

to Yeshua'at Eloheinu.

|10| For Hashem is not unjust so as to forget your po'al (work) and the ahavah which you have shown toward ha-Shem of him, having rendered avodas kodesh ministry service to the Kadoshim, ken, and you are still serving them.

|11| And we desire that each one of you show the same zerizut (diligence) so as to realize the full bitachon of the tikvah (hope) until HaKetz,

|12| That you not become atzlanit (sluggards) but imitators of the ones who through Emunah and zitzfleisch (patience) inherit the havtachot (promises).

|13| For when Hashem gave the havtachah (promise) to Avraham Avinu, als (since) Hashem had no one greater by which to make a shevu'ah (oath), Hashem made a shevu'ah by Himself,

[BERESHIS 22:16]

|14| Saying "Surely blessing I will bless you and multiplying I will multiply you" BERESHIS 22:17).

|15| And thus, having waited with zitzfleisch, Avraham Avinu obtained the havtachah (promise).

|16| For Bnei Adam make a shevu'ah by someone greater than themselves, and a shevu'ah given as confirmation, settles every matter decisively.

|17| Similarly, when Hashem wanted to demonstrate even more emphatically to the yoreshim (heirs) of the havtachah (promise) the unchangeableness of his willed tachelis (purpose), Hashem guaranteed it with a shevu'ah,

|18| In order that by two unchangeable things in which it is impossible for Hashem to speak sheker, we may have chozek (strength) and great

encouragement, we who say that 'he is my MAKHSEH (refuge, shelter TEHILLIM 91:2)* and have taken hold of the tikvah (hope) set before us.

|19| This tikvah we have as an ogen (anchor) for the neshamah, a tikvah both firm and secure, which enters inside the parokhet,

|20| Where Yehoshua has entered as a foroisgeier (forerunner) on behalf of us, having become a KOHEN L'OLAM AL DIVRATI MALKI TZEDEK ('Kohen forever according to the order of Malki Tzedek' Ps 110:4).

7 For this MALKI-TZEDEK MELECH SHALEM KOHEN L'EL ELYON, the one 'having met Avraham Avinu ACHAREI SHUVO ("after returning") from the slaughter of 'the kings and having blessed him', BERESHIS 14:17-20)

|2| With whom also 'AVRAHAM avinu apportioned MA'ASER MIKOL (a tithe of everything." As for his Name, it is rendered 'King of Tzedek (Righteousness)* and then also 'Melech of SHALOM.'

|3| Without Av, without Em, without Yichus, having neither a techillah (beginning) leyamim (to days) of him nor a Ketz HaChayyim, but resembling HaBen HaElohim, he remains a "kohen perpetually," (Ps 110:4).

|4| Now consider how great among the Gedolim this one was to whom also Avraham Avinu gave from his booty a ma'aser (tithe).

|5| And the ones of the Bnei Levi have received the Kehunah (Priesthood) and they have a mitzvah to collect the ma'aser (tithe) from the Am Brit, and they have this mitzvah according to the Torah, that is, to collect from their achim, though these also

are descended from the loins of Avraham Avinu.

|6| But, this man, though not tracing his descent from them, has received ma'aser (tithe) from Avraham Avinu and has given a bracha to the one having the havtachot (promises).

|7| Now it is beyond all argument that the greater gives a bracha to the lesser.

|8| Notice, in one case, ma'aser are received by mortal men; in the other case, ma'aser are received by one of whom we have solemn eidus (testimony) that hu Chai ('he lives!').

|9| One could even go so far as to say that even Levi, who receives ma'aser, has paid ma'aser through Avraham Avinu,

|10| For Levi was still in the loins of his ancestor Avraham when Malki-Tzedek met Avraham Avinu.

|11| Now if shleimut (completeness) had been attainable through the Kehunah of Levi—for under it came the Mattan Torah (giving of the Torah) to the Am Brit—what further need would there have been to speak of another KOHEN arising 'according to the order of Malki-Tzedek' TEHILLIM 110:4) rather than 'al divrati Aharon'?

|12| For when there is a 'changing of the guard' of the Kehunah (Priesthood), this behechrach (necessarily) also affects the Torah [Isa 42:4].

|13| For the One about whom these things are said belonged to a different shevet (tribe), from which no one has officiated at the Mizbe'ach.

|14| For it is ugeret (easily seen, evident) that Rebbe, Melech HaMoshiach Adoneinu was descended from Yehudah, and in connection with