

[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 Ps 110:1),

[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 Kadoshim).

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

[16] ZOT HABRIT ASHER EKHROT with them "This is the covenant that I will make with them after those days," says the L-rd, "I will put my Torah in the mind of them and I will inscribe it on their heart" Jer 31:33). He then says:

[17] LAAVONAM U'LECHATTATAM LO EZKAR ("And their wickedness and their sin I will remember no more" Jer 31:34).

[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 TEHILLIM 118:20) 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 of the basar of Moshiach. [Ps 16:9-10; Dan 9:26; Isa 53:5-12]

[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 bitachon of Emunah, our

levavot having been sprinkled clean (tehorim) [YAZZEH, 'MOSHIACH WILL SPRINKLE," YESHAYAH 52:15] from an evil matzpun (conscience) and our bodies plunged kluhr (pure) into a tevilah in a mikveh mayim [YECHZEKEL 36:25-26].

[23] Let us, without wavering, hold firmly to the Ani Ma'amin of Tikveteinu (our Hope), for Ne'emam is the One having given the havtachah (promise).

[24] And let us consider how to meorer (stimulate, motivate, shtarken) one another to ahavah and 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 [HaDin (Day of Judgment)] approaching.

[26] For when we intentionally commit chet b'vad ramah ["wilful sin with a high hand of defiance" BAMIDBAR 15:30] 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" YESHAYAH 26:11).

[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" DEVARIM 19:15), dies without rachamim.

[29] By how much worse onesh (penalty) do you think the one will be considered

worthy who trampled on the Ben HaElohim and also treated as mechallel kodesh (profane) the Dahm HaBrit which set him apart mekudash and also committed Chillul Hashem gidduf against the Ruach Hakodesh of Hashem's chesed?

[30] For we have da'as of the One who said, LI NAKAM VSHILEM ("Vengeance is mine and I will repay") [DEVARIM 32:35] and again YADIN HASHEM AMMO ("The L-rd will judge his people" DEVARIM 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 baleidikung (insult) and fargolung (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 zitzfleisch (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 [*Rebbe Melech*