

The Path of Truth to Life
Bible Translation Project

Discussion on the Law

6

Changes in the practical Law

Is it possible that the law can change – it is eternal?

The principles of the law can not change and must be done. All of it – for ever! Changes in surroundings and circumstances brings an adaptation in the practice of the law. Example: Before Yeshua all was directed and flowed from the temple and worship there – still it showed towards the Spirit of the law and was good. Yeshua shifted the understanding and practice of law to the Spirit of the law, the fullness in Him and the doing of the law with this Spiritual understanding. Now, our bodies are temples and all the practical laws of the temple are being fulfilled and practiced in me.

Just as Yeshua is the sacrifices and offerings, that become real in me, many other laws change in practice.

1 Cor 6:19

Or do you not know that your bodies are a temple of the Set Apart Spirit, that lives in you that you received from God? You do not belong to yourself, 20 because you are bought for a price. Therefore bring glory, honour and worship to God in your bodies and in your spirit, that belongs to God.

Now, the question is - which part of the laws are valid just as they are, or are done differently or which changed.

In all these cases the New Covenant is our guideline. If it is not changed in the NC then it is still valid as is!

The 10 instructions / laws / commands / that Yah wrote with His own hand on the stone tablets are valid. Every one will agree with me that they are still valid and can not be changed. Really? Go through each one, make sure you understand its meaning and then answer the question again.

Now the question is – Am I obedient in the doing of each of these laws, instructions?

The Bible gives us another clear example of a law – or group of laws – that changed:

Hebr 7:12-14

“Just as there came a change in the priesthood, so also there was a change in the law, 13 because He, of Whom these things is said, belongs to another tribe, from which no-one has ever served at the altar, 14 because it is known that our Master has grown up from out of Y’hudah; a tribe of which Moshe said nothing concerning the priesthood.”

The law states:

Only priests from the tribe of Levi may bring sacrifices .

Only the high priest may declare the sacrifice as correctly brought and good.

Yeshua had to bring a sacrifice to pay for our sins.

The law can not just fall away or change, but provision was made for this since long before Moshe.

Malki-Tzedek was king of Salem = Yerushalayim and priest of the Almighty.

Gen 14:18 – Heb 7:1

This is long before Levi or the institution of the Levitical priesthood.

Hebr 7:21

because they were priests without an oath, but He with an oath, as He, through David, said to Him: “ יהוה swore an oath and He will not lie: You are non-Levitical priest for ever according to the image of Malki-Tzedek,” 22 according to which Yeshua is the guaranty of a much better covenant.

Interesting discovery from the original Aramaic.

20+ times in Hebrews as well as in the Tanakh, another word is used for “Priest.” This is used only with Yetro – Moshe’s father in-law = Midianite priest of the true God and Malki-Tzedek, Priest of the Almighty and only with Yeshua in the NC.

All of them were non-Levitical priests.

Kohen = Priest

Yeshua is not called kohen but kumrea.

Ps 110: Yeshua is Priest just like Malki-Tzedek.

In Aramaic, Yeshua is correctly referred to as Priest not from Levi, but according to principles from before Moshe.

Hebr 3:1

Therefore, my set apart brothers, called with a heavenly calling, think of this: the Apostle and non-Levitical High Priest, Whom we acknowledge and confess: Yeshua, The Anointed One;

Yeshua is our High priest

He may sacrifice and bring salvation He fulfilled every condition.

In this way the sin offering could be fulfilled in Yeshua through His sacrifice and it is not necessary any more in the physical. The law of priest is still valid, but with the law of sacrifices in Yeshua.

**The second problem we mentioned:
Only the high priest may declare the sacrifice as acceptable and correct.**

“Nigmar” “Mishlim”

How is the high priest appointed?

The sacrifice chosen?

Yeshua was high priest, who could sacrifice Himself, the accepted sacrifice, for us.

Next we will look at is Circumcision.

Again – the complete Scriptures must be our standard and we can not accept only one part or reject another – then we make mistakes.

Yeshua restored the Circumcision of the flesh to its original Spiritual meaning.

We can't just say it – we have to proof that it is true according to the New Covenant and the meaning of it.

Lev. 12:3

"On the eighth day the flesh of his foreskin must be circumscised."

When Yeshua brought the covenant to completeness, the requirement of circumcision of the flesh was changed with the spiritual circumcision of the heart.

The sign of belonging to Yah for the physical people of Yisra'el was / is the physical circumcision.

**The spiritual Yisra'el – inside or outside the physical Yisra'el - then have a spiritual sign. Circumcision of the heart = mind, will and emotion.
= Birth from above = rebirth of the Spirit.
Sha'ul makes it very clear:**

Rom. 2:28-29

“28 He is not a Jew who is it in the outwards and it is not the circumcision that is seen in the flesh. 29 On the contrary, he is a Jew who is one on the inside and circumcision is that of the mind, will, emotion and of the spirit, not according to writings so that his praise and honour is not from men, but from God.”

Now is

Lev. 12:3

"On the eighth day the flesh of his foreskin must be circumscised."

Seen Against

Col 2:11-14

"In Him you are circumcised with a circumcision, not done by hands, by laying

down the body of the sinful nature through the circumcision of The Anointed One.“ 12 You are buried with Him in submersion and in it you are also resurrected together, because you have trust in the power of God who resurrected Him from death. 13 He gave you life with Him, you who were dead through your sins and the uncircumcision of your human nature, and forgave us all our sins. 14 He took the written accusation against us, which was not good for us, through His authority, and wiped it out and took it from our midst and nailed it to the cross.

Therefore

1 Cor 7:18

“If someone was circumcised when he was called, he must not return to uncircumcision . If someone was uncircumcised when he was called, he must not let himself be circumcised.”

With the result!

Gal 5:2-4

“Behold! I, Sha’ul, say to you that if you let yourself be circumcised, The Anointed One has no advantage for you 3 and I confess again to all men that is circumcised, that he is obliged to fulfill the complete law. 4 If you want to be declared innocent by the law, you are cut off from The Anointed One. You fell away from undeserved favour,

Galatians 2:3

but also Titos, who was with me, was not forced to be circumcised, although he is an Aramaic

Rom 3:31 29

"Or is God only God of the Jews and not of the other nations? Yes, also of the other nations, 30 because there is only one God, Who declares innocent the circumcised through trust and the uncircumcised through trust. 31 Do we remove the written law through that? A rejectable thought! On the contrary, we confirm the law."

The written law did not change –

you must be circumcised – BUT – the law has changed in practice and application.

I want to use another law like that with no change indicated in Scripture.

According to archeological and historical testimonies it was still done in the time of Yeshua and afterwards.

Num 15:37

יהוה spoke to Moshe and said:

38 “Speak to the sons of Yisra’el and say to them that they must make them tassels on the seams of their mantles, through all their generations and they must bind a blue string on the tassel of each seam. 39 The tassels will be for you to look at and remember all the commands of יהוה and do them and do not walk after that which your heart and your eyes desire 40 so that you can remember to do all My commands and be set apart for your God. 41 I am יהוה your God Who brought you out of Egypt to be a God for you. I am יהוה your God.”

Deut 22:12; Matt 23:5