

Is The Letter To The Hebrews Yahweh's Word?

By Isaac Aluochier

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Is The Letter To The Hebrews Yahweh's Word?

CONTENTS

The Beroean Jewish Test.....	4
Applying The Beroean Jewish Test To The Letter To The Hebrews	4
The Scriptures Used In The Beroean Jewish Test	4
Are The Scriptural Quotations In Hebrews Properly Applied?.....	5
Scripturally Testing The Beroean Jewish Test	5
Assess What You Hear For Compatibility With Yahweh's Words	5
Beroean Jewish Test In Harmony With Yahweh's Word.....	6
'Hard To Interpret' Words Concerning Melchizedek	6
Was Melchizedek Without Genealogy?.....	7
Scriptural Mentions Of Melchizedek	7
Scripture Doesn't Support The View That Melchizedek Had No Genealogy	8
Is It Without Dispute That The Less Is Blessed Of The Better?	9
Is Melchizedek Greater Than The Most High?	9
Hebrews 7:7 Is Spiritual Darkness.....	9
Where In Scripture Is The Melchizedek Of Genesis 14 Pronounced Immortal?	9
Are The Actions Of An Ancestor Attributed To His Descendants?.....	10
Responsibility For Sin Rests With The Sinner	10
Responsibility For Actions Remains With The Actor	10
Hebrews 7:9-10 Is Spiritual Darkness.....	11
Did Yahweh Change The Law?.....	11
The Matters Established In Hebrews 7:11-22	12
Why Was The Aaronic Priesthood Necessary?	12
Hebrews Fails To Explain Why The Aaronic Priesthood Was Instituted.....	12
Hebrews' Theory Concerning Melchizedek And Aaronic Priesthoods Fallacious.....	12
Aaronic Priesthood An Everlasting Priesthood Throughout Their Generations	13
Yahweh's Covenant Of Salt Forever To The House Of Aaron	13
Hebrews 7:11-22 Is Spiritual Darkness.....	14
Aaronic Priesthood To Be In Full Operation In Future	14
Hebrews Blasphemes Yahweh	15
Hebrews Speaks Rebellion Against Yahweh	15
Hebrews Diminishes From Yahweh's Words.....	16
Moses' Prophecy Concerning The Aaronic Priesthood For A Time Yet To Come.....	16
Moses And Jeremiah's Prophecies On The New Covenant	17
The Promises Of The Sinaitic Covenant	17
The Deficiency Of The Sinaitic Covenant	18
Yahweh Affirms No Change In His Law, Notwithstanding Contrary Words In Hebrews.....	18
Yahweh Promises The Holy Spirit In The New Covenant	19
The Deficiencies Of The Author Of Hebrews	19
The Key Of The New Covenant	19
Conclusion Of The Beroean Jewish Test On The Letter To The Hebrews.....	21

Is The Letter To The Hebrews Yahweh's Word?

The Beroean Jewish Test

Acts 17:10-12 reads,

^{17:10}The brothers immediately sent Paul and Silas away by night to Beroea. When they arrived, they went into the Jewish synagogue.

^{17:11}Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so. ^{17:12}Many of them therefore believed; also of the Greek women of honorable estate, and not a few men.

What writings did the Jews in Beroea consider to be Scripture? What writings did Jews anywhere, during the time that Paul and Silas were preaching Yah'shuah, consider to be Scripture?

Another matter that needs to be established is the Beroean Jews' purpose in examining the Scriptures daily. Their purpose was to determine whether the things spoken by Paul and Silas were indeed so. In other words, Scripture was the yardstick or judgement tool they used in determining the veracity of matters that came to them. If what came to them was in harmony with the Scriptures they accepted, but if not in harmony they rejected. The Beroean Jewish test was therefore checking any message for compatibility with the Scriptures, accepting as true what was compatible and rejecting as false what wasn't compatible.

Applying The Beroean Jewish Test To The Letter To The Hebrews

The authorship of the letter to the Hebrews has been attributed by several to Paul. As it was addressed to the Hebrews, who included Jews, a Beroean Jewish test on the letter to the Hebrews would have involved those to whom it was addressed checking whether this letter was compatible with the Scriptures. If found compatible it would have been accepted as true. But if found incompatible it would have been rejected as false.

A Beroean Jewish test would not have assumed that the letter to the Hebrews was Scripture before application of the test. For the Jews in Beroea didn't assume that the words spoken by Paul and Silas were true before they first ascertained their veracity using the Scriptures to so ascertain. Therefore anyone applying a Beroean Jewish test to the letter to the Hebrews MUST NOT assume that this letter is Scripture. The letter must first be tested for veracity by ascertaining its compatibility with the Scriptures. Only when found compatible with the Scriptures can it be elevated to rank as Scripture. But if found incompatible with the Scriptures it CANNOT be Scripture, for there is no incompatibility in the Scriptures.

The Scriptures Used In The Beroean Jewish Test

At the time that Paul and Silas first spoke to the Jews in Beroea, these Jews had yet to receive Yah'shuah in their hearts. Therefore they didn't accept as Scripture any of the writings commonly referred to today as the New Testament. The writings they accepted as Scripture are what today are commonly referred to as the Old Testament. Therefore, when applying a Beroean test to the letter to the Hebrews, the scriptural writings to be used in this test are those commonly referred to as the Old Testament.

The author of Hebrews also quotes from the Old Testament as part of his discourse. Such quotations are found in Hebrews 1:5, 6, 7, 8-9, 10-12, 13; 2:6-8, 12; 3:7-11, 15; 4:3, 7; 5:5, 6; 7:17, 21; 8:8-12, 13; 10:5-7, 16, 17, 37-38; 12:5-6; 13:6. It therefore appears that the author of Hebrews concurred with the view that the Scriptures are what are now called the Old Testament.

Is The Letter To The Hebrews Yahweh's Word?

Are The Scriptural Quotations In Hebrews Properly Applied?

How did the author of Hebrews use scriptural quotations in his discourse? Did he use them appropriately, in a manner acceptable to scriptural use? Or did he use them inappropriately? In other words, is it enough to just quote from Scripture to give credence to a message, or must the relevant quotations be appropriate quotations and used appropriately in the message at hand?

Scripturally Testing The Berean Jewish Test

Before commencing application of the Berean Jewish test to the letter to the Hebrews, the Berean Jewish test must first be tested, to ascertain whether it is indeed in harmony with the very Scriptures it purports to use to assess whether messages are in harmony with them or not. For if found to be in harmony with the Scriptures then it can indeed be used to further the message of the Scriptures. But if found to be in conflict with the Scriptures then it has no standing with these very Scriptures.

Isaiah 8:16-20 reads,

^{8:16}Bind up the testimony, seal the law among my disciples. ^{8:17}I will wait for Yahweh, who hides his face from the house of Jacob, and I will look for him. ^{8:18}Behold, I and the children whom Yahweh has given me are for signs and for wonders in Israel from Yahweh of Hosts, who dwells in Mount Zion. ^{8:19}When they shall tell you, "Consult with those who have familiar spirits and with the wizards, who chirp and who mutter:" shouldn't a people consult with their God? On behalf of the living should they consult with the dead? ^{8:20}To the law and to the testimony! If they don't speak according to this word, surely there is no morning for them.

Words of light are those in harmony with the Law and the Testimony - what is commonly referred to today as the Old Testament. Yahweh here was telling his people that they were to assess whether the words they received were in harmony with the law and the testimony, for that was the manner they were to know whether there was light in the words they received. The Berean Jews were therefore obeying Yahweh in putting to the test the words they received from Paul and Silas. It is seen that the Berean Jewish test is indeed in harmony with Scripture.

Assess What You Hear For Compatibility With Yahweh's Words

Deuteronomy 13:1-5 reads,

^{13:1}If there arise in the midst of you a prophet, or a dreamer of dreams, and he give you a sign or a wonder, ^{13:2}and the sign or the wonder come to pass, whereof he spoke to you, saying, Let us go after other gods, which you have not known, and let us serve them; ^{13:3}you shall not listen to the words of that prophet, or to that dreamer of dreams: for Yahweh your God proves you, to know whether you love Yahweh your God with all your heart and with all your soul. ^{13:4}You shall walk after Yahweh your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and cleave to him. ^{13:5}That prophet, or that dreamer of dreams, shall be put to death, because he has spoken rebellion against Yahweh your God, who brought you out of the land of Egypt, and redeemed you out of the house of bondage, to draw you aside out of the way which Yahweh your God commanded you to walk in. So shall you put away the evil from the midst of you.

Yahweh requires his people to assess the words they hear, to see whether or not they should abide by those words. Words with the effect of drawing away Yahweh's people out of serving Yahweh, or out of Yahweh's commandments, or out of fearing Yahweh, or out of cleaving to Yahweh, should not be abided by. Yahweh's people must therefore know what Yahweh's words are, his commandments and his voice, in order to ascertain whether any word they hear

Is The Letter To The Hebrews Yahweh's Word?

is in harmony with Yahweh's or not.

It should also be noted that Yahweh calls rebellion any word that seeks to draw Yahweh's people out of the way which he commanded them to walk in. Yahweh's people must therefore be vigilant in assessing whether any word they receive is a rebellious word or not.

Beroean Jewish Test In Harmony With Yahweh's Word

The Beroean Jewish test is therefore a valid test, for it is in harmony with Yahweh's word to his people, that they assess whether any word they receive is indeed in harmony with his word or not. Words in harmony with Yahweh's word should be received. Words contrary to Yahweh's word, especially those seeking to draw Yahweh's people outside the way he commanded them to walk in, should be rejected.

'Hard To Interpret' Words Concerning Melchizedek

Hebrews 5 reads,

^{5:1}For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. ^{5:2}The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. ^{5:3}Because of this, he must offer sacrifices for sins for the people, as well as for himself. ^{5:4}No man takes this honor on himself, but he is called by God, just like Aaron was. ^{5:5}So also Christ didn't glorify himself to be made a high priest, but he who said to him,

"You are my Son.

Today I have become your father."

^{5:6}As he says also in another place,

"You are a priest forever,

After the order of Melchizedek."

^{5:7}Who in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear, ^{5:8}though he was a Son, yet learned obedience by the things which he suffered; ^{5:9}and having been made perfect, he became to all of those who obey him the author of eternal salvation, ^{5:10}named by God a high priest after the order of Melchizedek. ^{5:11}Of whom we have many words to say, and hard to interpret, seeing

you have become dull of hearing. ^{5:12}For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food.

^{5:13}For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. ^{5:14}But solid food is for full grown men, those who by reason of use have their senses exercised to discern good and evil.

It should be noted that the author of the letter of the Hebrews didn't portray this letter as having been the effort of a single person, but of more than one person. For he said "WE have many words to say".

It should also be noted that the author of Hebrews portrayed himself, spiritually speaking, as a full-grown man with ability to discern between good and evil. He didn't portray himself as an inexperienced spiritual baby. He portrayed himself as a teacher with ability to teach others, not only the rudiments of the first principles of the Mighty One, but also of hard to interpret matters, such as those pertaining to Melchizedek. For he said that he, together with his companions, had many words to say concerning Melchizedek.

What did the author of Hebrews have to say concerning Melchizedek? How does the Beroean Jewish test assess the author's comments on Melchizedek?

Is The Letter To The Hebrews Yahweh's Word?

Was Melchizedek Without Genealogy?

Hebrews 7:1-3 reads,

^{7:1}For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, ^{7:2}to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace; ^{7:3}without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually.

Is it really the case that the Melchizedek whom Abraham met was without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of the Mighty One?

Scriptural Mentions Of Melchizedek

Genesis 14 reads,

^{14:1}It happened in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim, ^{14:2}that they made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela (the same is Zoar). ^{14:3}All these joined together in the valley of Siddim (the same is the Salt Sea). ^{14:4}Twelve years they served Chedorlaomer, and in the thirteenth year, they rebelled. ^{14:5}In the fourteenth year Chedorlaomer came, and the kings who were with him, and struck the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim, ^{14:6}and the Horites in their Mount Seir, to Elparan, which is by the wilderness. ^{14:7}They returned, and came to En-mishpat (the same is Kadesh), and struck all the country of the Amalekites, and also the Amorites, that lived in Hazazon-tamar. ^{14:8}There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they set the battle in array against them in the valley of Siddim; ^{14:9}against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. ^{14:10}Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell there, and those who remained fled to the mountain. ^{14:11}They took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. ^{14:12}They took Lot, Abram's brother's son, who lived in Sodom, and his goods, and departed. ^{14:13}One who had escaped came and told Abram, the Hebrew. Now he lived by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these were allies of Abram. ^{14:14}When Abram heard that his relative was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. ^{14:15}He divided himself against them by night, he and his servants, and struck them, and pursued them to Hobah, which is on the left hand of Damascus. ^{14:16}He brought back all the goods, and also brought back his relative, Lot, and his goods, and the women also, and the people. ^{14:17}The king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings who were with him, at the valley of Shaveh (the same is the King's Valley). ^{14:18}Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. ^{14:19}He blessed him, and said, "Blessed be Abram of God Most High, possessor of heaven and earth: ^{14:20}and blessed be God Most High, who has delivered your enemies into your hand." Abram gave him a tenth of all.

Is The Letter To The Hebrews Yahweh's Word?

^{14:21}*The king of Sodom said to Abram, "Give me the people, and take the goods to yourself."*

^{14:22}*Abram said to the king of Sodom, "I have lifted up my hand to Yahweh, God Most High, possessor of heaven and earth, ^{14:23}that I will not take a thread nor a shoe-latchet nor anything that is yours, lest you should say, 'I have made Abram rich.'*

^{14:24}*Except only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre: let them take their portion."*

The only other place in the Scriptures where Melchizedek is mentioned is Psalm 110:4. Psalm 110 reads,

A Psalm by David.

^{110:1}*Yahweh says to my Lord, "Sit at my right hand,
Until I make your enemies your footstool for your feet."*

^{110:2}*Yahweh will send forth the rod of your strength out of Zion.
Rule in the midst of your enemies.*

^{110:3}*Your people offer themselves willingly in the day of your power,
In holy array.*

Out of the womb of the morning, you have the dew of your youth.

^{110:4}*Yahweh has sworn, and will not change his mind:
"You are a priest forever in the order of Melchizedek."*

^{110:5}*The Lord is at your right hand.*

He will crush kings in the day of his wrath.

^{110:6}*He will judge among the nations.*

He will heap up dead bodies.

He will crush the ruler of the whole earth.

^{110:7}*He will drink of the brook in the way;*

Therefore will he lift up his head.

Scripture Doesn't Support The View That Melchizedek Had No Genealogy

It is observed that in these two Scriptures where Melchizedek is mentioned NOTHING is said concerning his genealogy. NOTHING is said concerning whether or not he had human parents. NOTHING is said concerning whether he had beginning of days or had or was to have end of life. NOTHING is said about these matters that the writer of the letter of Hebrews speaks about very confidently.

Applying the Beroean Jewish test to these comments it is observed that it CANNOT be said that these comments are in harmony with Scripture. These comments PRESUME what Scripture hasn't spoken about. They presume that where Scripture hasn't spoken about a person's genealogy it must necessarily be the case that the person didn't have a genealogy, didn't have human parentage, didn't have beginning of days and hasn't had and won't have end of life.

Is this presumption correct?

Is it the case that where Scripture hasn't mentioned a person's genealogy that person must necessarily not have had a genealogy, not have had human parentage, not have had beginning of days and wasn't to have and isn't to have end of life?

This is a FALSE presumption. For there are many cases of people mentioned in Scripture without a description of their genealogy. Nevertheless, just because their genealogy hasn't been mentioned doesn't mean that they didn't have one, or didn't have human parentage, or didn't have beginning of days or haven't had end of life or won't have end of life! In Genesis 14, wherein Melchizedek is mentioned, several other kings of cities are mentioned without their genealogies being mentioned. Is one to conclude that these kings, as it is alleged of Melchizedek, didn't have genealogy, didn't have human parentage, didn't have

Is The Letter To The Hebrews Yahweh's Word?

beginning of life, haven't had end of life and won't have end of life, but are all like sons of the Mighty One? Hasn't the author of the letter to the Hebrews here employed a logically invalid argument that cannot be proven true, but can be proven false?

Therefore, to reiterate, these comments of the author of the letter to the Hebrews have been found wanting by the Berean Jewish test. Those who abide by Yahweh's word in Isaiah 8:16-20 should not believe these words, unless Yahweh clearly confirms that they are true.

Is It Without Dispute That The Less Is Blessed Of The Better?

Hebrews 7:4-7 reads,

^{7:4}Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best spoils. ^{7:5}They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the loins of Abraham, ^{7:6}but he whose genealogy is not counted from them has taken tithes of Abraham, and has blessed him who has the promises. ^{7:7}But without any dispute the less is blessed of the better.

The law that the author of the letter of Hebrews is speaking about, in reference to tithing, is what is commonly referred to as the Law of Moses. For in it Yahweh commanded the children of Israel to give their agricultural and livestock produce tithes to the Levites. (A scriptural study titled "Tithing and Priests" is published at <http://www.serveyahweh.org/Priests/priests.htm>.)

Is Melchizedek Greater Than The Most High?

In 7:7 the author of Hebrews confidently states that the less is blessed of the better, thereby implying that Melchizedek was greater than Abraham, seeing that Melchizedek blessed Abraham. If the author's reasoning is valid, then one would have to conclude that Melchizedek was greater than the Most High, seeing that Genesis 14:18 says that he was priest of the Mighty One Most High. For whereas in Genesis 14:19 Melchizedek blessed Abram, in Genesis 14:20 he blessed the Mighty One Most High!

But is Melchizedek greater than the Mighty One Most High? Is any person greater than the Most High?

If there was a person greater than the Most High, then the Most High wouldn't have been an appropriate title to refer to the Mighty One Most High, as another would rightfully have the Most High title. But as there is no one else having the Most High title, the Most High is indeed the GREATEST and therefore greater than Melchizedek!

Hebrews 7:7 Is Spiritual Darkness

Therefore, even though Melchizedek blessed the Mighty One Most High, he wasn't greater than the Most High. Therefore Hebrews 7:7 is CONTRARY to Scripture and doesn't have spiritual light, relying on Yahweh's words in Isaiah 8:20. For Hebrews 7:7 hasn't spoken according to the Law and the Testimony.

Where In Scripture Is The Melchizedek Of Genesis 14 Pronounced Immortal?

Hebrews 7:8 reads,

^{7:8}Here men who die receive tithes, but there one, of whom it is testified that he lives.

The author implies that Melchizedek was a type of person who didn't die, suggesting that it was testified that he didn't die and still lives.

WHERE in Scripture is it testified that Melchizedek was a type of person who didn't

Is The Letter To The Hebrews Yahweh's Word?

die and that he hasn't died from the time Abraham encountered him as recorded in Genesis 14? The only two Scriptures speaking about Melchizedek say nothing about him being an immortal person. Nevertheless, the author PRESUMES that he is, despite not having scriptural support for his presumption! It is therefore again noted that these words are not in harmony with the Law and the Testimony. Therefore, according to Isaiah 8:20 there is no light in them. People heeding Yahweh and applying the Berean Jewish test should therefore not believe that Melchizedek was immortal.

Are The Actions Of An Ancestor Attributed To His Descendants?

Hebrews 7:9-10 reads,

^{7:9}So to say, through Abraham even Levi, who receives tithes, has paid tithes, ^{7:10}for he was yet in the loins of his father when Melchizedek met him.

The principle that the author teaches in 7:9-10 is that the actions of an ancestor are attributed to his descendants. Therefore, if an ancestor does good, this good is attributed to his descendants, and in an ancestor does evil, this evil is attributed to his descendants.

Is this principle supported by Yahweh's word in the Law and the Testimony?

Responsibility For Sin Rests With The Sinner

Deuteronomy 24:16 reads,

^{24:16}The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Yahweh clearly shows that the responsibility for sin rests with the person who has sinned. An ancestor isn't responsible for the sins of his descendants, and neither is a descendant responsible for the sins of his ancestors.

Responsibility For Actions Remains With The Actor

Ezekiel 18:1-20 reads,

^{18:1}The word of Yahweh came to me again, saying, ^{18:2}What do you mean, that you use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? ^{18:3}As I live, says the Lord Yahweh, you shall not have occasion any more to use this proverb in Israel. ^{18:4}Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul who sins, he shall die.

^{18:5}But if a man is just, and does that which is lawful and right, ^{18:6}and has not eaten on the mountains, neither has lifted up his eyes to the idols of the house of Israel, neither has defiled his neighbor's wife, neither has come near to a woman in her impurity, ^{18:7}and has not wronged any, but has restored to the debtor his pledge, has taken nothing by robbery, has given his bread to the hungry, and has covered the naked with a garment; ^{18:8}he who has not given forth on interest, neither has taken any increase, who has withdrawn his hand from iniquity, has executed true justice between man and man, ^{18:9}has walked in my statutes, and has kept my ordinances, to deal truly; he is just, he shall surely live, says the Lord Yahweh.

^{18:10}If he fathers a son who is a robber, a shedder of blood, and who does any one of these things, ^{18:11}and who does not any of those duties, but even has eaten on the mountains, and defiled his neighbor's wife, ^{18:12}has wronged the poor and needy, has taken by robbery, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination, ^{18:13}has given forth on interest, and has taken increase; shall he then live? He shall not live: he has done all these abominations; he shall surely die; his blood shall be on him.

^{18:14}Now, behold, if he fathers a son, who sees all his father's sins, which he has done,

Is The Letter To The Hebrews Yahweh's Word?

and fears, and does not such like; ^{18:15}who has not eaten on the mountains, neither has lifted up his eyes to the idols of the house of Israel, has not defiled his neighbor's wife, ^{18:16}neither has wronged any, has not taken anything to pledge, neither has taken by robbery, but has given his bread to the hungry, and has covered the naked with a garment; ^{18:17}who has withdrawn his hand from the poor, who has not received interest nor increase, has executed my ordinances, has walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. ^{18:18}As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity.

^{18:19}Yet say you, Why does not the son bear the iniquity of the father? When the son has done that which is lawful and right, and has kept all my statutes, and has done them, he shall surely live. ^{18:20}The soul who sins, he shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be on him, and the wickedness of the wicked shall be on him.

Yahweh's word is absolutely clear in this matter. The righteousness of an ancestor or of a descendant is not attributed to a person. Neither is the wickedness of an ancestor or that of a descendant attributed to a person. A person's righteousness remains with him, as does his wickedness, without being attributed to either his ancestors or descendants.

Hebrews 7:9-10 Is Spiritual Darkness

But Hebrews 7:9-10 suggests that an ancestor's righteousness is attributed to his descendants, the very opposite of what Yahweh clearly teaches. Hebrews 7:9-10 is therefore CONTRARY to the Law and the Testimony. There is no light in Hebrews 7:9-10. Yahweh's people, those applying the Berean Jewish test, should reject Hebrews 7:9-10.

Did Yahweh Change The Law?

Hebrews 7:11-22 reads,

^{7:11}Now if there was perfection through the Levitical priesthood (for under it have the people received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron? ^{7:12}For the priesthood being changed, there is of necessity a change made also of the law. ^{7:13}For he of whom these things are said belongs to another tribe, from which no man has given attendance at the altar. ^{7:14}For it is evident that our Lord has sprung out of Judah, as to which tribe Moses spoke nothing concerning priesthood. ^{7:15}This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, ^{7:16}who has been made, not after the law of a fleshly commandment, but after the power of an endless life: ^{7:17}for it is testified,

"You are a priest forever,

According to the order of Melchizedek."

^{7:18}For there is an annulling of a foregoing commandment because of its weakness and uselessness ^{7:19}(for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to God. ^{7:20}Inasmuch as it is not without the taking of an oath, ^{7:21}for they indeed have been made priests without an oath; but he with an oath by him that says of him,

"The Lord swore and will not change his mind,

'You are a priest forever,

According to the order of Melchizedek'".

^{7:22}By so much has Jesus become the collateral of a better covenant.

Is The Letter To The Hebrews Yahweh's Word?

The Matters Established In Hebrews 7:11-22

The author makes a number of points in his comments above. He suggests that the law incorporating the Levitical priesthood didn't facilitate perfection, that is, everlasting life for those who abided by it. He also suggests that it is because this law didn't facilitate perfection, there arose a need for a priest after the Melchizedek order, rather than the continuation of the Aaronic priesthood order. He also suggests that the law incorporating the Aaronic priesthood order was changed to incorporate the Melchizedek order, as the priest arising after the Melchizedek order hails from a tribe different to that of priests arising after the Aaronic order. He therefore implies that the same basic law continues, but its detailed provisions, especially those dealing with the priesthood, have been changed. The reason for this change in the law, he suggests, is the inability of the law incorporating the Aaronic priesthood to facilitate everlasting life - perfection, a matter facilitated by the changed law incorporating the Melchizedek priesthood, a priesthood not incorporated in the law prior to its apparent change.

The author's comments raise a number of pertinent issues.

Why Was The Aaronic Priesthood Necessary?

It is acknowledged by both Scripture and the author's comments that a Melchizedek priesthood indeed existed prior to the institution of the Aaronic priesthood. For Abraham, an ancestor of Aaron, lived in the same time that Melchizedek was king of Salem and met him.

If a Melchizedek priesthood already existed on earth, and if, as the author suggests, this Melchizedek priest was immortal, why was there need for an Aaronic priesthood? If the Melchizedek priesthood is the one that facilitates perfection, and if this Melchizedek was indeed immortal as suggested by the author, then this perfection facilitating priesthood has not ceased to exist. For the immortal Melchizedek priest hasn't died and therefore hasn't ceased to act in his priestly office performing his priestly activities! Therefore, why was there a need for an Aaronic priesthood - a lesser priesthood?

Hebrews Fails To Explain Why The Aaronic Priesthood Was Instituted

The author suggests that the reason the Aaronic priesthood is replaced by the Melchizedek priesthood is because of its failure to facilitate perfection - everlasting life to those the priesthood ministers for. But the author FAILS to explain why the Aaronic priesthood was instituted in the very first place, seeing that it didn't exist in the day of Abraham, when the Melchizedek priesthood existed. For he fails to explain why Yahweh would remove a priesthood facilitating perfection, the Melchizedek priesthood, to replace it with one not capable of facilitating perfection, the Aaronic priesthood, to later revert to the one facilitating perfection, the Melchizedek priesthood. If Yahweh had already given humans a priesthood facilitating perfection, what was his point in removing this priesthood from humans, thereby denying them a priesthood facilitating perfection?

Failure to explain this matter is a fundamental omission and weakness in the author's theory concerning the priesthoods. For if a priesthood is to be replaced by a better priesthood, there never should have been cause to replace the original Melchizedek priesthood with the Aaronic priesthood, as the author's comments logically lead one to believe is what happened!

Hebrews' Theory Concerning Melchizedek And Aaronic Priesthoods Fallacious

It appears to me that the author's theory concerning the two priesthoods is a fallacious theory. For his postulated reason explaining the purported replacement of the Aaronic priesthood with the Melchizedek priesthood cannot explain the purported replacement of the original

Is The Letter To The Hebrews Yahweh's Word?

Melchizedek priesthood with the Aaronic priesthood. For if the perfection facilitating priesthood replaces the one that doesn't facilitate perfection, the Aaronic priesthood should never have been instituted to take over from the original Melchizedek priesthood. For the author postulates that the original Melchizedek is still alive and therefore presumably never departed from his office of Melchizedek priest!

It therefore appears that, notwithstanding his self-professed spiritually mature knowledge, the author was IGNORANT of the reasons for the institution of the Aaronic priesthood. And seeing that he deals with the Aaronic priesthood together the law incorporating it, he also appears IGNORANT of the reasons for the existence of this law in relation to Yahweh's people. He just says that it didn't facilitate perfection - everlasting life. But he doesn't explain why it existed in the first place.

Aaronic Priesthood An Everlasting Priesthood Throughout Their Generations

Exodus 28:1 reads,

^{28:1}"Bring Aaron your brother, and his sons with him, near to you from among the children of Israel, that he may minister to me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Exodus 29:9 reads,

^{29:9}You shall dress them with belts, Aaron and his sons, and bind headbands on them: and they shall have the priesthood by a perpetual statute: and you shall consecrate Aaron and his sons.

Exodus 40:13-15 reads,

^{40:13}You shall put on Aaron the holy garments; and you shall anoint him, and sanctify him, that he may minister to me in the priest's office. ^{40:14}You shall bring his sons, and put coats on them. ^{40:15}You shall anoint them, as you anointed their father, that they may minister to me in the priest's office. Their anointing shall be to them for an everlasting priesthood throughout their generations.

Yahweh clearly shows that he gave the house of Aaron the priesthood by a perpetual statute. It is an EVERLASTING priesthood throughout their generations.

In other words, as long as the generations of the house of Aaron continue to exist, they indeed have the priesthood within Israel. This is Yahweh's word to Aaron and his sons.

Yahweh's Covenant Of Salt Forever To The House Of Aaron

Numbers 18:1-19 reads,

^{18:1}Yahweh said to Aaron, You and your sons and your fathers' house with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood. ^{18:2}Your brothers also, the tribe of Levi, the tribe of your father, bring you near with you, that they may be joined to you, and minister to you: but you and your sons with you shall be before the tent of the testimony. ^{18:3}They shall keep your charge, and the charge of all the Tent: only they shall not come near to the vessels of the sanctuary and to the altar, that they not die, neither they, nor you. ^{18:4}They shall be joined to you, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not come near to you. ^{18:5}You shall keep the charge of the sanctuary, and the charge of the altar; that there be wrath no more on the children of Israel. ^{18:6}I, behold, I have taken your brothers the Levites from among the children of Israel: to you they are a gift, given to Yahweh, to do the service of the tent of meeting. ^{18:7}You and your sons with you shall keep your priesthood for everything of the altar, and for that within the veil; and you shall serve: I give you the priesthood as a service of gift: and the stranger who comes near shall be put to death.

Is The Letter To The Hebrews Yahweh's Word?

^{18:8}Yahweh spoke to Aaron, I, behold, I have given you the charge of my heave-offerings, even all the holy things of the children of Israel; to you have I given them by reason of the anointing, and to your sons, as a portion forever. ^{18:9}This shall be your of the most holy things, reserved from the fire: every offering of theirs, even every meal-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render to me, shall be most holy for you and for your sons. ^{18:10}As the most holy things shall you eat of it; every male shall eat of it: it shall be holy to you. ^{18:11}This is your: the heave-offering of their gift, even all the wave-offerings of the children of Israel; I have given them to you, and to your sons and to your daughters with you, as a portion forever; everyone who is clean in your house shall eat of it. ^{18:12}All the best of the oil, and all the best of the vintage, and of the grain, the first fruits of them which they give to Yahweh, to you have I given them. ^{18:13}The first-ripe fruits of all that is in their land, which they bring to Yahweh, shall be your; everyone who is clean in your house shall eat of it. ^{18:14}Everything devoted in Israel shall be your. ^{18:15}Everything that opens the womb, of all flesh which they offer to Yahweh, both of man and animal shall be your: nevertheless the firstborn of man shall you surely redeem, and the firstborn of unclean animals shall you redeem. ^{18:16}Those who are to be redeemed of them from a month old shall you redeem, according to your estimation, for the money of five shekels, after the shekel of the sanctuary (the same is twenty gerahs). ^{18:17}But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem; they are holy: you shall sprinkle their blood on the altar, and shall burn their fat for an offering made by fire, for a sweet savor to Yahweh. ^{18:18}The flesh of them shall be your, as the wave-breast and as the right thigh, it shall be your. ^{18:19}All the heave-offerings of the holy things, which the children of Israel offer to Yahweh, have I given you, and your sons and your daughters with you, as a portion forever: it is a covenant of salt forever before Yahweh to you and to your seed with you.

Yahweh gave the house of Aaron the priesthood within Israel as a service of gift. He also, in the covenant of salt, gave the house of Aaron as a portion FOREVER all the heave-offerings of the holy things, which the children of Israel offer to Yahweh. This implies that as long as the children of Israel offer to Yahweh heave-offerings these indeed belong to the house of Aaron as a portion.

For how long were the children of Israel to offer heave-offerings to Yahweh? Was it to be for a limited period, or was it to be forever, as indicated by Yahweh's words in Numbers 18?

Hebrews 7:11-22 Is Spiritual Darkness

Seeing that Yahweh has given the house of Aaron the priesthood within Israel as long as their generations continue, and seeing that he has given them portions forever in a covenant of salt lasting as long as the generations of the house of Aaron continue, it is indeed CLEARLY observed that Yahweh intended both the Aaronic priesthood and the accompanying offerings to last forever! In other words, what Yahweh has clearly shown in his word is CONTRARY to the message of the letter to the Hebrews, wherein it is suggested that Yahweh changed the priesthood from the Aaronic order, replacing it with the Melchizedek order! Hebrews 7:11-22, and similar words, should therefore not be accepted by Yahweh's people, those applying the Beroean Jewish test. For these words in Hebrews don't have light in them, not being in harmony with Yahweh's word in the Law and the Testimony!

Aaronic Priesthood To Be In Full Operation In Future

Jeremiah 33:14-22 reads,

Is The Letter To The Hebrews Yahweh's Word?

^{33:14}Behold, the days come, says Yahweh, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. ^{33:15}In those days, and at that time, will I cause a Branch of righteousness to grow up to David; and he shall execute justice and righteousness in the land. ^{33:16}In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called: Yahweh our righteousness. ^{33:17}For thus says Yahweh: David shall never want a man to sit on the throne of the house of Israel; ^{33:18}neither shall the priests the Levites want a man before me to offer burnt offerings, and to burn meal-offerings, and to do sacrifice continually.

^{33:19}The word of Yahweh came to Jeremiah, saying, ^{33:20}Thus says Yahweh: If you can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season; ^{33:21}then may also my covenant be broken with David my servant, that he shall not have a son to reign on his throne; and with the Levites the priests, my ministers. ^{33:22}As the host of the sky can't be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites who minister to me.

Speaking of the future, a time yet to come, Yahweh emphatically says that he will fulfil that good word that he spoke concerning the houses of Israel and Judah. The Levitical priests, the house of Aaron, shall always offer before him burnt offerings, burn meal-offerings and do sacrifice continually. And so sure is Yahweh that this covenant is unbreakable that he says that only if his covenant of the day and his covenant of the night can be broken, that his covenant with the house of Aaron, the priests, may be broken. In other words, it is a seemingly unbreakable covenant, as sure as day and night will arrive in their season. Also, taking into account the possibility that the house of Aaron may be wiped out so that it ceases to exist, Yahweh reassures that this house shall not cease to exist. For he will multiply its number into an innumerable multitude, as the host of the sky or the sand of the sea!

Hebrews Blasphemes Yahweh

Yahweh's word EMPHATICALLY opposes those of the author of Hebrews! For whereas the author of Hebrews speaks of the termination of the Aaronic priesthood, it being replaced by the Melchizedek one, Yahweh speaks of the perpetual continuation and fulfilment of the Aaronic priesthood, even in the future! The words by the author of Hebrews concerning the termination of the Aaronic priesthood are words of DARKNESS! For they portray Yahweh as a FAITHLESS Mighty One, one who doesn't honour his covenants, seeing that Yahweh covenanted to give the house of Aaron the holy portions in Israel forever. And seeing also that Yahweh gave the house of Aaron the priesthood by a perpetual statute, for an everlasting priesthood! The author of Hebrews therefore portrays Yahweh to be what he is not - a FAITHLESS Mighty One who doesn't keep covenant or his word!

It seems to me that the author of Hebrews, by his vain words of what he calls knowledge, the so-called hard to interpret words concerning Melchizedek, has BLASPHEMED Yahweh! For he portrays Yahweh to be a COVENANT-BREAKER - one who DOESN'T KEEP PROMISES! This is BLASPHEMY against Yahweh, by a supposedly spiritually mature and very knowledgeable teacher of Yahweh's word - a vain man!

Hebrews Speaks Rebellion Against Yahweh

Seeing Yahweh's clear and emphatic words concerning the continuation of the Aaronic priesthood, it is indeed evident that the author of Hebrews' words to the effect that the priesthood was changed, and therefore the associated law incorporating it was changed, are FALSE words! The author of Hebrews has spoken REBELLION, attempting to cause Yahweh's people to believe LIES, that they may cease to serve Yahweh in the manner that he

Is The Letter To The Hebrews Yahweh's Word?

commanded them to serve him! The author's rebellion deserves DEATH, even as Yahweh decreed in Deuteronomy 13:1-5!

Hebrews Diminishes From Yahweh's Words

Deuteronomy 4:1-2 reads,

^{4:1}Now, Israel, listen to the statutes and to the ordinances, which I teach you, to do them; that you may live, and go in and possess the land which Yahweh, the God of your fathers, gives you. ^{4:2}You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of Yahweh your God which I command you.

Deuteronomy 12:32 reads,

^{12:32}Whatever thing I command you, that shall you observe to do: you shall not add thereto, nor diminish from it.

The author of Hebrews had violated Yahweh's words, in that he has diminished from them, thereby attempting to cause the Yahweh's people not to keep all of his commandments to them - REBELLION!

Moses' Prophecy Concerning The Aaronic Priesthood For A Time Yet To Come

Deuteronomy 30:1-10 reads,

^{30:1}It shall happen, when all these things are come on you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where Yahweh your God has driven you, ^{30:2}and shall return to Yahweh your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; ^{30:3}that then Yahweh your God will turn your captivity, and have compassion on you, and will return and gather you from all the peoples, where Yahweh your God has scattered you. ^{30:4}If any of your outcasts are in the uttermost parts of the heavens, from there will Yahweh your God gather you, and from there will he bring you back: ^{30:5}and Yahweh your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. ^{30:6}Yahweh your God will circumcise your heart, and the heart of your seed, to love Yahweh your God with all your heart, and with all your soul, that you may live. ^{30:7}Yahweh your God will put all these curses on your enemies, and on those who hate you, who persecuted you. ^{30:8}You shall return and obey the voice of Yahweh, and do all his commandments which I command you this day. ^{30:9}Yahweh your God will make you plenteous in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, for good: for Yahweh will again rejoice over you for good, as he rejoiced over your fathers; ^{30:10}if you shall obey the voice of Yahweh your God, to keep his commandments and his statutes which are written in this book of the law; if you turn to Yahweh your God with all your heart, and with all your soul.

It is noted that at the time that Israel is gathered from all the places of her scattering, a time yet to occur, as Israel hasn't yet been gathered from all the places of her scattering, Yahweh would do good to Israel. This gathering will involve bringing Israelites inhabiting even the uttermost parts of the heavens, as seen in 30:4, a time that couldn't have taken place prior to humans mounting space expeditions and inhabiting portions of space or the heavens! The time that Moses was here speaking about by the Holy Spirit was a time yet to take place.

In this future time Yahweh will circumcise the hearts of the children of Israel, and they will then love Yahweh with all their heart and all their soul, by doing all of Yahweh's words and commandments. They will then keep Yahweh's commandments and statutes which

Is The Letter To The Hebrews Yahweh's Word?

are written in the book of the law, including those pertaining to the Aaronic priesthood, with their sacrifices and offerings.

This prophetic word by Moses is surely consistent with Jeremiah's later prophetic word already seen in Jeremiah 33:14-22. For both words relate to the same period, the time Yahweh fulfils the good word that he spoke concerning the houses of Israel and Judah - her restoration to her own land and subsequent blessing.

Moses And Jeremiah's Prophecies On The New Covenant

This prophetic word by Moses is also surely consistent with Jeremiah's later prophetic word concerning Yahweh entering into a new covenant with Israel. For Jeremiah 31:31-37 reads,

^{31:31}*Behold, the days come, says Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah: ^{31:32}not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband to them, says Yahweh. ^{31:33}But this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: ^{31:34}and they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahweh; for they shall all know me, from the least of them to the greatest of them, says Yahweh: for I will forgive their iniquity, and their sin will I remember no more.*

^{31:35}*Thus says Yahweh, who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirs up the sea, so that the waves of it roar; Yahweh of hosts is his name: ^{31:36}If these ordinances depart from before me, says Yahweh, then the seed of Israel also shall cease from being a nation before me forever. ^{31:37}Thus says Yahweh: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, says Yahweh.*

In Jeremiah 31 Yahweh confirms that Israel will continue to exist before him and will not cease to exist. He will therefore surely gather existing Israelites from wherever they are scattered and place them back in their own land and then enter into covenant with them. The new covenant that Yahweh will enter with them is different from the one previously entered into, which they broke, in one fundamental respect. As part of the new covenant Yahweh will indeed put his law in the hearts of the children of Israel. This is what was absent in the covenant that the children of Israel broke, for Yahweh's law wasn't written in their hearts. And this prophesied action in the new covenant is what Moses prophesied about in Deuteronomy 30:6, that Yahweh was to circumcise the hearts of the children of Israel after their restoration in their own land, thereby facilitating their keeping Yahweh's laws and honouring their covenants with Yahweh!

In other words, in the covenant that the children of Israel broke, their hearts were not circumcised. Yahweh's law therefore wasn't written in their hearts, and they did not abide by Yahweh's words or keep his commandments and law. But in the new covenant Yahweh will indeed circumcise the hearts of the children of Israel, writing his law in their hearts, thereby facilitating their abiding by his word, his law and his commandments. On account of so abiding by Yahweh's word, law and commandments they will indeed reap the blessings that Yahweh made conditional on abiding by his word, law and commandments. They will then indeed attain to the promises Yahweh gave them in the covenant that they broke.

The Promises Of The Sinaitic Covenant

The promises of the covenant that they broke are contained in Exodus 19:1-8, which reads,

^{19:1}*In the third month after the children of Israel had gone forth out of the land of*

Is The Letter To The Hebrews Yahweh's Word?

Egypt, on that same day they came into the wilderness of Sinai. ^{19:2}When they had departed from Rephidim, and had come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain. ^{19:3}Moses went up to God, and Yahweh called to him out of the mountain, saying, "This is what you shall tell the house of Jacob, and tell the children of Israel: ^{19:4}'You have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to myself. ^{19:5}Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; for all the earth is mine; ^{19:6}and you shall be to me a kingdom of priests, and a holy nation.' These are the words which you shall speak to the children of Israel."

^{19:7}Moses came and called for the elders of the people, and set before them all these words which Yahweh commanded him. ^{19:8}All the people answered together, and said, "All that Yahweh has spoken we will do."

Moses reported the words of the people to Yahweh.

It is therefore noted that Yahweh promised to deliver two things to the children of Israel if they kept his covenant and obeyed his voice: (a) they were to be his own possession from among all peoples on the earth, and (b) they were to be to him a kingdom of priests, and a holy nation.

The Deficiency Of The Sinaitic Covenant

Nevertheless, as already seen, the children of Israel were not faithful to their covenant with Yahweh. For they lacked one ESSENTIAL quality that would have facilitated their complying with their covenant with Yahweh. Their hearts were not circumcised, and therefore Yahweh's law wasn't written in their hearts. This is the deficiency in the covenant made at Sinai.

The children of Israel thought that they had the capacity to abide by Yahweh's voice and covenant without first ascertaining all that was needed in faithfully so abiding. It appears that they were rash in making a covenant without first ascertaining whether they had the capacity to honour their side of it.

In the new covenant that Yahweh will enter into with them after he gathers them from all the places of their scattering, he will indeed remedy this deficiency in the covenant made at Sinai. For he will indeed circumcise their hearts and write his law in their hearts. The children of Israel will then obey Yahweh's voice and covenant. They will then truly become his own possession among all the peoples of the earth, and will also become a kingdom of priests and a holy nation! In other words, the time when the children of Israel will reap the promises arising out of the covenant made at Sinai is after they enter into another covenant with Yahweh rectifying the deficiency of the Sinaitic covenant.

Yahweh Affirms No Change In His Law, Notwithstanding Contrary Words In Hebrews

In all these words of Yahweh we see NOWHERE where he says that he will change the law incorporating the Aaronic priesthood, as FALSELY argued by the author of Hebrews. Instead we see Yahweh prophesying through Moses and Jeremiah that the children of Israel, after being gathered from the places of their scattering, will do ALL of Yahweh's laws written in the book of the law. These laws include those pertaining to the Aaronic priesthood. And Yahweh further affirms emphatically that Aaronic priesthood laws, with their offerings and sacrifices, will surely be observed, and that the Aaronic priesthood will exist before him as long as the generations of the house of the Aaron and the house of Israel exist! The priesthood was given to Aaron's house as a perpetual statute, and as an everlasting priesthood. And Yahweh will certainly ensure that this will indeed be confirmed. None of his words will

Is The Letter To The Hebrews Yahweh's Word?

fall to the ground, notwithstanding the blasphemy of the author of Hebrews. All his promises to Aaron and Israel will certainly be fulfilled!

In Hebrews 7 it is observed that its author blames the law incorporating the Aaronic priesthood as being deficient, for it didn't facilitate perfection or everlasting life for those the Aaronic priesthood served. It has indeed been observed from Yahweh's words in Scripture that his law doesn't change even in the new covenant. The very law that was applicable in the Sinaitic covenant is the very law that will still be applicable in the new covenant. Therefore, if the law incorporating the Aaronic priesthood was incapable of facilitating perfection or everlasting life in the Sinaitic covenant, then it will continue to remain incapable of facilitating perfection or everlasting life in the new covenant! The author of Hebrews should therefore not have targeted Yahweh's law for scorn. He should simply have consulted Yahweh to ascertain from Yahweh the differences in the new covenant and the Sinaitic covenant.

Yahweh Promises The Holy Spirit In The New Covenant

As has been seen, the fundamental difference between these two covenants is the promise in the new that was absent from the Sinaitic one. In the new Yahweh promises to circumcise their hearts, and write his law in their hearts, thereby facilitating their abiding by his voice, covenant, words, law and commandments. In the Sinaitic covenant Yahweh didn't so promise, and he didn't circumcise their hearts or write his law in their hearts. The children of Israel therefore lacked the power by which to abide by Yahweh's voice, his words, his covenant, his laws and his commandments. For Yahweh's power in one, the Holy Spirit, is certainly necessary in empowering a person to abide by Yahweh's word. The new covenant therefore involves the Holy Spirit dwelling in the children of Israel, a promise not part of the Sinaitic covenant!

The Deficiencies Of The Author Of Hebrews

Had the author of Hebrews not been vain and arrogant, thinking that he was a very knowledgeable and spiritually mature teacher of Yahweh's words, and humbly sought Yahweh's knowledge on these matters concerning Melchizedek, Yahweh would surely have revealed to him the requisite knowledge. They wouldn't have been, as he put it, "hard to interpret" matters, but would have been simple matters flowing from Yahweh's revelation through the Holy Spirit. The writer of Hebrews would then have taught truth, rather than the falsehoods he taught, both concerning Melchizedek and Yahweh, thereby blaspheming Yahweh!

The Key Of The New Covenant

A continuation can be made of applying the Berean Jewish test to Hebrews 8 to 10. This simply reveals additional inconsistencies between the words in Hebrews and those of Yahweh. In essence, Yahweh's law hasn't changed, notwithstanding contrary words in Hebrews. Perfection, or everlasting life, isn't solely facilitated by Yahweh's law, though it is necessary that one abides by Yahweh's law to attain to perfection or everlasting life. To abide by Yahweh's law one must be empowered to so abide by it. This power comes from the Holy Spirit dwelling in one, resulting in the circumcision of one's heart and the writing of Yahweh's law in that one's heart. That one then abides by Yahweh's voice and law, and reaps the rewards arising from so abiding, including perfection or everlasting life. It is therefore not a matter of changing the Aaronic priesthood to the Melchizedek priesthood, or of doing away with Aaronic priesthood sacrifices and associated provisions of the law incorporating the Aaronic priesthood that is key to attaining perfection or everlasting. What is key to attaining perfection or everlasting life is Yahweh granting a person his Holy Spirit, the power by which

Is The Letter To The Hebrews Yahweh's Word?

that person's heart is circumcised and Yahweh's law, words, voice, covenant and commandments are written in that person's heart. The distinction between the new covenant and the Sinaitic covenant is that in the new Yahweh promises and grants the Holy Spirit to dwell in those who covenant with him, but in the Sinaitic covenant he didn't so promise and didn't so grant. The Holy Spirit is therefore the key of the new covenant.

Is The Letter To The Hebrews Yahweh's Word?

Conclusion Of The Berean Jewish Test On The Letter To The Hebrews

Going back to the Berean Jewish test, it is indeed concluded that the letter to the Hebrews is NOT Scripture! It contains scriptural quotations. But, as a complete work, it is NOT Scripture! It contains plenty of DARKNESS. It BLASPHEMES Yahweh and teaches the children of Israel to REBEL against Yahweh. Despite its own profession of spiritual maturity and knowledge of things "hard to interpret", it fails to manifest the faithfulness of abiding by Yahweh's voice and word, his covenant, his commandments and his laws. Yahweh's people, especially Hebrews, the children of Israel, SHOULD NOT rely on it for spiritual guidance, lest they depart from the way Yahweh commanded them to walk in. Yahweh's people should simply rely on Yahweh's words in the Scriptures, what is commonly called the Old Testament. They should also rely on the Holy Spirit dwelling in them, circumcising their hearts, writing Yahweh's word and laws in their hearts, and counselling them in how to put to practice Yahweh's word and ways. For in so doing they will reap the promises that Yahweh bestows upon those who faithfully abide by his word.