

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' TEHILLIM 110:4).

|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' –TEHILLIM 110:4.

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

|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 zevachim for his own averos, and then to offer up zevachim for the averos of the Am Brit. For this Kohen Gadol offered up himself [*Isa 53:10*], 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 [*Ps 110:4*], which came later than the Torah of Moshe Rabbeinu, appoints HaBen [*Ben HaElohim Moshiach*] who came to shleimut (completeness) l'Olam.

**8** Now the main point of what is being said is 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' TEHILLIM 110:1).

|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 zevachim, 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' SHEMOT 25:40).

|6| But now our Kohen Gadol has attained a more fest (excellent) avodas kodesh sherut in as much as he is also the Metavekh (*Job 33:23; Isa 43:27; 2Ch 32:31; Isa 42:4; cf. Dt 5:5, 22-31*) 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 [*YIRMEYAH 31:30-33 (31-34)*].

|8| For, when Hashem finds fault with them, 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').