

The Book of the Law • Part 1

1 Timothy 3:16 All scripture is given by inspiration of Elohim, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Corinthians 8:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished/katargeo/betêl-בטל. to stop. to cease. to hinder.

Ephesians 2:15 Having abolished/katargeo/betêl-בטל. in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

Note: it's only the law/torah of commandments contained in ordinances that falls under the abolishment clause; NOT the law/torah contained in covenant!

2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Yahusha Messiah, who hath abolished/katargeo/betêl-בטל. death, and hath brought life and immortality to light through the gospel.

“Abolished death” doesn’t mean you and I won’t die. The key to understanding the abolishment clause is its ADMINISTRATION, the ministration of death.

2 Corinthians 3:7 But if the ministration of death, written and engraven in stones, (Deuteronomy 27; Ezekiel 20;25) was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; (second set of tablets) which glory was to be done away:⁸ How shall not the ministration of the spirit be rather glorious?⁹ For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

(Defining abolish, obsolete, done away with)

What abolished DOES mean:

Ezra 6:8 Moreover I make a decree what ye shall do to these elders of the Jews for the building of this house of Elohim: that of the king's goods, even of the tribute beyond the River, expenses be given with all diligence unto these men, that they be not abolished/hindered.

Darius makes a decree not to hinder/abolish the work of the men who are rebuilding the temple. So the context of abolish is surrounding, not hindering the new building up of a temple that was previously destroyed.

The context of the “*abolished*” clause in the NT is the book of the law is NOT to hinder the building of the One New Man into the Commonwealth of Israel, as a Holy nation and a Kingdom of Priests.

The book of the law is no longer a hinderance to the building up of the new temple man that was previously destroyed.

Ezra 4:21 Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Context is the building up of a new temple and commandments being given and commandments ceasing.

Ezra 5:5 The context is one cannot cause the building up of the new temple to cease because it's by the hand of Yah.

Galatians 3:12 And the law is not of faith but, The man that doeth them shall live in them.

Exodus 19:8 informs us the Book of the covenant is of faith, “***All that יהוה hath spoken we will do.***” That's of faith.

Whereas the Book of the law was not of faith it was: ***imposed on them until the time of reformation. Hebrews 9:10.***

What abolished DOES NOT mean:

Heb. mâchâh מנח, Gk: apollumi, destroyed.

Hebrews 9:16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

A Will, a death is required in order to secure what יהוה promised to do.

If I made a Will in 2015 and then made a new Will in 2018 the Will is ‘new’ not ‘renewed’. Can we agree on that?

You can only have one Will in administration at a time.

You can't have two different laws and blood covenants running simultaneously, anymore than you can have two Presidency's under one Administration.

Darius made command, a decree concerning the administration of the building of a new temple.

OBSOLETE: Isn't obsolete the same as destroyed? No, it's akin to abolished in regard to administration again:

Romans 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be 'done away with' /katargeo/b^{et}êl-בטל, that henceforth we should not serve sin.

The body still lives, yet it's done away with; how can that be so?

Once we become saved, our whole being (including our bodies) comes under a new administration. The body of sin is done away with, yet a new 'man' stands in it's place.

Once the New Covenant came into being (including our bodies being the temple) the law comes into a new administration.

The old body of the book of the law is done away with, yet a new body of law stands in it's place.

We're not lawless any more than we're a disembodied spirit!

The consequences of sin are abolished, the body that housed it; returning us to the former estate.

1 Corinthians 13:10 But when that which is perfect is come, then that which is in part shall be done away.

2 Corinthians 3:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Messiah. A new administration.

Hebrews 8:13 in the saying 'new,' He hath made the first old, and what doth become obsolete/palaioō/ בלה-ה (Bet-Lamed-Heh) and is growing old is ready to vanish away.

The first priesthood under the book of the law is going to vanish (*2000 years later it's still not here*) because a new administration of priesthood has been set in place.

Context; something that has waxen old in the case of a garment. Garments in the biblical culture would be used again to make something new, they would not be destroyed unless they came into contact with leprosy.

Matthew 9:16 No one puts a piece of new cloth onto an old garment; for that which is put in to fill it up takes from the garment, and the tear is made worse.

New garments would have old cloth brought forward into them, not vice versa unless they tear.

The New Covenant, which is the Book of the Covenant given as torah based upon better promises (Hebrews 8:6) does incorporate all scripture that is woven into it, given by inspiration of Elohim, for its profitability, doctrine, reproof, correction and instruction in righteousness.

But that does not mean you're wearing the old garment under it's old administration with all the laws that applied to the previous administration. For example:

The cloth from a woman's dress could be legally used to make a mans garment and the administration of the law pertaining to cross-dressing would not be administered because a completely new garment for a man has been made!

Deuteronomy 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto יהוה thy elohim.

We must understand the new administration of the law does not mean a destroying of all threads of doctrine and instruction that have gone before.

Psalms 6:7 "Obsolete" is connected to our eyes, it means it's time for new vision!

Leviticus 13:11 a leper would be made "obsolete" and "shut up" indoors until his time was up and then he would come forward under a new administration by command of the priest.

It didn't mean the leper would be destroyed, he was not rendered null and void, done away with!

He just had to live under a new administration of law which the priest determined, that didn't mean that everything in his previous life he had to forget and not apply.

James 2:10 For whosoever shall keep the entire Torah, and yet offend in one point, he is guilty of all.

Deuteronomy 27:26 and Galatians 3:10 say that "cursed is everyone who does not continue to do EVERYTHING written in the Book of the Law?"

If you try to adhere to a Levitical administration then you're required to follow everything written in the BoL, everything means everything, you can't call the grace card in your torah observance for exemptions from observing/performing the parts of the Law that you find inconvenient or impractical today, but then not exempt yourself from observing/performing the more palatable parts of the Law.

Galatians 2:21 " ... for if righteousness comes by the law (Book of the Law 3:10, Hebrews 7:11), then Moshiach died in vain."

If a right administration comes by the book of the law under the Levitical priesthood then Yahusha died in vain.

Choosing the Malki-Tzedik administration doesn't equate to doing away with commands of יהוה it equates to rightly dividing the word of truth and the principle of Chabar:

The principle of châbar/חבר- (Heh-Bet-Resh) coupling-dove tailing - #2266 to join, to couple (together), have fellowship with. We have fellowship with the inspiration of Elohim, words profitable for doctrine, for reproof, for correction, for instruction in righteousness which are found in all scripture including the Book of the law; yet we do not have fellowship with another priesthood and other sacrifices other than Yahusha's.

Genesis 1:1 - Exodus 24:11 is the BoC, but let's look how foundational covenant commands are given more information and application in the BoL and very much fall under a Malki-Tzedik administration. Most of these precepts are binding on us, for they are expositions of most of the commandments found in the BoC.

10 principle applications of châbar/חבר- (Heh-Bet-Resh) coupling-dove tailing:

1. **Sanctification/Holiness code:** Micvah and family purity: Exodus 19:14. More information is on the laws of Sanctification; Micvah and family purity are found in Leviticus 15, what is holy and profane. and should be followed except for the Aaronic administration is non binding. Sanctification, what is holy and profane also incorporates sexuality: BoC Genesis 2:24 dove tails with Leviticus 20.
2. **Spoken statues and the relayed judgments pertaining to man and Elohim:** Exodus 21-24:11 (restitution) expounded upon in greater detail throughout the BoL. Priestly administration and sacrifice is non binding but the interpersonal and divine commands remain.
3. **Tattoos:** Genesis 1:27 *YHWH's image*, Exodus 20:25 *no tool shall come upon the altar of un hewn stones* - BoC. *1 Corinthians 6:19 know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body.* Expanded on in the BoL, Leviticus 19:28, two prohibitions of an unnatural disfigurement of the body: *'Ye shall not make any cutting in your flesh for the dead, nor any print any marks upon you.'* The latter (Heb. *qa aqa, incision*) refers to tattooing, and has no reference to idolatrous usages, but was intended to ingrain upon the Israelites a proper reverence for YHWH's creation." tattoos were **forbidden without any reference to pagan, heathen, or idolatrous usages**. In other words, the tattoo itself, regardless the reason, is still forbidden due to the violation of Genesis 1:27 confirmed by 1 Corinthians 6:19.
4. **Defining Sin:** Genesis 9, Exodus 19-4. So called "Noahide laws" and Book of Covenant expanded into Leviticus and Deuteronomy Abortion-murder falls under BoC administration.
5. **The need for a school master** to understand the blessings and the cursing. Galatians 3:24 ***Wherefore the law was our schoolmaster to bring us unto Messiah, that we might be justified by faith.*** I hope you can see the validity of using the BoL appropriately within its right administration. Divided correctly it brings us to Messiah...destroyed we're left with no conviction, undivided without a change in administration we become cursed living as if Messiah died in vain (Galatians 3:10, 2:21).

(continued in Book of the Law - Part 2)