

redemption, Geulah) from peysha'im (transgressions, Isa 53:5) 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. [Ex 24:8]

|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"—Ex 24:8) which Hashem commanded you.

|21| And in the same way he sprinkled both the Mishkan and also all the klei haSherut (vessels of 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, SHEMOT 25:40) 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 Ex 25:40) 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 (Isa 53:10).

|27| And in as much as it is appointed for men to die once and after this HaMishpat [Yom HaDin],

|28| So he, having been offered up once in order that HU NASA CHET RABBIM ("he bore away the sin of many" YESHAYAH 53:12) and shall appear sheynit (a second time) for Yeshu'at Eloheinu without reference to chet for those who expectantly khakeh levo'o shel (await the arrival of) Moshiach.

10 For the Torah, als (since) it has only a shadow of the tovot 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 worshippers, 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' Ps 40:7 (6) You did not desire but a body you prepared for me; (Ps 39:7 TARGUM HA-SHIVIM)

|6| OLAH V'CHATA'AH LO SHALTA ('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 CHAFATZTI ('I desire to do your will, O G-d.')

|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 RETZONECHAH ('to do your will.')

He takes away HaRishonah (*the way of the zevakhim of the kehunah of Levi*) in order to establish HaSheniyah (*the way of the zevach of the kehunah of Rebbe, Melech HaMoshiach*).

|10| And it is by the ratzon Hashem that we will have been set apart for kedushah through the korban NEFESH (YESHAYAH 53:10 cf.

ASHAM KORBAN) 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;