

|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 Egypt; 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 VAL LIBAM EKHTAVENNAH, VHAYITI LAHEM L'ELOHIM VHEMMAH YIHYU 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'— see *Jer 31:30-33*; also *Prov 30:4*; *8:30*; *Yn 1:1*; *Rev 3:20*).

|11| 'VLO YELAMMEDU OD ISH ES RE'EHU VISH ES AKHIV LEMOR, DE'U ES HASHEM; KI KHULAM YEDEU OTI LEMIKTANNAM VAD 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.' *Jer 31:30-33* [*31-34*]).

|13| When Hashem uses the word 'CHADASHA' he has thereby made the Brit HaRishonah yeshanah and a Brit thus made aging, is near to being yakhlof (vanished).

9 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, hachitzon (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 kruvim 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 Bri'ah (Creation);

|12| Not through the dahm of se'irim (goats) and of agalim (bulls) but through his own dahm [*Isa 52:15*] 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, *VAYIKRA 22:20*) to G-d, by how much more will his DAHM (*Isa 52:15*) purify our matzpun (conscience) from 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