invoked brachot with respect to future events on Ya'akov and Esav.

²¹ By Emunah Ya'akov, as he was dying, gave a bracha to each of the banim of Yosef and V'YISHTAKHU YISROEL[†] (*And Yisroel worshiped*).

[‡] 11:13 *Gerim...Toshavim* see Ps 39:12 [13] § 11:17 Yn 3:16

* 11:18 Gn 21:12 † 11:21 Gn 47:31

²² By Emunah Yosef, as he was dying, dermohn (*made mention*) of the Yetzi'at Bnei Yisroel (*the Going Out, the Exodus of Bnei Yisroel*) and he gave instructions concerning his ATZMOT†(*bones*).

²³ By Emunah, Moshe Rabbeinu, when he was born, was hidden SHELOSHA CHODESHIM (*three months*) because they saw he was a yeled TOV§ and they had no pachad (*terror*) at the king's decree.

²⁴ By Emunah, Moshe Rabbeinu, when he had grown, refused to be called the son of Pharaoh's daughter;

²⁵ Choosing rather to endure redifah (*persecution*) with the Am HASHEM than to enjoy the ephemeral ta'anugot (*pleasures*) of averos for a season.

²⁶ For Moshe Rabbeinu considered abuse and tzoros for the sake of Rebbe, Melech HaMoshiach greater osher (*riches*) than the otzar (*treasure*) of Mitzrayim (*Egypt*), for he had respect unto the recompense of the sachar (*reward*).

²⁷ By Emunah, Moshe Rabbeinu departed from Mitzrayim (*Egypt*), not having pachad (*fear*) of the ka'as (*anger*) of the king, for he persevered as seeing the One who is unseen.

²⁸ By Emunah, Moshe Rabbeinu kept Pesach and the sprinkling of the dahm [on the mezuzot],* for fear that the Destroyer of the Bechorim might destroy them.

²⁹ By Emunah, they went through the Yam Suf as on YABASHAH†(*dry ground*); and those of

‡ 11:22 Gn 50:25 § 11:23 Ex 2:2 * 11:28 Ex 12:22 † 11:29 Gn 1:10

Mitzrayim (*Egypt*), when they attempted it, were drowned.‡

³⁰ By Emunah, the walls of Yericho fell down, after they had been encircled for shivat yamim.

³¹ By Emunah, Rachav the Zonah did not perish along with the ones without mishma'at (*obedience*), after she gave the kabbalat panim to the spies b'shalom.§

³² And what more shall I say? For the time will fail me if I tell of Gid'on, Barak, Shimshon, Yiftach, Dovid, Shmuel and the Nevi'im,

³³ Who by Emunah conquered mamlechet (*kingdoms*), worked tzedek (*righteousness*), obtained havtachot (*promises*), shut the mouths of arayot (*lions*),

³⁴ Quenched the power of eish (*fire*), escaped from the edge of the cherev (*sword*), out of weakness found strength, became mighty in milchamah (*war*), put to flight tzive'ot zarim (*armies of the aliens*).

³⁵ Nashim received back their mesim restored to Chayyim; and others were tortured to death al kiddush ha-Shem, not accepting their release, in order that they might obtain a better Techiyas HaMesim;

³⁶ And others underwent the nisayon of cruel mockings and scourgings, also the sharsherot (*chains*) and the beis hasohar.

³⁷ They were killed by seqilah (*stoning*), they were sawn in two, they were murdered by the cherev, they went about in sheepskins, in

‡ 11:29 Mic 7:19 § 11:31 Josh 2:9f

goatskins, being nitzrach (*needy*) and destitute, oppressed, under redifot (*persecutions*),

³⁸ those of whom the Olam Hazei was not worthy, wandering in deserts and mountains and caves of the earth.

³⁹ And all these, having HASHEM's commendation through their Emunah, did not receive the havtachah (*promise*),

⁴⁰ HASHEM having foreseen something better for us, so that, apart from us, they should not be made shleimut.

12

¹ So, therefore, als (*since*) we have surrounding us so great an Anan Edim (*Cloud of Witnesses*), let us also lay aside every weighty impediment and easily ensnaring averos, and let us run with endurance and savlanut the race set before us,

² Fixing our gaze on the Mekhonen (*Founder*) of our* faith, and the One who makes it Shleimut — Yehoshua, who because of the simcha set before him, endured HaEtz HaMoshiach, disregarding its bushah (*shame*), and “sat down at the right hand of the throne of G-d.”†

³ Let your hitbonenut (*meditation*) be on the one who endured such opposition from chote'im (*sinner*s), that you may not be weary in your neshamot, losing heart.

⁴ For you have not yet resisted to the point of death al kiddush ha-Shem in your struggle against Chet;

* 12:2 Orthodox Messianic Jewish † 12:2 Ps 110:1

⁵ And you have let slip from zikaron (*remembrance*) the dvar haChizzuk which he speaks to you as banim, My son, do not despise the musar of HASHEM, do not lose heart, resent when rebuked by Him;

⁶ KI ES ASHER YE'EHAV HASHEM YOKHI'ACH (*for whom HASHEM loves he disciplines*), and he punishes ES BEN YIRTZEH (*every son he receives*).‡

⁷ For you endure nisyonos for the sake of musar. And HASHEM is dealing with you as banim. For what ben is there whom an Abba does not give musar?

⁸ But if you are without musar, in which all the yeladim share, then you are not banim but mamzerim.

⁹ Furthermore, we had Avot on HaAretz, who were morim that we revered and treated with kavod. Should we not even more subject ourselves to the Avi HaRuchot and live?

¹⁰ For they disciplined us for a short time, as seemed tov to them, but HASHEM disciplines us for tov lanu in order that we might share in his kedushah.

¹¹ All musar for the moment seems not to be na'im (*pleasant*), but seems to bring agmat nefesh; yet afterwards to those who have been taught by musar, it yields the p'ri haShalom and the p'ri haTzedek.

¹² Therefore, "Bring chizzuk to the weak hands and the feeble knees;"§

¹³ And make the drakhim straight for your feet, so that the ever (*limb, member*) which is lame

‡ 12:6 Prov 3:11-12; Job 5:17 § 12:12 Isa 35:3

may not be dislocated, but rather have refu'ah (*healing*).

¹⁴ Pursue shalom with kol Bnei Adam, and the kedushah without which no one will see HASHEM.

¹⁵ See to it that no one fall short of the Chen v'Chesed HASHEM; that no SHORESH* of merirut (*bitterness*) sprouting up may cause tzoros, and by it many be made teme'ot;

¹⁶ Lest someone guilty of gilui arayot (*sexual immorality*) or some person who is mitnaged ladat (*irreligious, opponent of religion*) like Esav, who in exchange for one meal sold HaBechorah belonging to him.

¹⁷ For you have da'as that even afterwards, when he desired to receive the nachalah of the bracha, he was rejected, for he found no place for teshuva, though he sought for it with tears.

¹⁸ For you have not come to a Har that can be touched and to a blazing Eish and to choshech and gloom and storm,

¹⁹ And to the blast of a shofar and the sound of devarim, which sound was such that the ones having heard begged that no further dvar be spoken to them.

²⁰ For they could not bear the mitzvah, "If even a BEHEMAH†(*animal*) should touch the Har, the punishment will be seqilah (*stoning*)."

²¹ And so fearful was the sight that Moshe Rabbeinu said, "YAGORTI"‡(*I am afraid*) with trembling.

²² But you have come to Mount Tziyon, that is, HaIr HaElohim Chayyim, to the Yerushalayim

* ^{12:15} Isa 35:3 † ^{12:20} Ex 19:13 ‡ ^{12:21} Dt 9:19

in Shomayim and to myriads of malachim in a kneset innumerable,

²³ And to the Kehillat HaBechorim who are inscribed in Shomayim and to HASHEM, the Shofet HaKol, and to the ruchot (*spirits*) of the tzaddikim made shleimim,

²⁴ And to Yehoshua, the Metavekh of a Brit Chadasha and to the dahm hahazzayah[§](*blood of sprinkling*), which speaks better than the dahm haHevel (*blood of Abel*).

²⁵ See to it that you do not refuse the One speaking. For if those did not escape when they refused Him who gave them warning on ha'aretz, much less shall we escape who turn away from the One whose warning comes from Shomayim.

²⁶ And the bat kol of HASHEM shook ha'aretz then, but now He has given havtachah (*promise*), saying, Yet once more V'ANI MARISH ES HASHOMAYIM V'ES HA'ARETZ* (*And I will shake the heavens and the earth*).

²⁷ Now the phrase, "Yet once more" denotes the removal of that which can be shaken, that is, created things, in order that the unshakeable may remain.

²⁸ Therefore, als (*since*) we are receiving a malchut unshakeable, let us hold on to the Chen v'Chesed HASHEM through which we may offer to HASHEM, an acceptable avodas kodesh, with yirat Shomayim and chasidus.

²⁹ For, indeed, Eloheinu is a consuming Eish.[†]

§ 12:24 Isa 52:15 * 12:26 Hag 2:6 † 12:29 Dt 4:24; 9:3; Isa 33:14

13

¹ Let ahavat achim (*brotherly love*) continue.

² Do not neglect hachnosas orchim (*hospitality*), for by this some without having da'as of it, have entertained malachim.

³ Have zikaron of the prisoners in the beis ha-sohar, as if having been bound with sharsherot (*chains*) with them; and those being tortured as though you were also.

⁴ Let the marriage Chuppah have respect in the eyes of all, and let the marriage bed be undefiled, for those guilty of gilui arayot (*sexual immorality*) and no'afim (*adulterers*), HASHEM will judge.

⁵ Fier zich (*comport oneself*) in your derech free of chamdanut (*covetousness*), being content with what you have, for He Himself has said, LO ARPECHA V'LO E'EZVECHA* (*I will never desert you, nor will I ever forsake you*),

⁶ So that we say with bitachon, HASHEM LI my helper, LO IRA MAH YA'ASEH LI ADAM?† (*The L-rd is my helper, I will not be afraid. What shall man do to me?*)

⁷ Remember your manhigim and be machshiv (*respect*) and mechabed (*honor*) those who spoke to you the dvar HASHEM; and considering the toitzaa (*outcome*) of their derech, imitate their Emunah.

⁸ Yehoshua — Rebbe, Melech HaMoshiach, the same etmol, hayom, ul'Olamim.

⁹ Do not be carried away by various torot zarot; for it is tov for the lev to be given chizzuk by the Chen v'Chesed HASHEM, not by okhel through

* 13:5 Dt 31:6,8; Josh 1:5 † 13:6 Ps 118:6

which those who were thus occupied were not benefited.

¹⁰ We have a Mizbe'ach from which those who serve the Mishkan have no right to eat.

¹¹ For the zevakhim whose dahm is brought into the Kodesh HaKodashim by the Kohen Gadol as a Kapparat HaChet are burned outside the makhaneh (*camp*).

¹² Therefore, Yehoshua also, that he might make the Am Brit kedoshim through his own dahm, suffered outside the sha'ar.

¹³ So then, let us go out to him outside the makhaneh, bearing the reproach of Rebbe, Melech HaMoshiach.

¹⁴ For we do not have here a lasting Ir HaKodesh, but we seek one to come.

¹⁵ By him, therefore, let us offer up a zevach todah to HASHEM continually, that is, the fruit of our lips, giving hoda'ah (*confession*) to SHMO (*HIS NAME*).‡

¹⁶ But do not drift away from ma'asim tovim and sharing; for with such zevakhim HASHEM is well pleased.

¹⁷ Obey your manhigim and submit to them; for they are being shomer over your neshamot, as those who have achraius (*answerability, accountability*) [to HASHEM]. Let them do so with simcha and not with agmat nefesh, for that would not be profitable for you.

¹⁸ Daven tefillos for us, for we are persuaded that we have a clear matzpun (*conscience*) in ev-

‡ 13:15 Zech 6:11-12; 3:8

everything, wishing to conduct ourselves commendably in all things.

¹⁹ And I urge you all the more to do this, that I may be restored to you more quickly.

²⁰ Now the Elohei Hashalom, who brought up in the Techiyas HaMoshiach, HaRo'eh HaTzon HaGadol, through the Dahm Brit Olam, even Adoneinu,

²¹ May He equip you with every ma'aseh tov in order to do His ratzon, working in us that which is well pleasing in His sight through Rebbe, Melech HaMoshiach Yehoshua, to whom be kavod l'Olemai Olamim. Omein.

²² Now I urge you, Achim b'Moshiach, bear with this dvar hachizzuk, for indeed an iggeret I have written you bekitzur (*briefly, concisely*).

²³ Have da'as that our Ach b'Moshiach Timotiyos has been released, with whom if he comes shortly, I will see you.

²⁴ Shalom greetings to all your manhigim and all the kedoshim. The ones from Italy send shalom greetings to you.

²⁵ Chen v'Chesed HASHEM be with all of you.

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