

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" TEHILLIM 8:5-7). 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 VHADAR' ('glory and splendor' TEHILLIM 8:6) in order that by the Chen v'Chesed Hashem on behalf of all he might taste the histalkus of mavet [Isa 53:8].

[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 Yeshua'at Hashem through yissurim (suffering).

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

[12] Saying, "I will declare your Name to my brothers, within the congregation I will praise you" - TEHILLIM 22:23 [22]).

[13] And again, "I put my bitachon in him" [YESHAYAH 12:2] and again "HINEI ANOCHI VHAYELADIM ASHER NATAN LI HASHEM

("Here I am and the yeladim whom Hashem gave to me.")

[YESHAYAH 8:18]

[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 [see Gn ch 3], [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 [2:11] in every respect, that he might become a Kohen Gadol rachaman v'ne'eman before Hashem in order to make kaporah for the chatta'im of HaAm. [Isa 53:8; 49:7] [18] For, because Rebbe, Melech HaMoshiach himself has endured, being tested in the yissurim (sufferings) of his nefesh [YESHAYAH 53:10,11], he is able to come to the ezrah (aid) of the ones being tested.

3 For this reason, Achai Hakedoshim 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 (*Faith, our Orthodox Jewish Ani Ma'amin Body of Eemunah, Yd 1:3*), 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 [*i.e., Moshiach's torah coming later*].

[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" TEHILLIM 95:7f);

[8] AL TAKSHU LEVAVCHEM KIMRIVAH KYOM 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 AVOTECHEM BEKHANUNI GAM RAU POOLI ARBAIM SHANAH ("Where your Fathers tested me and tried me though they saw my deeds forty years")

[10] Therefore 'AKUT BEDOR VAOMAR AM TOEY LEVAV HEM VHEM 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.") [BERESHIS