

Second Writings Ib`rim (Hebrews 6:11-7:28)

Hebrews 6:11-20

11 And we desire that each one of you show the same eagerness, to the entire confirmation of expectation until the end,
12 in order that you do not become sluggish, but imitate those who through belief and patience inherit the promises.
13 For Elohim, having promised Abraham, since He could swear by no one greater, swore by Himself,
14 saying, "Truly, blessing I shall bless you, and increasing I shall increase you."
15 And so, after being patient, he obtained the promise.
16 For men do indeed swear by the one greater, and an oath for confirmation is for them an end of all dispute.
17 In this way Elohim, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath,
18 so that by two unchangeable matters in which it is impossible for Elohim to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us,
19 which we have as an anchor of the life, both safe and firm, and entering into that within the veil,
20 where יהושע has entered as a forerunner for us, having become High Priest forever according to the order of Malkitseḏeq.

Hebrews 7:1-28

1 For this Malkitseḏeq, sovereign of Shalēm, priest of the Most High Elohim, who met Abraham returning from the slaughter of the sovereigns and blessed him,
2 to whom also Abraham gave a tenth part of all, his name being translated, indeed, first, 'sovereign of righteousness,' and then also sovereign of Shalēm, that is, 'sovereign of peace,'
3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of Elohim, remains a priest for all time.
4 Now see how great this one was, to whom even the ancestor Abraham gave a tenth of the choicest booty.
5 And truly, those who are of the sons of Lěwi, who receive the priesthood, have a command to receive tithes from the people according to the Torah, that is, from their brothers, though they have come from the loins of Abraham,
6 however, the one whose genealogy is not derived from them received tithes from Abraham, and blessed the one who held the promises.
7 And it is beyond all dispute that the lesser is blessed by the better.

8 And here it is men who die that receive tithes, but there it is someone of whom it is witnessed that he lives.

9 And one might say that through Abraham even Lēwi, who received tithes, gave tithes, 10 for he was still in the loins of his father when Malkitsedeq met him.

11 Truly, then, if perfection were through the Lēwitical priesthood - for under it the people were given the Torah - why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of Aharon?

12 For the priesthood being changed, of necessity there takes place a change of law also.

13 For He of whom this is said belongs to another tribe, from which no one had attended at the slaughter-place.

14 For it is perfectly clear that our Master arose from Yehudāh, a tribe about which Mosheh never spoke of concerning priesthood,

15 and this is clearer still, if another priest arises in the likeness of Malkitsedeq, 16 who has become, not according to the torah of fleshly command, but according to the power of an endless life,

17 for He does witness, "You are a priest forever according to the order of Malkitsedeq."

18 For there is indeed a setting aside of the former command because of its weakness and unprofitableness,

19 for the Torah perfected naught, but the bringing in of a better expectation, through which we draw near to Elohim.

20 And it was not without an oath!

21 For they indeed became priests without an oath, but He became Priest with an oath by Him who said to Him, "יהוה has sworn and shall not regret, 'You are a priest forever according to the order of Malkitsedeq.' "

22 By as much as this יהושע has become a guarantor of a better covenant.

23 And indeed, those that became priests were many, because they were prevented by death from continuing,

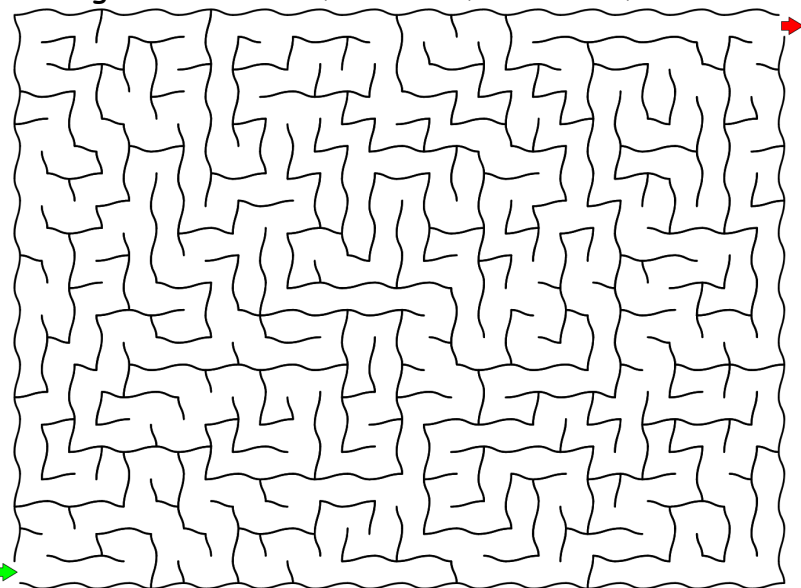
24 but He, because He remains forever, has an unchangeable priesthood.

25 Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them.

26 For it was fitting that we should have such a High Priest - kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens,

27 who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself.

28 For the Torah appoints as high priests men who have weakness, but the word of the oath which came after the Torah, appoints the Son having been perfected forever.



Fill In The Blank

- 1) And we desire that each one of you show the same eagerness, to the entire _____ of expectation until the end, in order that you do not become sluggish, but imitate those who through belief and patience _____ the promises.

- 2) For Elohim, having _____ Abraham, since He could swear by no one _____, swore by Himself, saying, "Truly, blessing I shall bless you, and increasing I shall increase you."

- 3) For this Malkitsedeq, sovereign of _____, priest of the Most High Elohim, who met Abraham returning from the slaughter of the sovereigns and blessed him, to whom also Abraham gave a tenth part of all, his name being translated, indeed, first, 'sovereign of _____,' and then also sovereign of Shalēm, that is, 'sovereign of _____,' without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of Elohim, remains a priest for all time.

- 4) Truly, then, if _____ were through the Lēwitical priesthood - for under it the people were given the Torah - why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of _____?

- 5) And truly, those who are of the sons of Lēwi, who receive the priesthood, have a command to receive _____ from the people according to the Torah, that is, from their brothers, though they have come from the loins of Abraham, however, the one whose _____ is not derived from them received tithes from Abraham, and blessed the one who held the _____.

- 6) Therefore He is also able to save _____ those who draw near to Elohim through Him, ever living to make _____ for them.

- 7) And indeed, those that became priests were many, because they were _____ by death from continuing, but He, because He remains forever, has an _____ priesthood.

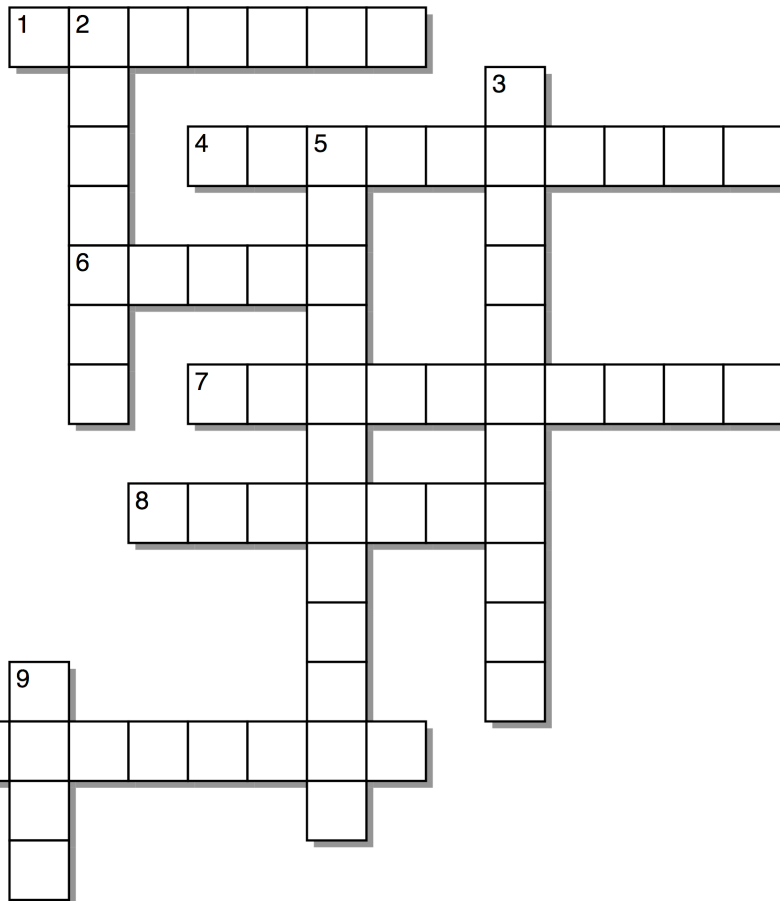
True Or False

- 1) Our Master arose from Yehudāh, a great line of priests. True/False

- 2) Malkitsedeq was the sovereign of Shalēm. True/False

Across

1. Now see how great this one was, to whom even the ancestor _____ gave a tenth of the choicest booty.
4. Truly, blessing I shall bless you, and _____ I shall increase you.
6. יהוה has _____ and shall not regret.
7. For the _____ being changed, of necessity there takes place a change of law also.
8. And so, after being patient, he obtained the _____.
10. By as much as this יהושע has become a _____ of a better covenant.



Down

2. And it is beyond all dispute that the lesser is _____ by the better.
3. You are a priest forever according to the order of _____.
5. For men do indeed swear by the one greater, and an oath for _____ is for them an end of all dispute.
9. And it was not without an _____!

J G V Q Q J O F G Q A H U V A A N H C Q
 F R U P D G K V B F I P U G O Y H O W N
 O W C N K G E G D Q H N U G L L N W A K
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CONFIRMATION

COVENANT

ENCOURAGEMENT

EXPECTATION

GUARANTOR

INHERIT

MALKITSEDEQ

PRIESTHOOD

UNCHANGEABLENESS

UNPROFITABLENESS