

Torah: Superseded Not Done Away With

I spent twenty years in the Air Force. Part of my duties, as a Non-commissioned Officer, was to implement change orders to the technical data and regulations that governed the way we accomplished our duties. In the Military there is a regulation covering everything you do. From time to time, these regulations change in order to improve the way we would accomplish the mission. When a regulation is changed, the officer in charge would issue a change order amending that particular section of the regulation. For instance, if a new or better aircraft maintenance procedure is developed a change in the regulations is established and they send this change down for implementation. This change would supersede the old procedure; however, the remainder of the technical data and the other procedures not affected by this procedure remain the same and are still in force.

This is the way it with our covenant with the Almighty. The Law of the Kingdom continues to remain the same and continues to be in force, but a few items have been amended. These amendments are clearly spelled out for us in the Bible.

Four amendments constitute the New Testament. These changes are the transference of the Kingship to Yeshua; a change in the person of the Priesthood, transferring it from the sons of Aaron to Yeshua Messiah; a change in the sacrifice, which changes from the sacrifice of animals to the sacrifice of obedience; and a change in the form of circumcision, which changes from the circumcision of the foreskin to the circumcision of the heart. Contrary to popular belief, the old covenant has not completely disappeared. The commandments, statutes and judgments of the Law are still the same, and they are still what govern the universe today. Every aspect of the Mosaic Law is identical to the Messianic Law except for these changes, which we will discuss.

Yeshua did not do away with the Law, as is commonly taught; instead, the Law was transferred to Yeshua. He demonstrated this with His response the rich young ruler who asked, *"What must I do in order to receive eternal life."* We see Yeshua's response in Luke 18:20-22, *"You know the commandments, 'DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.'" And he said, "All these things*

I have kept from my youth." And when Yeshua heard this, He said to him, "One thing you still lack; sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me." As you can see, three things are required to inherit eternal life, keep the commandments, give up what you have in this life and then follow Yeshua.

Let us take these from back to front and talk about following Yeshua first. By telling the ruler to follow Him, Yeshua was demonstrating that the Priesthood has been transferred from the sons of Aaron to Himself. In GOD's Law, it is the duty of the High Priest to atone for the sins of the people. If Yeshua was not anointed and given the office of High Priest, from on High, then telling this man to follow Him to receive eternal life would be subterfuge. Since Yeshua was clearly given the office of High Priest then Yeshua could rightfully tell this man to follow Him in order to receive eternal life.

Next is giving up what you have in this world. This rich ruler had power and prestige that he had become accustomed to because he was rich. Scripture presents this man as a ruler. As a ruler, he had established his own small kingdom. Yeshua wanted to see if the man was willing to give up his little kingdom that he ruled over to be part of the Kingdom of GOD. Yeshua wanted to see if the man would give up that one thing that defined him in this world and follow Him into the next. We do not know if this ruler sold out and followed Yeshua because scripture tells us that he went away sad because of he was very rich.

Every one of us has things we have to give up if we are going to follow Yeshua. It could be money, power, things, friends, religion or even family. Whatever it is, we have to love GOD more than these and follow Yeshua. For most people, and I have seen this first hand, the thing that will hold them back is the religion that they grew up with, along with its false messiah. Not many people will give that up and follow the true Messiah.

The third thing Yeshua told the young ruler was that he was to keep the commandments. If Yeshua's sacrifice put an end to the Law, why would He tell the man to keep the commandments? The truth is the commandments as given on Mt. Sinai are every bit as relevant now as they were then.

Some people would say this about Yeshua's comment; Yeshua was only referring to the Ten Commandments because that was the example He used. They would claim that the only part of the Law that we retained is the Ten Commandments, but the rest of the Law is no longer in effect. This is not true however. The Law is one unified document and it cannot be divided up into parts.

For the sake of analysis, we can look at the Law in its simplest element as Yeshua gave us in Matthew 22:37-39, *"And He said to him "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND*

WITH ALL YOUR MIND.' "This is the great and foremost commandment. "The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'" This is the most basic element of the Law, to love YEHOVAH and to love your fellow man. Notice the capitalized text. This is because Yeshua is quoting from the Mosaic Law or Old Testament.

The Ten Commandments more broadly define the Law. In the Ten Commandment GOD begins to define how we are to love Him and our fellow man by giving us some basic guidelines. If you will look up the Ten Commandments you will see that the first four commandments deal with how we are to love GOD, and the remaining six deal with how we are to love our fellow man.

To comply with the Ten Commandments we have to know and understand the rest of the Law as it is broken out into its broadest dimension with the rest of the commandments given to us in Exodus, Deuteronomy, Leviticus and Numbers. In these scriptures, we are given the guidelines for loving GOD and our fellow man in greater detail.

When Yeshua demonstrated the Law for us, He actually augmented the Law in many regards. This article written by, Pastor Jory Steven Brooks for the Bet Yeshurun Messianic Assembly, explains this augmentation of the Law very clearly:

THE BETTER COVENANT

The Key to the New Covenant is Understanding Its Change from the Old.

The New Covenant is the complete fulfillment of the types and shadows under the Old Covenant; yet it is much more. Hebrews 8:6 tells us, "**But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.**" How is the New Covenant related to the Old and how is it better? The word, *better*, in the original New Testament Greek, was *kreittonos*, which literally means, "hold more." (*Concordant Keyword Index*) Here is our first clue: somehow the New Covenant holds more than the Old Covenant could. There is an expansion indicated! Additionally, the implementation of the New Covenant and Christian faith involved some kind of *change*. This was the charge leveled by witnesses against the first Christian martyr, Stephen: "**For we have heard him say, that this Yahshua of Nazareth shall change the customs which Moses delivered us.**" (*Acts 6:14*) Biblical scholar, Dr. Dale Patrick, in his book, "*Old Testament Law*," commented that, "**The New Covenant remedies the defects in the Old but retains its basic structure.**" (p.243) It is a change for the better, yet has important structural similarities, as we shall see.

How new is the New Covenant? Obviously, it supersedes the Old Covenant. "**But,**" declared Arthur W. Pink, well-regarded evangelical theologian, "**let it be clearly understood that it is called 'New' not because its contents differ from the Old, for it is simply a fulfillment and confirmation of all that went before.**" (*The Divine Covenants*, p.277) In fact, there are four

different Greek words translated 'new' in the King James translation of the New Testament, each with a different meaning. The Greek word "*prosphatos*" means "lately made," or what we might call, "brand new." The Concordant Literal Version translates it as "recently." Interestingly, this word is never used in Scripture in relation to the New Covenant. The two Greek words that are used for the New Covenant are "*neos*," meaning "regenerate," and "*kainos*," meaning "freshness." The word usage in the original Greek text of the New Testament would therefore seem to indicate that the New Covenant is a revised or regenerated and freshened version of the Old Covenant it replaced.

Integral to the Old Covenant was the law of Yahh, and this underwent change, too, under the New Covenant. Hebrews 7:12 states, "*For the **priesthood being changed** [from Old Covenant to New Covenant], there is made of necessity a **change also of the law.***" The word *change* here is an English rendering of an interesting Greek compound word, **metathesis**: "meta" means above, over, beyond, further, addition to, or magnified. It therefore speaks of augmentation; a concept related to the word, *better*, as already shown. A "thesis" is popularly known as a writing or composition; the Greek literally means, "to stand upon; a basis." Put together, we find that the word *metathesis* or *change* speaks of an augmentation or expansion of the original thesis, the Old Covenant. Therefore, the New Covenant is a change and expansion to the Old Covenant and its laws. This is perhaps intimated in Messiah's enigmatic statement, "**Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**" (*Matt 5:20*)

What Has Been Abolished?

As an interesting sidelight, a Greek word related to *metathesis* that has come into English usage is *metamorphosis*. This is the change that occurs when a lowly caterpillar, through a miraculous change in nature, turns into a beautiful butterfly. Not only is it much more wonderful to behold, but it has many more capabilities. The caterpillar has not died or ceased to exist, but its former structure has been incorporated into the new creature along with a significant improvement, a change for the better.

So it is with the law of GOD. It has not been abolished or destroyed; in fact, the law is integral to the New Covenant according to Hebrews 8:8-11. The Concordant Literal translation of Hebrews 7:12 reads, "**there is coming to be a transference of law also**"

From the Old Covenant to the New. A transfer or change -- not an end -- takes place in the law under the New Covenant. It is commonly taught today that the law of Yahh ended with Messiah's sacrifice and has been replaced by faith in the Son of Yah. But the Apostle Paul clearly stated the opposite: "**Do we then make void the law through faith? GOD forbid: yea, we establish the law.**" (*Rom. 3:31*) The word, *establish*, used here literally means "to hold upright or sustain." Our Christian faith leads us to uphold and sustain Yah's law. Similarly, it is curious to know how anyone can actually believe that the law was overthrown by the Messiah who said, "**The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do.**" (*Matt 23:2-3*)

Yet one author used the word "abolish" in reference to Yahh's law at least two or three dozen times in his book on the New Covenant. He quoted Ephesians 2:15, which reads, "**Having abolished in his flesh the enmity, even the law of commandments contained in ordinances.**" The original Greek word here translated, *abolished*, is *katargeo*, and is the same word translated "*make void*" in Romans 3:31 (quoted above) where the Apostle Paul says that the law was not made void or abolished. The Apostle Paul would not have told us in Romans that our faith did *not* abolish or make void the law, and then say in Ephesians that it did! Clearly, the "*ordinances*" under discussion and declared abolished in Ephesians chapter two were not the laws of GOD. The word, ordinances, is an inexact translation of the Greek word, **dogma**, which means, "**opinion.**" It is defined variously as "**that which is held as an opinion, a doctrine laid down by a church** [i.e., not on the level of Divinely-given Scripture -Ed.], **or a doctrinal notion asserted without regard to evidence or truth; an arbitrary dictum.**" (*Webster's Dictionary*) We are also told that at the time of Messiah, "**the term was applied to the teaching of various philosophical schools or to some practical decree coming from those in authority.**" (*Westminster Dictionary of Christian Theology, p.162*) The term, *dogma*, is twice used in the original Greek New Testament to refer to the decrees of the Roman Caesars (*Lk 2:1; Acts 17:7*), but it is never used for any part of Yah's Law. The New Testament does not teach that the law of Yah is invalidated or abandoned, but that man's traditions (human opinions, decrees, and dogma) invalidate it, and that is wrong. (*Mt. 15:6; Mk 7:8-9, 13; Col. 2:8*)

A Focus On The Heart

The moral principles of the Sermon on the Mount in Matthew chapter five are usually considered central to what has been called "the law of Messiah." Six times our Savior used the formula, "**You have heard that it was said, but now I say unto you.**" Some assume from this that He replaced Old Covenant law with a new law of His own. Dr. E.P. Sanders answers, "**New Testament scholars, with surprising unanimity and inaccuracy, say that here Jesus clearly contravenes the law. But it is perfectly apparent that He does no such thing. He prohibited what Moses permitted, He did not permit what Moses prohibited. It is as if a driver chooses to drive 5 m.p.h. below the posted speed limit, thus heeding a higher law. [This is] what Jesus meant by here going beyond the law of Moses. He laid down a requirement that goes beyond the law.**" (*Religion & Law: Biblical-Judaic & Islamic Perspectives, p.147*) This "going beyond" ties in with the concept of the expansion or augmentation of the law under the New Covenant. But Sanders further comments, "**Prohibiting something explicitly permitted, however, (as Jesus does with regard to divorce), does imply that Moses was not strict enough, and thus potentially that his law is not adequate.**" (*ibid., p. 148*)

Dr. Sanders clearly is on to something here, but we disagree that Messiah was trying to be more strict than Moses. A closer look will show instead that He was extending the laws beyond mere external commands, to moral principles and a heart attitude as Yahh had intended from the beginning. Under the New Covenant, the law drives down to the source of our motivations in

the heart. Yahh was always concerned with our heart attitudes, but under the Old Covenant the Israel people did not comprehend this. It is an often quoted misstatement that "Judaism requires good works, Christianity good motives." The truth is that Yahh requires both, with an emphasis on the heart. As Hebrew scholar Dr. Montefiore stated, **"The true fulfillment of the law included and implied an inward and enlarged interpretation of the leading moral enactments."** (*Sermon On The Mount*, p.499)

As an example, consider Messiah's statements concerning violation of the marriage union. Matthew 5:27-28 reads, **"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."** A common interpretation is that Messiah overturned the Mosaic law, in this case the Ten Commandments, in favor of His own new law. But such is not the case. Messiah is NOT saying that the seventh and tenth commandments (*Deut. 5:18, 21*) forbidding adultery and lust are now abolished. What He is really saying is that under the New Covenant the focus of the law is now upon our heart attitude. *Hastings Dictionary Of The Bible* expounds on this by saying that Messiah **"insists not only upon abstention from the act, but upon the repression of all wrong thought and desire, in this going much deeper than even the Tenth Commandment [and] forbids impure thoughts and desires on the part of any one."** (v:26) Our physical actions do not exist in a vacuum, but out-flow from the desires of our heart. If a person does not commit adultery in their heart, they will not commit the physical act, either. So Messiah focused on the Spiritual principles in the law, the most important dimension which controls our physical actions. There is also an augmentation of the Mosaic law under the New Covenant, but it is not really an increase in strictness, nor is it harder to obey. Under the New Covenant, we have the help of the Holy Spirit writing Yah's law upon our heart (*Jer. 31:31-34; Heb. 8:8-11*), giving us added strength to keep it. This makes the law easier to obey, not harder. Messiah Himself said, **"For my yoke is easy, and my burden is light."** (*Matt. 11:30*) With Yah's Help, through the aid of the Holy Spirit, it is not as difficult (for those with regenerated hearts) to keep the moral principles of Yah's law under the New Covenant as it was under the Old.

The Function Of Covenants

What is the relationship of law to covenant? A testament and covenant are the same, and both are correct translations of the Greek word, *diatheke*. In Scripture, covenanting is synonymous with swearing or taking an oath. (*Dt. 29:12, 14; 1 Chron 16:15-16; 2 Chron. 15:12, 14, 15*) William Blackstone, the eminent English jurist, stated, **"After warrants, usually follow covenants, or conventions, which are clauses of agreement contained in a deed, whereby either party may stipulate for the truth of certain facts, or may bind himself to perform, or give something to the other."** (*Commentary on the Laws of England*, ii: 20) A contract or covenant is a vehicle to oversee the implementation of a person, place, or thing. Law and covenant are therefore two distinct ideas. While the law continues under the New Covenant, **the Old Testament** [Old Covenant] **"is done away"** (*2 Cor. 3:14, King James Version*) or **"abrogated."** (*ibid., NEB*) The replacing (really an upgrading or augmentation) of the old contract or covenant by the new did not end the law.

As an example, suppose you decide to write a last will and testament, a final covenant, leaving the oil well in your back yard to your cousin Homer. But poor Homer dies before you do, requiring you to prepare a new covenant. The old covenant has become obsolete and been replaced, but the oil well is still there and figures prominently under both the old and new covenants. In the same way, the Mosaic law (which reflects the mind of Yah concerning our welfare) is not abolished but continues under the New Covenant, and is in fact the focus or goal of both of these covenants. (*Heb. 8:8-11*) Returning to our example, a local oil company agrees that after your death they are willing to operate your oil well themselves and send monthly income by a check in the mail to your heirs. No longer will the owners, your heirs, have to do backbreaking labor as you did manually operating that hand crank on the old oil well; it will now all be done electronically. It is truly a better arrangement, more efficient, a better covenant. So, too, is the New Covenant more effective from the indwelling presence of the Holy Spirit to aid, strengthen, and guide us, writing His Laws directly on our hearts independent of our own ability to keep them.

It is important to recognize that a covenant is a **transfer vehicle** and is separate in the eyes of the law from the thing it transfers even while being associated with it. The Mosaic law did not end with the Old Covenant any more than did Homer's death end the existence of the oil well. In a similar way, the Old and New Covenants are transfer vehicles, methods of imparting Yahh's law to our lives. Under the Old Covenant this was done externally, with the children of Israel listening to the law read to them once every seven years at the feast of Tabernacles. (*Deut. 31:10-11*) Under the New Covenant it is done internally, by the Holy Spirit writing these laws directly to our hearts, which is a much more effective and efficient method.

In summary, the transcending of the Mosaic Law by Yahshua and the Holy Spirit should not be misconstrued as its dissolution. The New Covenant is truly a "better" covenant because Yah is involved in a more active, effective, and expanded way, helping us to implement the moral principles of His Laws in our own lives.

The Priesthood Superseded

Pastor Brooks has explained that the Law is a transfer vehicle for our covenant relationship with YEHOUAH. With this in mind, we can now get into the nuts and bolts of how the covenant is transferred from the Old to the New Testaments. One aspect of the transfer is the transfer of the Priesthood.

As you study the Torah, you will find that the Priesthood is important to us for many reasons. It is intended to draw the people closer to GOD. Through the actions of the High Priest, our sins are atoned for. The Priesthood is responsible for washing and cleansing of the assembly through offerings and sacrifices. It is through the High Priest that we are granted access to our GOD. The Priesthood presents our prayers before GOD. The Priests are healers and counselors to the assembly. Also, the Priesthood maintains the sanctification of the Temple. What you will find as you read this chapter is that this very important office has been transferred from the sons of Aaron over to Yeshua Messiah.

A huge part of the Law handed down to Moses has to do with the Priesthood. The Mosaic Law assigned the Levites to be temple workers, and of the Levites, it assigned Aaron and his sons to be the head Priests in the temple. After the death and resurrection of our Savior, YEHOVAH transferred the Priesthood over to Yeshua Messiah, who is a priest after the order of Melchizedek. This change in the office of the Priesthood requires a “change order” amending the Law to reflect this change. This change in the Priesthood requires that the document that officially assigned Aaron and his sons to be the Temple Priests be revised to reflect the change to Yeshua. Hebrews 7:12 tells us about this change, where the author said, *“For when the priesthood is changed, of necessity there takes place a change of law also.”*

When the author says “law”, he is not referring to the statutes, commandments and the judgments. These things are universal and govern all of creation. What the author is talking about is the documents that ratified the relationship between the nation of Israel and YEHOVAH, which was created at Mt. Sinai. This document assigned Aaron and his sons to be High Priest over Israel. Because the sons of Aaron were not able to quicken our spirits and effectively intercede for our sins, by necessity a new Priesthood was established. This means the document that was ratified on Mt Sinai, which is our covenant with the Almighty, has to be annulled and a new document has to be enacted which will reflect the change of the Priesthood.

Because of an ineffective Priesthood, the agreement between Yehovah and Israel was not effectively accomplishing its purpose. Because of this, YEHOVAH has annulled the original agreement and is replacing it with a new agreement. This agreement will be officially ratified at the second coming of Yeshua who will be the mediator of this new agreement. This is what Moses did on Mt. Sinai; he established a marriage contract between the children of Israel and Yehovah. This marriage contract has to be re-accomplished because of sin, which necessitated a higher order of Priesthood who is able to eradicate sin. The Priesthood of Israel has been superseded to give us a better Priesthood. The Law is the same

throughout. Its form and function are the same. The only change is the personage of the Priest. Aaron and his sons are no longer the High Priests of Israel it is now Yeshua Messiah.

YEHOVAH's Law is universal and it is everlasting. Yeshua said, *"For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished."* (Mat 5:18) In this case, the words *"heaven and earth"* are talking about the geo-political system being referenced. Yeshua is referencing the geo-political system of YEHOVAH. We all know that His is an everlasting Kingdom, or if you will, an everlasting geo-political system. From everlasting until everlasting GOD's Law always was and always will be the Law. The people of the great flood and of Sodom and Gomorra were judged according to His Law. These people did not have a covenant with Him, how much more will GOD judge those who claim to be His covenant people but refuse to keep His commandments.

YEHOVAH officially dispensed with the old order of Priesthood when Yeshua died on the cross. This was evidenced by the fact that when Yeshua gave up the ghost on the cross the curtain that separated GOD from the people, the curtain that was hung in front of the Holy of Holies, was rent from top to bottom. This signified the fact that the new order of Priesthood had now been established.

In the old order, the only one who was able to enter the Holy of Holies was the head Priest, who would enter the temple once a year with the blood of a lamb to atone for the sins of the people. This had to be done year by year because the Priesthood was insufficient for its purpose. This is why the temple had a veil because man could not be with the Holy GOD while still in his sin. Through the power of the resurrection, our new High Priest is able to atone for our sins once and for all. From the time that Yeshua was crucified to pay for our sins, our access to the Father is through Yeshua and not through the sons of Aaron. When YEHOVAH returns to establish His Kingdom on earth, we will all have access to His throne through the blood of the Lamb, Yeshua Messiah our new High Priest.

Further evidence of the old order of priesthood being done away with was the destruction of the temple in 70 AD. This dispensed with the office of the High Priest along with the sacrifices that went along with it. The author of Hebrews made the statement, *"In that he said a new testament, he has abrogated the old: now that which is disannulled and waxed old, is ready to vanish away."* (Heb 8:13, Geneva Bible) The word "abrogate" means to end an agreement. The word "disannulled" means to cancel an agreement. YEHOVAH ended the Mosaic covenant because without the change in the Priesthood it was not achieving its purpose. It was not doing what YEHOVAH intended, which is to put an end to sin and to draw people closer to Himself. It did not generate a people who would be obedient and keep His Faith. Because of this, the Priesthood was

changed and this change requires a new testament or covenant be initiated in order to reflect the change.

Under the old covenant, the priesthood was not effective in drawing people close to YEHOVAH so everyone went their own way and worshiped on their own terms. This is because the Priest were not able to adequately deal with sin and they were not able to quicken our spirits. 1 Corinthians 15:45 tells us, *“And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.”*

How were you going to rid yourself of sin under the old covenant? Could you say, “I renounce my sin in the name of the sheep that I sacrificed at the temple today?” This would not do anything because the sheep was not able to mediate your sin between you and GOD. The sheep was going to stay dead so it could not help you. Aaron could not help because he was under the same curse of sin that you were. Only Yeshua can help us because He is risen. Now we can invite Him to come and live in our hearts where He can quicken our spirits. We can pray to Him and because He resides in our hearts, He can help us deal with our sinful nature. Later, when the glorious day comes, He can transform us. He can do this because He is alive and sitting at the right hand of the Father.

The word quickens means: to make alive; to revive; to make more rapid; hasten or accelerate. Yeshua can revive us, make us alive and do it in a twinkling of an eye. We see this in 1 Corinthians 15:51, *“Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.”* Yeshua our new High Priest is able to quicken us and make us alive by taking away our sinful nature.

We now have a High Priest who is willing and able to finish the work of the Law, which is to transform a people who will worship YEHOVAH without rebellion towards His commandments. Our new High Priest will soon transform us making us Sons of the Living GOD. After our transformation, we will be gathered together for the ceremony to enact the New Covenant. In this New Covenant YEHOVAH will name Yeshua as the High Priest of Israel.

You probably know that Yeshua will be a Priest after the order of Melchizedek. How does the Melchizedekian Priesthood differ from the Aaronic Priesthood? Under the Melchizedek Order of Priesthood Yeshua is not only High Priest but also He is both King and Priest. As our High Priest Yeshua's duties are very similar to what Aaron's were. In form and function they will be the same, they have just been transferred from Aaron to Yeshua. This is the transference of the law, as explained in Hebrews 7:12, which says, *“...there is coming to be a transference of law also.”* The Law has been transferred, and it now comes under the direction of Yeshua, who is now both King and Priest of Israel.

The Bible book that gives the best idea of how the priesthood changed when we transferred from the Mosaic priesthood to the Melchizedekian Priesthood is the book of Hebrews. The author of Hebrews is not known for sure so I will refer to him as the author. His letter was to the Hebrew believers of that time who were struggling with the idea of whether they should remain in the faith of Yeshua Messiah or should they convert back to the old Mosaic faith and return to their former synagogues. We will go through this verse-by-verse:

For this Melchizedek, king of Salem, priest of the Most High GOD, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, which is king of peace.

Here, the author is beginning to establish the credential of Melchizedek the righteous King. Remember that Melchizedek is a type and shadow of the coming Messiah.

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of GOD, he abides a priest perpetually.

As a type and shadow of Yeshua Messiah, scripture does not give a beginning and an end to the priesthood of Melchizedek. Also, there is no genealogy given for Melchizedek signifying that it is an eternal priesthood. He was there from the beginning and He will be there in the end. The emphasis of verses 1-3 is that Melchizedek is an eternal priest. Only an eternal priest can offer salvation, and this is the reason that Yeshua can offer salvation. He is a priest after the order of Melchizedek, which is an eternal priesthood. The Melchizedek that Abraham talked to was just a man who died because the eternal savior had not been born yet; however, the silence of scriptures concerning the beginning and end of the priesthood paints a picture that the priesthood had no beginning and no end. Yeshua was there in the beginning as the Word, He was born again and the Word became flesh, He has no genealogy because He is born again of the Spirit, and now He sits at the right hand of GOD as our righteous King for evermore. This reflects the fact that Yeshua, the man, became born of the Spirit and now lives forever.

Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. And those indeed of the sons of Levi

who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham. But the one whose genealogy is not traced from them collected a tenth from Abraham, and blessed the one who had the promises. But without any dispute, the lesser is blessed by the greater.

In these verses, the author is establishing the superiority of the Melchizedek Priesthood. Its superiority is shown by the fact that Abraham tithed to him, therefore, acknowledging the superiority and greatness of Melchizedek. Abraham had been told by YEHOVAH that he was the father of the promise, yet he recognized the superiority of the office of Melchizedek to his own. Abraham did not have to pay a tithe to Melchizedek; he was under no statutory obligation, but he did so voluntarily, thus, in doing so gave tribute to the greatness of Melchizedek.

Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

The word "perfection" is from the Greek word "teleiosis," which signifies the act or the process of consummating. It speaks of completeness. An institution is perfect or complete when it affects the purpose for which it was instituted. As you can see by the statement in parenthesis, the purpose of the Law was to perfect the people. The Law calls for a Priesthood to expiate sin and to provide access to GOD by the offering of sacrifices. The Levitical priesthood was imperfect because it could not expiate sin and it could not bring access to GOD. The Law was not perfecting the people because the Priesthood was not adequate for this purpose. It had nothing to do with the commandments, statutes or judgments and they are not in questions only the Priesthood.

For when the priesthood is changed, of necessity there takes place a change of law also. For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. And this is clearer still, if another priest arises according to the likeness of Melchizedek, who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life. For it is witnessed of Him, "THOU ART A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." For, on the one hand, there is a setting

aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to GOD.

When the author says, **“For when the priesthood is changed, of necessity there takes place a change of law also,”** he is talking about the document that ratified the Law. When the Law was given to Israel, it was ratified by the blood of bulls, which Moses sprinkled over all the people after they agreed to the terms of the Law. Moses was the mediator of this Law and a document was signed by the elders and sealed with seven seals. This happened when the elders of Israel went up the mountain with Moses to dine with YEHOVAH. YEHOVAH then kept this document in His throne room in heaven. This Law or Torah does not assign Yeshua to be the High Priest of Israel; it assigns Aaron and his sons to be the High Priest. Therefore, YEHOVAH annulled the Law because it has been transferred to Yeshua who is now the High Priest to the order of Melchizedek. This change order only changes the office of the Priesthood. It does not change the commandments, statutes and judgments.

“For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect),” Here again, the Law was only weak because the Priesthood was weak. With Yeshua as High Priest, we now have a Priest who is not weak, in that He has an indestructible life. Because of this, **“there is a bringing in of a better hope, through which we draw near to GOD.”** Through Yeshua, the Law can now fulfill its purpose to create a righteous people.

(Heb 10: 20-28) And inasmuch as *it was* not without an oath for they indeed became priests without an oath, but He with an oath through the One who said to Him, "YEHOVAH HAS SWORN AND WILL NOT CHANGE HIS MIND, 'THOU ART A PRIEST FOREVER'" so much the more also Yeshua has become the guarantee of a better covenant. And the *former* priests, on the one hand, existed in greater numbers, because they were prevented by death from continuing, but He, on the other hand, because He abides forever, holds His priesthood permanently. Hence, also, He is able to save forever those who draw near to GOD through Him, since He always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the *sins* of the people, because this He did once for all when He offered up Himself.

For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

Yeshua's Priesthood is superior because He abides forever and this is backed up by an oath from YEHOVAH. Soon we will renew our vows to YEHOVAH with a change in the Law to assign Yeshua as our King and Priest. Now, because His priesthood abides forever, we can have eternal life with Him and we can have eternal access to our Father, YEHOVAH.

The Seventy Weeks of Daniel

Anyone who has the slightest knowledge of Bible Prophecy has heard of the seventy weeks of Daniel. This is in reference to Daniel 9:23-27 where the angel Gabriel spoke to Daniel and told him that there were seventy weeks assigned to Daniel's people.

As we go through these scriptures, you will see that the seventy weeks that GOD gave to Daniel's people is about the transfer of the Kingdom from the Aaronic Priesthood over to the Messianic Priesthood. What you will discover is YEHOVAH assigned seventy weeks for the covenant to go on under the Aaronic Priesthood. As the seventy weeks ended, Yeshua came on the scene. After His death and resurrection, the Kingdom is transferred from the sons of Aaron to Yeshua Messiah. We will go through this verse-by-verse:

"At the beginning of your supplications the command was issued, and I have come to tell *you*, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

Daniel had been praying and interceding for several weeks on behalf of his people, the Jews (The House of Judah), which were in captivity in Babylon. To answer Daniel's prayer YAH sent the angel Gabriel.

"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy *place*. (Dan 9:24)

This verse establishes a time line for Daniel's people, and it gives the reason for the time line. Seventy weeks were established. The word "weeks" is

from the Hebrew word *shaw-boo'-ah*, which means, "literally sevens, that is, a week (specifically of years)." So, a "week" is seven years and seventy weeks means seventy weeks of years. In YAH's reckoning of time every seventh year is a Sabbath year, so there were seventy Sabbath years established for Daniel's people. The total for Seventy Sabbath year amounts to four hundred and ninety years.

The purpose of the seventy weeks has to do with the covenant of YEHOVAH with His people. It is the wrapping up of the old covenant with the sons of Aaron as High Priests and the ushering in of the new covenant with Yeshua anointed to be the High Priest.

Gabriel begins by telling us that there have been seventy weeks decreed for the people and for the holy city; then he ends the sentence by telling us that the most holy place will be anointed. This is referring to a shift in the way the temple is structured in the age of the Messiah. During the time of the old covenant, the temple was the dwelling place for YEHOVAH's Shekinah glory to dwell. The priesthood of the old covenant presided over a temple made of stones. Under the new covenant, the Shekinah glory will dwell in the hearts of GOD's people.

The most holy place is the body of Yeshua Messiah. In the Bible when someone is anointed it means he has been chosen by YEHOVAH to hold a position over Israel. The Kings and High Priests of Israel are anointed as a sign that they have been given the title and position of their office. In this case Yeshua is not only Anointed to be King and Priest, but also to house the Shekinah Glory of the Most High.

Yeshua was anointed to take over the office of High Priest by the woman in the Pharisees house when she poured a bottle of perfume on His feet. It is significant that this took place while Yeshua was in the presence of the leadership of Israel. Yeshua had this to say to the Pharisee, "*You did not anoint My head with oil, but she anointed My feet with perfume. (Luke 7:46)*" This was a rebuke of the Pharisees, who did not recognize their Messiah and anoint Yeshua to be King and Priest over Israel. Instead, YEHOVAH had to send this woman to anoint the Most Holy Place. The anointing of Yeshua signaled that the Aaronic Priesthood was ending to be replaced by the Priesthood of Yeshua Messiah. Because this happened when Yeshua was in the presence of the leadership of Israel, YEHOVAH was sending a message that a new leader was now anointed to take the office of leadership over Israel.

This is similar to the story of David. When David was anointed to be King of Israel, his anointing was a message to Saul and to the nation of Israel that the office of the King had been removed from Saul and given to David. It was years later before the change took place but it did take place.

When Gabriel said, ***“To finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy,”*** all this has to do with the change is the structure of the covenant. Man continually transgressed the Law because the Priesthood was ineffective at bringing man close to GOD. Also, the sacrifice of animals was not able to take away sin. Now as High Priest and as our eternal sacrifice, Yeshua is able transform man so that he will not continue to transgress the Law, thus bringing in everlasting righteousness. Yeshua’s sacrifice effectively atoned for our sins; therefore, he made an end to sin for those who will accept Him. Yeshua was the result of hundreds of prophecies concerning His coming, thus sealing up prophecy.

"So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. “Then after the sixty-two weeks the Messiah will be cut off and have nothing... (Dan 9:25-26)

The decree to rebuild Jerusalem went out in about 445 BC. From that time, until the Temple was rebuilt, it took seven weeks or forty-nine years. This brings us to the time of Ezra who rebuilt the temple and re-established the sacrifice. The book of Ezra tells the story of how in times of distress this was completed.

Now for the next sixty-two weeks, or four hundred and thirty four years the Mosaic covenant resumed. This brings us to the time of the Messiah. Once these sixty-two weeks concluded sixty-nine weeks of the prophecy had been fulfilled. At this time, Yeshua was cut off. He was cut off, rejected and executed by His people. Yeshua was cut off from his earthly Kingdom and from being the High Priest of His people, of which he had been anointed by YEHOVAH. He ascended to Heaven where He waits to return and take His Kingdom by force.

From the time that Yeshua was cut off, there was one week, or seven years left in the time frame given by Gabriel. This is where modern theologians add a gap and say that because Yeshua was cut off there is a gap in the time frame given by Gabriel. They say that the final seven years will take place just prior to Jesus returning to the earth. Scripture does not support this theory.

The context of what Gabriel was saying has to do with the time frame given to Daniel’s people to carry on with the covenant. During their captivity, Daniel was the leader of the Jews (The House of Judah) and Daniel’s concern was for his people. This is the context of what Gabriel was telling Daniel. Gabriel told Daniel that YEHOVAH assigned seventy sevens for his people. After the seventy

sevens, YEHOVAH's dealing with His people would be over under the Mosaic covenant with the sons of Aaron as priests. From that point in time forward the Jews would no longer deal with the Aaronic Priesthood concerning matters of spiritual worship and access to GOD, they will now deal with Aaron's predecessor the Messiah.

As a whole, Judah rejected the Messiah and He was cut off. Daniel's people were supposed to be a Royal Priesthood who would take the message of YEHOVAH around the world in order to draw as many into the Kingdom as would come. They were supposed to demonstrate GOD's Law and the blessings that came along with keeping His Law. Rather than doing this, they continued in a cycle of transgression and judgment. The Mosaic covenant was not accomplishing its intended purpose so YAH assigned an end to it, and it ended at the end of the seventy weeks.

Because the Messiah was cut off does not mean that the time frame stopped. After Yeshua was crucified and cut off there were still seven years left for Daniel's people. What happened during this time is that the followers of Yeshua went forth to all of the Jews, both in Judea and all over the world, to preach the Gospel of the Kingdom. Remember, the Gospel was to go to the Jew first and then to the Gentile. Within the remaining seven years, every Jew in every city around the world was located, given the gospel of the Kingdom, and told about Yeshua. Once all of the Jews received the good news of the Messiah, the seventy weeks of Daniel ended along with the old covenant where the sons of Aaron held the office of High Priest.

The end of the seventy weeks of Daniel took place around the year 42 on the Julian calendar. From this point forward, you could no longer access YAH through the sons of Aaron. Matters concerning the Kingdom and access to YEHOVAH would now go through Yeshua Messiah. YEHOVAH would no longer deal with man through the Mosaic covenant where the sons of Aaron were Priests. The Law was now officially transferred to Yeshua.

It was at about this time that Paul and Peter received their commission to take the Gospel to the Gentiles. The Gentiles were now to be given the Gospel of the Kingdom to see what they would do with it. In this next verse, Gabriel is explaining what would happen after the seventy weeks were over and the time of the gentile's begins.

...and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined. "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one

who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." (Dan 9:27)

This scripture covers the time from the destruction of the temple until the final forty-two month period at the end of the age, when the beast is destroyed.

The prince who is to come is easy to identify because we know who the people were that destroyed Jerusalem and the Temple. Gabriel first used of the word prince in reference to the true Messiah. So the prince who is to come is one who is similar to the Messiah, but of course, he is not the true Messiah because he is tied to the people who destroyed the temple. We all know that the people who destroyed the temple were the Romans. What this means is that the prince who is to come is tied to the Roman Empire. It is easy to see who this prince is because he is the prince who is worshiped by the Holy Roman Catholic Church. He is the one who is lawless because he nailed the law to the cross. Over time, his name became known as Jesus. Jesus is the prince who is to come. He took the place of the true prince, Yeshua, who was cut off. We all know that the word antichrist means in place of, so Jesus, the one who was to come, took the place of the true Messiah. Those who follow this false messiah have done away with the Law and they have changed times and season.

"And its end will come with a flood." The word flood is used figuratively here. Strong's defines flood as: a *deluge* (literally or figuratively): - flood, outrageous, overflowing. With this definition in mind, you can see that Jerusalem was figuratively flooded by the Roman army and destroyed.

Now Gabriel goes on to say, **"...even to the end there will be war; desolations are determined."** Gabriel told us that this is what is going to happen to Jerusalem from that point forward. There have been around forty-nine wars fought over Jerusalem. Jerusalem has remained completely desolate since that time. Even today, the desolation continues with the Muslim Mosque setting on the temple mound.

The desolation was not contained just to Jerusalem, however. During the time when the Roman Catholic Church reigned supreme under the banner of Jesus Christ was the most desolate time the earth has ever known. It was so desolate that it is called the dark ages. It was not until the Church's strangle hold on the world was broken that the world started to experience some relief from the desolations. Because of Great Britain's and later the United States movement toward Godly principles, the earth has seen a glimpse of the blessings that can come from God. Even then it is a far cry from what it could have been had we been following the true Messiah.

Now Gabriel's message takes us to the end of the age. The rest of what Gabriel said is yet in our future. **"And he will make a firm covenant with the**

many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." The Roman or Beast Empire, which now is manifest as the ten toes of Daniel's statue, and who follows their anti-messiahs, will soon make a covenant with the remnant of Daniel's people, (the House of Judah), which is modern day Israel. Remember, the beast is a worldwide Empire that is still in control of the world today. It now controls the world through the United Nations and the United States is the leader of this federation. Satan the beast who makes desolate, through his Beast Empire, under the banner of its false-messiah, will soon make a covenant with the nation of Israel.

Since the rebirth of the nation of Israel, every President of the U.S. has tried to cause Israel to make some type of covenant with her enemies. It will be interesting to see how all this will play out, but Gabriel tells us that it has been decreed, ***"a complete destruction."*** All of those who chose not to follow the true Messiah will be destroyed. Like in the days of Noah, the flood of GOD's indignation will soon come upon the earth and there will be a complete destruction of the wicked.

As you can see the seventy weeks of Daniel is about the transference and superseding of the Priesthood from the sons of Aaron to Yeshua Messiah, along with a description of the times of the gentiles.

The Law of Circumcision Superseded

The topic of circumcision looms large in the New Testament. The reason for this is that many of Paul's contemporaries did not understand how the law of circumcision succeeded from the old to the new covenant. Because of this lack of understanding, Paul's contemporaries were attempting to reinstitute the law of circumcision the way it was administered in the old covenant. As a result, Paul sent out strong rebuttals of their attempts to reinstitute the law of circumcision. Lawless theologians have falsely used these rebuttals as a means to push their agenda that the Law as a whole was done away with, but these arguments are out of context and lack understanding of the real issue involved. In actuality, what has taken place is that the statute concerning circumcision has been superseded. Now the circumcision of the foreskin has been replaced with the circumcision of the heart.

To develop our understanding of the issue of circumcision we need to understand what circumcision looked like under the old covenant and then see what it looks like under the new covenant. The following scripture tells us where circumcision had its beginning. As you will see, circumcision is a covenant that YEHOVAH made with Abraham and the offspring of Abraham:

(Gen 17:1-11) Now when Abram was ninety-nine years old, YEHOVAH appeared to Abram and said to him, "I am God Almighty; Walk before Me, and be blameless. "And I will establish My covenant between Me and you, and I will multiply you exceedingly.""This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. "And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between me and you.

Circumcision is a covenant between YEHOVAH and those who are part of the faith that began with Abraham. This covenant is one of obedience. ***“Walk before Me and be blameless.”*** This is the entirety of the covenant, to be blameless. To be blameless means to do no sin. The covenant, therefore, is that we will do no sin and YEHOVAH will be our GOD. Circumcision is the sign that we intend to keep this covenant.

YAH began this covenant, as He does all covenants by telling us to do no sin. So the covenant of circumcision only applies to us if we refrain from sin. So what happens if we are circumcised and we sin? If we sin, our circumcision becomes uncircumcision, as is explained by the Apostles. Here is the problem; we have all sinned, so our circumcision, both Jew and Gentile, has become uncircumcision.

Most of us who were born in the west are circumcised because it has been traditional to do so in Christianity. I was circumcised as a baby, so am I automatically part of the covenant of circumcision? The answer is yes and no. If I had refrained from sin, I would still be under the covenant of circumcision. However, since I did not refrain from sin my circumcision was made non-circumcision by my sin. If I had been able to lead a life without sin, my circumcision would have been beneficial, as the Apostles taught, but since I am a sinner, my circumcision has been rendered useless.

The only one to lead a sinless life is Yeshua; therefore, Yeshua's circumcision was beneficial. He remained in covenant with YEHOVAH. So does this mean that YEHOVAH has covenant with only one man, Yeshua? The answer is no! This is because through Yeshua's faithfulness we can have our sin removed and enter into the covenant of circumcision through the blood of the Lamb.

The new covenant of circumcision that we will enter will not be one where we cut the foreskins of our flesh as of old; although, we may do this as a token of the new covenant given to us by grace. In the new covenant, YEHOVAH will cut away the foreskins of our hearts. He will cut away all of the sin that dwells within each one of us. He will cut out the old corrupt nature and write the Law upon our hearts and we will be made righteous. After this, we will be able to refrain from sin and YEHOVAH will be our GOD.

Because Yeshua was able to refrain from sin, His circumcision was beneficial. Yeshua is now able to cover our sins, quicken our spirits, and bring us into covenant with GOD.

This new form of circumcision supersedes the old law of circumcision. The Bible explains this to us in the book of Deuteronomy. When Moses was preparing his people to go into the Promised Land, he was telling them their future as a nation. He explained that they would not be faithful to YEHOVAH and that YEHOVAH would cast them out of the Land and scatter them throughout the earth. He explained that in the distant future the time would come when YEHOVAH's people would return to the faith, and at that time, will experience a new type of circumcision:

(Deu 30:1-20) "So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call *them* to mind in all nations where YEHOVAH your God has banished you, and you return to YEHOVAH your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, then YEHOVAH your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where YEHOVAH your God has scattered you. "If your outcasts are at the ends of the earth, from there YEHOVAH your God will gather you, and from there He will bring you back. "And YEHOVAH your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. **"Moreover, YEHOVAH your God will circumcise your heart and the heart of your descendants, to love YEHOVAH your God with all your heart and with all your soul, in order that you may live..."**

To understand the re-gathering of God's people one must understand that over time, as the children of Israel rebelled, YEHOVAH cast them out of the Land of Israel and sifted them through the nations. These are known as the lost tribes of Israel. Over time, these lost tribes have predominantly become the Christian Nations of the world. YEHOVAH will soon be gathering all of His people out of all

Nations, both Jew and gentile, and gather them back to Himself to the Promised Land.

On this subject, Ezekiel prophesied and said:

“Thus says YEHOVAH GOD, "Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations, and they will no longer be divided into two kingdoms.”

The two kingdoms spoken of are the Jewish Nation and the Gentile Nation. Remember that YEHOVAH cast the northern tribes, called the House of Israel, out of the Land and they were scattered throughout the nations. They lost their identity as GOD’s people because they did not continue to keep the Sabbaths and they became gentiles. Now the Gentile Nation is the Beast Nation united under the banner of the United Nations. We may see these as many nations and not see them as one nation because of the strife and lack of unification. You have to understand that this is the Kingdom of Satan and this Kingdom would never be at peace if left to go on indefinitely. Domination and control would always be its way. YAH looks at all the nations of the world as two nations, the Jewish nation and the gentile nation. Soon, YAH will gather His people out of all these nations and destroy the beast nation as He recreates Israel.

Did you see the change in the Law? It is where Moses said, **“Moreover YEHOVAH your God will circumcise your heart and the heart of your descendants, to love YEHOVAH your God with all your heart and with all your soul, in order that you may live.”** This is the institution of circumcision under the new covenant. YEHOVAH will personally circumcise our hearts so that we will be able to keep His Holy Law. He will cut the foreskins of our hearts, remove the sin that dwells within, cleans us of our sin and restore us to our home by His side in Israel. This is circumcision under the new covenant.

This is the first of a long line of scriptures on this subject that runs throughout the bible. This event is the time of the resurrection of the saints, the cleansing of the saints and the circumcision of the saints. Here is another scripture on this subject:

(Eze 36:24-28) “For I will take you from the nations, gather you from all the lands, and bring you into your own land. "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. "Moreover, I will give you a new heart

and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. **"And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.**" And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your GOD."

This is circumcision under the new covenant! YEHOVAH will do a personal work on each one of us and remove the sin that dwells within.

Circumcision, as done under the old covenant, does not have any value because man did not live by it, nor can we in our current sinful state. When we submit to the circumcision that YAH will soon provide for us, He will remove the sin nature that dwells within each of us. Then and only then, will we be able to live the circumcised life, the sinless life.

This is why Paul so adamantly preached against those who wanted to institute circumcision as practiced in the old covenant. He said that those who would practice this type of circumcision would come back under the Law. He was talking about the Law of the old covenant, which would mean coming back under the Aaronic Priesthood and the animal sacrificial system. As we have discussed this system could not remove sin and left man in an unsaved state. Instead, we want to come in under the new covenant where Yeshua the perfect Lamb can quicken our spirits, and where, through the act of circumcision of the heart, our sin nature is removed and we can inherit eternal life.

Currently the body of the Messiah is in a poor state of being due to the sin that dwells within each of us. However, when our hearts are circumcised all forms of blindness, sickness and impiety will be alleviated. YEHOVAH will form us into the image of Messiah as we enter into our incorruptible state. This is why Paul beseeches us to be loving and not dogmatic in our application of the Law. Each of us has our own areas of weakness where we struggle. We are all sinners, which is why we all need a Savior who can lead us into this new covenant of circumcision.

The Law of the Sacrifice Superseded

Because of the lack of understanding of how the Law succeeded from the old to the new covenants most Bible expositors throw out the sacrificial system altogether. However, the sacrificial system is still a central part of our covenant and relationship with YEHOVAH. In fact, it is through the statutes concerning the Sacrifice that Yeshua became our savior. The law of the sacrifice is a statute

built into the Law, and if you reject the Law of God then you reject the statute designed to provide you a savior. It is all part of our greater covenant relationship with YEHOVAH. If you reject the covenant by nailing the Law to the cross, thus abandoning it, as Christianity teaches, then what you are left with is a lawless and covenant-less deity where you have no access to the true sacrifice provided by the Holy Law of GOD.

The most prominent feature of the Old Covenant is the Sacrificial System requiring the sacrifice of animals. This is because it is through the Sacrificial System that sinful man can be reconciled back to YEHOVAH.

Christianity teaches that Jesus did away with the Law when He was crucified. Recognizing that we need a moral code, what most Christian scholars will say is that the moral code of the Law remains, but the sacrificial system was done away with; however, this is not the case. Hebrews 10:1-18 gives a clear description of what happened to the sacrificial system when Yeshua, the final Lamb of GOD, was crucified. We will go through this verse-by-verse:

For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, by the same sacrifices, which they offer continually year by year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those *sacrifices* there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins.

The purpose of the sacrifice is the cleansing of sins. As the author points out, the blood of bulls and goats was not doing the job of removing man's sin nature. As a result, man continued to go through a cycle disobedience and judgment. Because man's nature was not being corrected and we continued to be sinful, both GOD and man continually remembered our sins and sacrifices had to be made continuously.

In the following verse, you will see what superseded the sacrifice of animals:

Therefore, when He comes into the world, (Speaking of Yeshua) He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN NO PLEASURE. "THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) **TO DO YOUR WILL, O GOD.**" After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR

SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*" then He said, "**BEHOLD, I HAVE COME TO DO YOUR WILL.**" **He takes away the first in order to establish the second.**"

I highlighted the change so that you would see it. What pleased YEHOVAH about Yeshua was the fact that Yeshua was obedient. Yeshua's sacrifice was the sacrifice of obedience, "**BEHOLD, I HAVE COME TO DO YOUR WILL.**" Yeshua made the sacrifice of animals that were required by the Law, thus removing any residue from sin, such as original sin, and then He did no sin. He was the only one whoever did this. By doing the will of YEHOVAH, Yeshua took away the sacrifice of animals and replaced it with the sacrifice obedience. This is what Hebrews is saying when it states, "**He takes away the first in order to establish the second.**" The first is the sacrifice of animals and the second is the sacrifice of obedience. The first is superseded by the second.

Because He was obedient and went to the cross to pay for our sins, we now have a sacrifice that can change our nature. Through the sacrifice of Yeshua, we can have our hearts circumcised. Through the circumcision of the heart, our sin nature will be removed and we will then be able to be obedient to our maker. It is because Yeshua is a quickening spirit he is able to establish the second, which is obedience

Many false prophets teach that this scripture is telling us that the Law was done away with, but the author is not talking about the Law as a whole, He is talking about the statute concerning sacrifice. Yeshua takes away the sacrifice of bulls and goats, because it was insufficient for its purpose, and because it was only a shadow picture of the real thing to come.

By this will (The will of YEHOVAH), we have been sanctified through the offering of the body of Yeshua Messiah once for all. Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us; for after saying, "**THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS YEHOVAH: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM,**" *He then says,* "**AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.**" Now where there is forgiveness of these things, there is no longer *any* offering for sin.

Since Yeshua was obedient and earned His place at the right hand of the Father, He is now able to do a work in our hearts. He is now able to write the Law on our hearts, which will cause us to be obedient. YEHOVAH can now forget our sins and our lawless deeds that we have committed, knowing that we will now be obedient to Him. The sacrifice was there for the forgiveness of sin, however, it did us no good when after our sin was forgiven to go out and sin again. This is where Yeshua can help us, so that after we present our sacrifice before YEHOVAH, which is Yeshua, and receive forgiveness of our sin, we will not go out and renew our sin.

If you will remember, it is an ordinance of the Law for the King of Israel to write their own copy of the Torah while they are King. King David wrote his copy on parchment, but Yeshua, our King, will write His copy of the Torah onto the hearts of all those who will accept the Law.

Since Yeshua sits at the right hand of GOD, he has all power and all authority to come do a work in our hearts and transform us. This is something that sacrificial animals could not do for us. Through the Holy Spirit, Yeshua can now come in and write the Law on our hearts, and because the hearts of men are now transformed, both man and YEHOVAH can now forget our sins.

It is not about the sacrifice of animals it is about the sacrifice of obedience. The only sacrifice that we can give to YEHOVAH that He will recognize is obedience. In Micah 6:5-8 we read:

“Wherewith shall I come before YEHOVAH, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will YEHOVAH be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth YEHOVAH require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

In order to walk humbly with GOD one would have to keep His commandments. Only the proud will throw out the commandments and claim to be His partner. To do justice and love kindness is the essence of the Law.

The Law requires a balance. In the times of the Apostles there was an over emphasis on the ritual services, and little emphasis on thing like taking care of the poor and having mercy. Because of this, the Apostles tended to highly emphasize these thing more than the ritual services. Today we have the opposite problem. Christianity puts much emphasis on taking care of the poor and having mercy, but it has completely abandoned the ritual aspects of the Law and the

keeping of the Sabbaths, replacing them with pagan rights. When we keep the balance, we become imitators of GOD. Ephesians 5:1-5 tells us, *“Therefore be imitators of GOD, as beloved children; and walk in love, just as Messiah also loved you and gave Himself up for us, an offering and a sacrifice to GOD as a fragrant aroma.”* Yeshua *“gave Himself up for us, an offering and a sacrifice to GOD as a fragrant aroma.”* In other words, He became a burnt offering. Yeshua was willfully consumed by the fire of GOD’s wrath. Yeshua willfully bore the penalty for our sins and took the punishment for us. As it is written, *“there is no greater love than to give one’s life for another.”* However, since Yeshua took our punishment, we do not have to die on a cross to be a sacrifice. We are supposed to present ourselves as a *“living sacrifice.”* The way we do this is that we die to our selfish desires. We are to be consumed with our love for YEHOVAH and to our fellow man.

Romans 12:1-2 tells us, *“Therefore I urge you, brethren, by the mercies of GOD, to present your bodies a living and holy sacrifice, acceptable to GOD, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of GOD is, that which is good and acceptable and perfect.”* As children of GOD, we give spiritual service by keeping YEHOVAH’s commandment and by keeping the Sabbath’s. We renew our minds by studying scripture, primarily Torah, so that we can follow the commandments. Paul did not consider scripture to be the New Testament because it was not around yet. Paul considered the Torah and the writings to be scripture. We should make Torah our primary focus only interpreting the New Testament in light of what Torah says. We renew our minds by studying the Law then we become a living sacrifice by being obedient to the Law. Through Yeshua, the quickening spirit, we can do this.

