

The Unjust Hacking of Hebrews



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Sermon Notes 9-24-05

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A new fast growing and tragic trend has come upon the messy movement. It's an all out assault on the Book of Hebrews, even by New Covenant believers and their leading teachers. Below I tackle the issues often raised by this growing breed, who try and disprove the inspiration of the Book of Hebrews, as sheep stumble due to the doubt being sown. The real danger is that once one denies the Book of Hebrews, it's only a matter of time until other parts of the New Covenant will be doubted and seen as uninspired. I can tell you this from firsthand experience. I trust the study below will help clear up the confusion by providing real concrete answers.

*When He said, “A new **covenant**,” **He has made the first obsolete**. But whatever is becoming obsolete and growing old is ready to disappear. Hebrews 8:13 KJV*

Now compare that to the way the verse correctly reads in the RSTNE 3rd Edition soon to be released!

Ivrim 8:13 In that He says, a new **priesthood, He has made the first old.**

The added word “covenant” in most translations, does not appear in any Greek, or Aramaic texts. The topic for these chapters is the passing of the prior priesthood, to the new order of Melech-Tzadik, and not of the doing away with the Torah, in favor of a new covenant.

8:14 Now that which decays and becomes old is near disappearing.

The first thing to grasp is that the topic through these chapters is the priesthood. So what is about to grow old and pass away is the priesthood that then ministered in the Temple. Not the Torah itself. Even the language bears this out, as the term “near disappearing” means that the Temple had not yet been destroyed, and therefore the

Levitical priesthood was still visibly functional despite Yahshua's role as the High Priest in the order of Melech-Tzadik. In essence then, this is a prophesy of the Temple's imminent destruction, along with all its altars, priesthood and functions, that will soon be gone, or altered.

The KJV puts the word **covenant** in italics to show that it was added by the translators. As seen here the word "covenant" appears in no Greek or Aramaic manuscript; it was added by translators. Yes the old priesthood ceased to function along with the Moriah Temple housing that priesthood. A new priesthood is a fact, as outlined in many other books of the Brit Chadasha.

Some question the authorship of Hebrews. Yet, Paul has always been accepted as the author for many reasons particularly the writing style as seen in the closing greetings, and his clear imprisonment in the book and his empathy for other prisoners of faith. Also, as seen here below, this prisoner writes from Italy, where obviously Paul was imprisoned.

Ivrim 13:3 Remember them that are in prison, as in prison with them; and them who suffer adversity, for you also are human.

Ivrim 13:23 Know that our brother Timtheous has been set free; if he comes shortly, I will see you with him.

13: 24 Salute all your spiritual leaders, and all the Yisraelite kidushim. The Yisraelites of Italy salute you.

*Now even the first **covenant** had regulations of divine worship and the earthly sanctuary.* Hebrews 9:1 KJV

Though there are 7 covenants mentioned in Scripture, yet there remain two major ones. And as often is done, Scripture focuses in on the major ones, seeing the Torah as the first major one, and the New Covenant, the renewal of Torah, as the second major one. Both are considered first and second, since it is the entirety of the Torah that is dealt with in both covenants, one being the external recording and the other being the internal inscribing. From a Torah based perspective, there is the first and second covenant that gives Israel a Torah and a High Priest. No other covenants of the bible gave Israel a full Torah and a High Priestly office. It is for these plain reasons that the terms first and the implied second is fully acceptable, even though there are seven covenants, and even though technically the first one chronologically is the Edeninc Covenant, made with Adam and named after his home.

But even more clearly the word **covenant** again in Hebrews 9:1-5 appears in no known Greek, or Aramaic manuscript. The KJV puts this in italics to show that it was added by the translators. Clearly in context the subject is still the Lewitical priesthood. See the way this correctly reads in the Restoration Scriptures True Name 3rd Edition.

Ivrim 9:1 Then truly the first priesthood also had regulations of worship, and an earthly Kadosh-Place.

Fact of the matter is the first priesthood and not the first, or Mosaic Covenant is being spoken of here. I think you see the absolute vital need for the Restoration Scriptures, in order to stop the continued propagation of erroneous pretexts, based on texts that are presented in a pretext, after having been taken out of actual context.

For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place. And behind the second veil, there was a tabernacle which is called the Holy of Holies, having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant. And above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail. Hebrews 9:2-5 KJV

The golden censer of incense was indeed brought into the Holy of Holies on Yom Kippur and left there during the entire day's service to YHWH. While the altar was usually in the Holy Place and not the Holy of Holies, on Yom Kippur it was taken into the Holy of Holies as mentioned earlier and returned the next day. The reason for the incense altar and incense holder being used on Yom Kippur, the Day of Atonement in the Holy of Holies, was so that the smoke would protect the High Priest from YHWH's glory, so that the intensity of that glory would not overcome and kill the High Priest. In context, the writer of Hebrews is speaking about divine order of service and worship in the ancient Moriyah Temple. Thus he is merely elaborating on the order of divine service. And in the context of atonement with Yahshua being our keporah, or Yom Kippur atonement, he mentions that part of the divine service, or regulations was the entering into the Holy of Holies with the incense and the portable altar of incense by the High Priest who provided atonement for the nation. This is not an error, but a revelation comparing the old atonement to the new one!

Paul compares the old priesthood with the new, the old order of atonement with the new and eternal one and when it comes to a High Priest providing that atonement; there are only 2 major covenants in play. But the fact remains, that the word covenant appears nowhere in any of the texts mentioned earlier.

Paul only minimizes the old way of atonement as it had earthly limitations, whereas the new way of atonement performed more fully in the heavens by a High Priest who lives forever has no such limitations. Paul compares a temporal atonement and priesthood to one that is eternal. That's not a minimizing Torah, or negating Torah, but rather a comparing, using a method of exegeses called "kal ve chomer," meaning if part A is true (old Temple priesthood), than how much more true is Part B, the eternal sacrifice and heavenly priesthood of Yahshua.

Paul is merely comparing priesthoods, much like the Book of Judges, compares one judge to another. That is not man minimalizing lesser quality judges, but is YHWH's view and commentary on the quality of the judge.

*For where a **covenant** is, there must of be (of necessity) the death of the one who made it.
For a **covenant** is valid only when men are dead, for it is never in force while the one
who made it lives.* Hebrews 9:16-17 KJV

Before I comment, look at the way this verse correctly reads in the RSTNE 3rd edition.

Ivrim 9:16 **For where a will is presented it shows the death of its maker.**
9:17 **For a will is in force only after men are dead:** otherwise it is useless while its maker lives.
9:18 **For this reason not even the first will was dedicated without dahm.**

Paul is merely stating this as an example, or a comparison that Yahshua had to die to enact His WILL! Covenants are made by vows. But the NEW Covenant unlike the others is made by both vow and will! A “vow” based on Jeremiah 31:31 and “a will” based on the death of Yahshua. And thus it is better, as it is based on both YHWH’s WILL and HIS VOW. So that the New Covenant is both YHWH’s last will for lost man and His ultimate and eternally enduring vow! Hebrews 9 verse 22 confirms that Paul is making the point that Torah was given to PURGE sin by covering sin with blood. Paul’s point is that animals in the Torah died to enact YHWH’s will, as did Yahshua, to enact YHWH’s will of purging the people. No human died to cut the covenant of Torah, but BLOOD was spilled to enact the will of YHWH recorded in Torah, which is the shedding of blood. So that statement rings true. Both Torah and the New Covenant are expressions of YHWH’s will through the death of the innocent (animals and Yahshua), and thus the comparison is made using the example of a last will and final testament. No problems here!

Yahshua died to enact His will, the purging of sins, and rose to enact the covenant or, vow of guaranteed eternal life, as He said, “because I live, you shall live also.” A legal will is only in force after death takes place, but the living can fulfill a vow, or promise, which is why Yahshua rose unto life.

The New Covenant is based on both the last will and the vow of life contained in it, which is why it is a “better covenant,” built on better promises, as it manifests both His will and His promise of eternal life, whereas the Torah was merely a manifestation of YHWH’s will, which only contained a promise of a vow to come. That is exactly why we all say that the Torah cannot save mankind from sin! The Torah is void of any vow, or specific promise of eternal life. Actually He/Yahshua willed the New Covenant by His death and vowed it by His life and resurrection.

“And they shall not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lord,’ for they shall all know Me, from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.” Jeremiah 31:34 KJV

There Scripture provides a nice dance step made by many messianic teachers who use these verses trying to prove that the fullness of the New Covenant has not come yet, since bible teaching still does continue in our day. If you think about it, every “born again”

believer knows YHWH, which is why the teaching, or message to know YHWH has come. There will always be room and a need for ongoing teaching, or discipleship, even as Yahshua will teach Torah and halacha in the kingdom (see Mikah/Micah 4:1-2), after His return and obviously after the New Covenant has come. But the teaching that will no longer be necessary when the New Covenant comes is the proclamation of repentance, salvation and the initial knowing of YHWH through Yahshua. This has ceased, as YHWH is known by all who desire to know Him in this day and time! This promise does not say nor does it mean that teaching about YHWH will cease at some point in time. The New Covenant has come and now everyone can get the opportunity to “know YHWH,” by meeting Him through Yahshua, without any human agency involved. Since human agency is not involved in this knowing process, the New Covenant has in fact come, and all who so desire, have come to KNOW YHWH!

The New Covenant given by the Messiah did not replace the covenants made with Adam, Noah, Abraham, Moses, or David; it was added to them. That principle is known as stacking. Stacking is the way YHWH adds covenants, without negating prior ones in order to establish a new one!

Another objection to Hebrews is that Hebrews 8:8-9 do not accurately quote Jeremiah 31:31-34. A change was clearly made. So say the critics, Hebrews is in error by changing the Word.

Ivrim 8:8 For finding fault with them, He says, Behold, the days come, says the Master יההנ, when I will make a Brit Chadasha with Beit Yisrael and with Beit Yahudah:

Ivrim 8:9 Not according to the brit that I made with their ahvot in the day when I took them by the hand to lead them out of the land of Mitzrayim; because they continued not in My brit, **and I regarded them not**, says the Master יההנ.

The above verses are a favorite of the deniers of the Book of Hebrews. The text was changed from “though I was a husband to them,” to “I regarded them not.” The reason for the change is that this paraphrase is not meant to be an exact quote. Rather it is a paraphrase to show that only one generation of Yisrael was discarded, not the whole nation - THEM-That is, the one-generation that died in the wilderness and was discarded, without the entire nation being discarded.

The point is that those who don’t enter the Renewed Covenant will be discarded like those in the wilderness (THEM), and not that all Yisraelites will be replaced by a gentile church. Therefore this is not a text that teaches that the church is the “New Yisrael,” or that the Jews have been discarded by the writer of Hebrews.

Part 2 next week