B'ruch atah Yehovah

Baruch (Blessed)

Melech (King)
Eloheinu (Our G-d)

Ashair (who)
HaOlam (of the Universe)

Kidshahnoo (who has sanctified us)

K'doshu b'mazonui
nayr (light) l'hadlik (to kindle) v’tzivanoo (and has commanded us)

רצווננו לחדליך נר

Yom [shabbat v’ (Shabbos and)] shel (of)

של [שבת ו] יום

B’shem (in the Name of) HaKipporim (of Atonement)

הкратים بشם

Yehoshua

יורשע
the Messiah (HaMoshiach)

המשיח

Adonoi atah (art thou) baruch (Blessed)

ברוך אתה יהוה

Melech (King) Eloheinu (Our G-d)

אלוהינו מלך
shehekheyano (and kept us alive)  
HaOlam (of the Universe)

"AVINU MALKEINU CHANNEINU VA'ANEINU, KI EIN BANU MA'ASIM; ASEH  
IMMANU TZEDAKAH V'CHESED V'HOSHEINU"

(OUR FATHER, OUR KING, BE GRACIOUS TO US AND ANSWER, THOUGH WE  
HAVE NO MERITS; DEAL GRACIOUSLY AND KINDLY WITH US  
AND DELIVER US"--EREV YOM KIPPUR SERVICE)
In the Yom Kippur Prayer Book, this prayer has been found in the section called Kedushah, based on Isaiah 53 and Jeremiah 23:5,
"PINAH MENU MESHIAH TSIDKENU...Messiah our Righteousness has turned away from us, We are crushed and there is none to justify us. He loaded on Himself our sins and the yoke of our transgressions And he was thrust through because of our transgressions. He loads up our sins on His shoulders So that He might find a forgiveness for our iniquities. There is healing for us in His wounds...."
va'ed (and ever) l'olam (for ever)

לְעֹלָם וּעֵד.

Bais (House) olam (eternal) ahavat (with love)

אָהַבָּת עֹלָם בְּיִת

ammaecha (your people) Yisroel (Israel)

יִשְׂרָאֵל עַמֶּךָ

ahvtah (you have loved)

אָהֵבָה.
שם ישראל יהוה

אלווהינו יהוה אחד

ברוך שם בקוד

מלקותיו לנצח
va'ed (and ever)

לע"ד

Eloheychah (thy G-d) Adonoi Ah-noh-chee (I [am])

נפשיה יהוה אלהים

I'chah (to you) yee-h'yeh (thou shalt have) loh (no)

ל' נשיה ל

al (before) ahchayrim (other) elohim (g-ds)

אלוהים אוצרים על
פוני.

לאתשה את שם

Eloheychah (thy G-d)     Adonoi

יוהה אלוהיך

lah-shahv (in vain)

ל Ryzen.
Yom (Day) et zah-chor (remember)

ל'קהד'שוח (to keep it holy) HaShabbat (Shabbos)

v'et ah-vee-chah (thy father) et kah-beyd (Honor)

כבד את אביךואת

eem-meh-cha (thy mother)

אמר.
teer-tzach (thou shalt murder)  loh (not)

לَا תרצח.

teen-ahf (thou shalt commit adultery)  loh (not)

לَا תנאה.

teeg-nohv (thou shalt steal)  loh (not)

לَا תנגב.

v'ray-ah-chah (thy neighbor)  tah-ah-neh (thou shalt bear)  loh (not)

לَا תענגה ברע.
שפת שאמר. זה לא יتمعן. שמע ישראל יוהו

Adonoi Yisroel (O Israel) Shema (Hear)

Shemut yisrael yahweh

Adonoi Eloheynoo (our G-d)

Alahiney yahweh
אחד

Kavod (Glorious)  Shem (Name)  Baruch (Bless)

ברוך שם כבוד
L'Olahm ([is] for ever)  Malkhootoh (whose kingdom)
מלכותו לעולם

va'ed (and ever)

وذב.
יחרשים המישיה

הוה אדני

והוא אחתי

זאת אהבת את יהוה
I'vahv-cha (thy heart)  b'chol (with all)  Eh-loh-heh-chah (thy G-d)

אלהיך בך לベンך

oo-v'chol (and with all)  nahf-sh'cha (thy soul)  oo-v'chol (and with all)

dbcכ נפשך ובך

m'oh-deh-cha (thy might)

מאדך

bah-eh-leem (among the mighty ones)  chah-moh-cha (is like unto thee)  mee (who)

מיصمךبالום
יהוה Mi Cemeh

נָאָדֶר בַּכּוֹדֶשׁ נוֹרָא

תְּהִלָּת עִשָּׁה פָּלָא.

ברוך אתה
יהוה Gaul Yisrael.

Hahsh-kee-vey-noo (cause us to lie down) Hashchibono Jehovah.

l'shalom (in peace) Eloheynoo (Our G-d) Alchonino Shelom
מַלְכוּתֵנוּ (וּנְעָרָנוּ)

לחיים.

יִשְׂרָאֵל בְּנֵי וָשָׁמְרוּ (וְיֵשָׁבֵתוּ)

לאת השבת לعشוֹת

l'Chayyim (to Life)

Yisroel Bnei v'shamroo (and they shall keep)

lah-ah-sot (to observe) HaShabbat et

את השבת לعشות
l'doh-roh-tahm (throughout their generations) HaShabbat et

את השבת לדרתם

olam (everlasting) brit (covenant)

ברית עולם.

oo-Moh-shee-ah (and Deliverer) oh-zay (Helper) Melech (King)

מלך זורר ומוישע

atah Baruch oo-mah-gayn (and shield)

נמצ. בורך אתה
Avraham Mah-gain (Shield) Adonoi

יהוה מגן אברהם.

shalom oseh

עשה שלום

yah-ah-seh hoo beem-roh-mahv

במרמי היא עשה

v'ahl ah-ley-noo shalom

שלום עליון וכל
וְאִם

בָרוֹךְ אוֹתָה יְהוָה

מֶלֶךְ אַלוהִינוּ מָלֵךְ
העולמים Ashton תחת

לני את תורה

ברוך אתה

נתן התורה.
lahodesh (of the month)  oo’vasor (and on tenth)

רבעשה להדים

hazeh (the this)  hashevi’i (the seventh, i.e. Tishri 10, Yom Kippur)

השביעי הודות

yi’h’yeh (it must be)  kodesh (holy)  mikrah (assembly of)

 открыва-כדש ניחה

et v’innitem (and you must deny)  lachem (for you)

לכמ大大小יהם את
nafshoteichem (your souls, i.e. fast)

נפשותיכם

loh (not)  melakhah (work)  kol (any)

כל-מלאכה לא

(Numbers 29:7)  nta'asoo (you do)

חטש.

CHATTAT (SIN OFFERING); COMPARE VERSE 15 WITH ISAIAH 53:8 WHERE THE SAME WORD "AM (PEOPLE)" OCCURS; ALSO VERSE 16 WITH ISAIAH 53:8; ALSO YAZZEH ("SPRINKLE" IN VERSE 14) WITH ISAIAH 52:15; ALSO VERSE 22 WITH ISAIAH 53:12 WHERE MOSHIACH SHALL BEAR THE SIN OF MANY; SEE SANHEDRIN 98B ON MOSHIACH BEING THE SUBJECT OF ISAIAH 53, NOT THE NATION OF ISRAEL; THIS ENTIRE CHAPTER MUST BE READ IN HEBREW IN ORDER TO PROPERLY EXEGETE ISAIAH CHAPTER 53; VERSES 21 AND 22 SHOW THE YOM KIPPUR THEME IN ISAIAH 53 AND OUR NEED FOR THE KAPPORAH WE HAVE IN OUR SUBSTITUTE
UPON WHOMSE HEAD HAS BEEN CONFESSION AND PLACED ALL OUR PEYSHA'TIM (ORTHODOX JEWISH BIBLE)

Leviticus chapter 16 And Hashem spoke unto Moshe after the mot of the two Bnei Aharon, when they approached before Hashem, and died;

[2] And Hashem said unto Moshe, Speak unto Aharon thy brother, that he come not at any time into HaKodesh within the Parochet (curtain) before the Kapporet, which is upon the Aron; that he die not: for I will appear in the Anan upon the Kapporet.

[3] Thus shall Aharon come into HaKodesh: with a young bull for a chattat, and a ram for an olah (burnt offering).

[4] He shall put on the Kesones bahd kodesh (holy linen tunic), and he shall have the linen breeches upon his basar, and shall be girded with a linen sash, and with the linen turban shall he be attired: these are bigdei kodesh (holy garments); therefore shall he immerse his basar in mayim, and so put them on.

[5] And he shall take of the Adat Bnei Yisroel two male goats of the goats for a chattat, and one ram for an olah (burnt offering).

[6] And Aharon shall offer his bull of the chattat, which is for himself, and make kapporah for himself, and for his bais.

[7] And he shall take the two goats, and present them before Hashem at the entrance of the Ohel Mo'ed.

[8] And Aharon shall cast lots upon the two goats; one lot for Hashem, and the other lot for Azazel.

[9] And Aharon shall bring the goat upon which Hashem's lot fell, and offer him for a chattat.

[10] But the goat, on which the lot fell for Azazel shall be presented chai (alive) before Hashem, to make kapporah through it, and to let him go for Azazel into the midbar.

[11] And Aharon shall bring the bull of the chattat, which is for himself, and shall make kapporah for himself, and for his bais, and shall slaughter (shachat) the bull of the chattat
which is for himself:

| 12 | And he shall take a machtah (censer) full of burning coals of eish from off the Mitzbe'ach before Hashem, and his hands full of ketoret, ground and fragrant, and bring it within the Parochet (Curtain): |

| 13 | And he shall put the ketoret upon the eish before Hashem, that the anan of the ketoret may cover the Kapporet that is upon the Edut, that he die not: |

| 14 | And he shall take of the dahm of the bull, and sprinkle it with his forefinger upon the eastern front of the Kapporet; and before the Kapporet yazzech (he shall sprinkle [see Isaiah 52:15]) of the dahm with his forefinger seven times. |

| 15 | Then shall he slaughter (shachat) the goat of the chattat, that is for the Am (People), and bring his dahm within the Parochet (curtain), and do with that dahm as he did with the dahm of the bull, and sprinkle it upon the Kapporet, and before the Kapporet: |

| 16 | And he shall make kapporah for HaKodesh, because of the tuma of the Bnei Yisroel, and because of their peysha'im in all their chattot: and so shall he do for the Ohel Mo'ed, that remaineth among them in the midst of their tumah. |

| 17 | And there shall be no adam in the Ohel Mo'ed when he goeth in to make kapporah in HaKodesh, until he come out, and have made kapporah for himself, and for his bais, and for kol Kehal Yisroel. |

| 18 | And he shall go out unto the Mitzbe'ach that is before Hashem, and make kapporah for it; and shall take of the dahm of the bull, and of the dahm of the goat, and put it upon the Karnot of the Mitzbe'ach around about. |

| 19 | And he shall sprinkle of the dahm upon it with his forefinger seven times, and make it tahor, and set it apart as kadosh from the tumah of the Bnei Yisroel. |

| 20 | And when he hath finished making kapporah for HaKodesh, and the Ohel Mo'ed, and the Mitzbe'ach, he shall bring the live goat:
[21] And Aharon shall lay both his hands upon the rosh (head) of the live goat, v'hitvaddah (and confess) over him kol avonot Bnei Yisroel, and all their peysha'im in all their chattot, putting them upon the rosh of the goat, and shall send him away by the hand of a designated man into the midbar:

[22] And the goat nasah (shall carry, see Isaiah 53:12) upon him all their avonot unto an eretz gezerah (uninhabited, solitary place): and he shall release the goat in the midbar.

[23] And Aharon shall come into the Ohel Mo'ed, and shall put off the linen garments, which he put on when he went into HaKodesh, and shall leave them there:

[24] And he shall wash his basar with mayim in the Makom Kadosh, and put on his garments, and come out, and offer his olah and the olah (burnt offering) of HaAm, and make kapporah for himself, and for HaAm.

[25] And the chelev of the chattat shall he burn upon the Mitzbe'ach.

[26] And he that released the goat for Azazel shall immerse his garments and immerse his basar in mayim, and afterward come into the machaneh.

[27] And the bull for the chattat, and the goat for the chattat whose dahm was brought in to make kapporah in HaKodesh, shall one carry forth outside the machaneh; and they shall burn in the eish their hides, and their basar, and their dung.

[28] And he that burneth them shall immerse his garments, and immerse his basar in mayim, and afterward he shall come into the machaneh.

[29] And this shall be a chukkat olam unto you: that in the Chodesh HaShevi'i, on the tenth day of the chodesh, ye shall afflict your nefashot, and do no melachah at all, whether it be ezrach (native) or the ger that sojourneth among you:

[30] For on that day shall the kohen make kapporah for you, to make you tahor, that ye may be tahor from all your chattot before Hashem.

[31] It shall be a Shabbat Shabbaton unto you, and ye shall afflict
your nefashot, by a chukkat olam.

[32] And the kohen, who has been anointed or who has been given authority to minister as a kohen in place of his father, shall make kapporah, and shall put on the linen garments, even the bigdei hakodesh:

[33] And he shall make kapporah for the Mikedash HaKodesh, and he shall make kapporah for the Ohel Mo'ed, and for the Mitze'ach, and he shall make kapporah for the kohanim, and for kol haAm HaKahal.

[34] And this shall be a chukkat olam unto you, to make kapporah for the Bnei Yisroel for all their chattat once a year. And he did as Hashem commanded Moshe.

MOSHIACH'S LETTER TO THE MA'AMINIM HAMESHICHIYIM FROM AMONG THE YEHUDIM (ORTHODOX JEWISH BRIT CHADASHA)

PEREK TET (CHAPTER NINE)

Now the Brit HaRishonah farshetteit zich (of course) had regulations for avodas kodesh in an earthly Sanctuary Mikedash.

[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 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 Mitze'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 k'ruvim of kavod overshadowing the kapporet, about which things it is not possible to speak now in prahat (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 shiggoth haAm (unintentional sins of the people).
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, 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, als (since) they deal only with okhel and mashkeh (drink) and different tevilot, external regulations being imposed until the time of the Tikkun.

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 B’ri’ah (Creation);

not through the dahm of se’irim (goats) and of agalim (bulls) but through his own dahm he entered the Kodesh HaKodashim once and for all, having secured for us the Geulah Olamim.

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 (uncleanliness), if this dahm sets apart for kedushah for the tohorah (purification) of the basar,

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 (YESHAYAH 53:7-12) purify our matzpun (conscience) from ma’asim metim (dead works) in order to serve the Elohim Chayyim.

And for this reason Rebbe, Melech HaMoshiach is the melitz of a Brit Chadasha in order that those who are Hamekoriam (the Called ones) may receive the nachalat olam (eternal inheritance) of the Havtachah (Promise), because a mavet, a kapparat hapeysa'im has taken place that gives them pedut (ransom for redemption, Geulah) from peysha'im (transgressions, YESHAYAH 53:5) that were committed under HaBrit HaRishonah.

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.

For a Brit, a tzavva'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.

Hence the Brit HaRishonah was not cut without DAHM. [SHEMOT 24:8]

For when every mitzva had been spoken by Moshe Rabbeinu to all the Am Berit according to the Torah, he took the dahm of se'irim and of agalim with mayim and scarlet wool and hyssop and if and all the people,
20] saying, "HINEI DAHM HABRIT ("This is the blood of the Covenant"—SHEMOT 24:8 which Hashem commanded you.

21] And in the same way he sprinkled both the Mishkan and also all the k'lei 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 kapparah 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 (sacrifices) than these.

24] For Rebbe, Melech HaMoshiach did not enter into a Kodesh HaKodashim made by human hands, a mere tavnit (pattern, copy) 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 HaOlaimim, he has appeared to put away averos (sins) by the korban of himself.

27] And in as much as it is destined for men to die once and after this comes 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) Rebbe, Melech HaMoshiach.
לשתיה 12: 53

רבים (of many ones)  חט (sin)  והו (and he [Moshiach])

רוחה חטא רבה

נשה

напу (he bore away [like a scapegoat--see Leviticus 16:22; Heb. 9-10])

ashednu (we are guilty)  חט (sin)  על (for)

על חטאاشמנ
selach (forgive) Malkeinu (Our King) Avinu (Our Father)

אבינו מלכנו, סלחו

Yehoshua B'Shem (In the Name of) lahnu (us)

לנו בשם יהושע

(Jeremiah 23:6) Our Righteousness HaMoshiach

המישיה זדקנו
Adonoi
Y'varechkha

ברכה יהוה

Adonoi
ya'ayr
v'yishm'recha

ישרר. יאר יהוה

vikhoonekha
aylecha
panav

פניך אליך יהנה.
ישא יהוה פנינו

אליך יהב לך

(Num.6:24-26) Shalom

לחיי עולם כלבון
בשם יושע

המישית צדקה

Tzidkeinu (Our Righteousness) HaMoshiach