

APPLICATION OF TORAH IN THE ORDER OF MELEKTZADEK

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TEACHING 3 To be Unequally Yoked

According to scriptural prophecy, the Spiritual "eyes" of Scriptural Israel have been opened to the Eternal Torah, but we have made the mistake of going to those without Messiah to get understanding, instead of searching Scripture itself.

We started this series with the example of "Oxen" from Deut 25.4 as Torah being applied to us, as explained by Shaul/Paul in 1 Cor 9. in the MelekTzadek Scriptures. It says this "Torah of Moses" is to be applied to People, to us, and not literally just to oxen.

In 1 Cor 9:9 Shaul calls this Torah from Deut 25.4 the "Torah of Moses" and he speaks of the "Torah of Elohim" and the "Torah of Messiah" in vs 21, when talking about reaching those under the "Torah of Moses" and those in the World for the Kingdom of Heaven in Messiah.

Shaul/Paul knew Torah and gave us some examples of how to apply it in Messiah. Where did he get the following "instruction" from ?

2 Cor. 6:14 – 18 “Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness? And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever?

And what union has the Dwelling Place of Elohim with idols?

For you are a Dwelling Place of the living Elohim, as Elohim has said, ‘I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people.’

Therefore, ‘Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.

And I shall be a Father to you, and you shall be sons and daughters to Me', says יהוה the Almighty.”

In the above Scripture it is necessary to look at the meaning of the specific words that had been used. As a personal understanding it can be explained as follows:

Righteousness means a right Relationship and to have a Covenant Relationship with YHWH while it goes with the behaviour connected to the specific Covenant. Here it is contrasted with **Lawlessness** which means one is without Torah. In the Levitical Order it was to DO everything in the Ex 34.27 Covenant to achieve Righteousness, whereas in the MelekTzadek Order it is the

Torah of Messiah YaHUsa in MelekTzadek Covenant Torah, and that anyone that Believes the "Good News" (Gospel) is in the Covenant Relationship with the attendant obligations.

When **light** is contrasted in this Scripture with **darkness**, it is about the two Kingdoms which are against each other. Also, **Messiah** as our Righteousness is the opposite of Satan the Teacher of Torahlessness (**Beliya'al**). So, there is then also no harmony between a **Believer** (someone who is being Torah instructed) and an **Unbeliever** (someone who is without Torah). We, as a **Dwelling Place of Elohim**, have then no union with **idols** which are devils according to 1 Cor. 10:19 – 20.

Today we have the added confusion of those following "Torah" as the Jews do, while we should be focussed on Torah in the MelekTzadek way.

We apply this Scripture about being "unequally yoked" in many of our life situations like marriage, business, friendships and other relationships.

But, where does Shaul/Paul get this "Idea" from. Does he get it directly from Torah and then apply it to us and our lives as "instruction/Torah"?

Consider

Deut. 22:10 "Do not plough with an ox and a donkey together."

Are we to be locked into the limited literal physical application of this Torah of Moses or are we to apply the Torah Principle to our lives. Is YHWH talking to us about "oxen" and "donkeys", or does he want us to apply his Torah in the New and Living way in Messiah through the power of the Ruach HaKhodesh.



Some people will always try to do things "**The Old Way**" !!
Some even try a Mule instead of a Donkey to make it work. "A mixed Mixture"!!

The picture tells a story. What Spiritual insights can you share in this Application of Torah.

Let us now look further on in this section of Scripture.

Deut. 22:9 "Do not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled."

Deut. 22:11 – 12 "Do not put on a garment of different kinds, of wool and linen together. Make tassels on the four corners of the garment with which you cover yourself."

Now, would those that teach the "Torah of Moses" as Judaism without Messiah from the Talmud etc., and those that have learned from them that want to teach us, would they not say that this is a "commandment" for us to follow.

To follow this as a literal commandment concerning clothing and not applying this Torah principle to our lives in Messiah, leads people directly into the camp of the Enemy today.

The understanding of this section of Torah and applying it to our lives, will help keep us safe and out of the enemies "snares" and "doctrinal traps" and forms of "Worship" set for you by the Tares/Darnel/weeds in the Religious systems out there that will cause you to Sin, which is of course **then** Transgression of Torah (1 John 3 vs 4).

These simple scriptures will help us differentiate between what is false or lies or counterfeits or deceptions and what is "Truth", but we will have to dig deep into Torah, Tanach and the MelekTzadek Scriptures for understanding.

We will break down and cover this section of Torah over the next few weeks.

Comment 1

"It is impossible to keep the "Torah of Moses" without the Temple etc. and how does one apply the "yoking your Ox to the donkey" when one actually lives and works in New York City ?"

Comment 2

"So could we phrase it this way, there is only one Torah and Y'shua had to come to earth to straighten the mess out. It got out of hand and they missed the real instruction that all these were object lessons of a greater truth, i.e. it's not just about muzzling an ox literally, but it's about you and I. It was always there, but their idolatry and transgression did not allow them to see it."

Scriptural Insight to add to the previous Comments

To begin with we want to reiterate that Torah application for today is definitely Spiritual & not Physical.

A. The Nature of our Faith

- a) YaHUsa is the fulfilment of Torah.

Mat 5:17 – 18 "Do not think that I came to destroy the Torah or the Prophets. For truly, I say to you, till the heaven and the earth pass away, one jot or tittle shall by no means pass from the Torah till all be done."

- b) In the beginning, Torah was in the natural and then after Yahusha it is for the Spiritual.

1 Cor. 15:46 "The spiritual, however, was not first, but the natural, and afterward the spiritual."

- c) Sin is highlighted and exposed by Torah but only in YaHUsa can we overcome.

1 Cor. 15:56 – 57 "And the sting of death is the sin, and the power of the sin is the Torah. But thanks to Elohim who gives us the overcoming through our Master יְהוֹשֻׁעַ Messiah."

- d) So if Torah is our goal alone, then there was and is no need for Messiah.

Gal 3:17 – 29 "Now this I say, Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise.

For if the inheritance is by Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise.

Why then, the Torah? It was added because of transgressions, until the Seed should come to whom the promise was made. And it was ordained through messengers in the hand of a mediator.

The Mediator, however, is not of one, but Elohim is one.

Is the Torah then against the promises of Elohim? Let it not be! For if a law had been given that was able to make alive, truly righteousness would have been by Torah.

But the Scripture has shut up all *mankind* under sin, that the promise by belief in יְהוֹשֻׁעַ Messiah might be given to those who believe.

But before belief came, we were being guarded under Torah, having been shut up for the belief being about to be revealed.

Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief.

And after belief has come, we are no longer under a trainer.

For you are all sons of Elohim through belief in Messiah יְהוֹשֻׁעַ.

For as many of you as were immersed into Messiah have put on Messiah.

There is not Yehudite nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah. יְהוָשָׁעַ

And if you are of Messiah, then you are seed of Abraham, and heirs according to promise."

- e) The purpose of Torah for us is described in the MelekTzadek Scriptures.

The purpose of the Torah can be summarised from the MelekTzadek Scriptures in six important aspects:

1. Torah demonstrates our lifestyle.

Matt. 5:17 – 21 "Do not think that I came to destroy the Torah or the Prophets. For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done. Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens. For I say to you, that unless your righteousness exceeds that of the Scribes and Pharisees, you shall by no means enter into the reign of the heavens. You heard it was said to those of old, 'You shall not murder', and whoever murders shall be liable to judgement."

2. Torah teaches us Messiah's role in YaHUAH's plan of redemption.

Luk. 24:44 "And He said to them, 'These are the words which I spoke to you while I was still with you, that all have to be filled that were written in the **Torah of Mosheh** and the Prophets and the Psalms **concerning Me.**'"

John 5:39 – 46 "You search the Scriptures, because you think you possess everlasting life in them. And these are the ones that bear witness of Me.

But you do not desire to come to Me in order to possess life.

I do not receive esteem from men, but I know you, that you do not have the love of Elohim in you.

I have come in My Father's Name and you do not receive Me, if another comes in his own name, him you would receive.

How are you able to believe, when you are receiving esteem from one another, and the esteem that is from the only Elohim you do not seek?

Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation.

For if you believed **Mosheh**, you would have believed Me, since **he wrote about Me.**"

3. Torah has a specific affect on sin in people.

Rom 5:20 "And the Torah came in beside, so that the trespass would increase. But where sin increased, favour increased still more..."

4. Torah teaches clean/unclean, right/wrong, etc.

Rom 7:7 "What, then, shall we say? Is the Torah sin? Let it not be! However, I did not **know sin except through the Torah**. For also the covetousness I knew not if the Torah had not said, "You shall not covet."

5. Torah leads us to Messiah!!

Rom 10:4 "For **Messiah is the goal of Torah** unto righteousness to everyone who believes."

6. Torah preserves us until we come to Messiah.

Gal 3:23 "But before belief came, we were being **guarded under Torah**, having been shut up for the belief being about to be revealed."

B. How to practice our Faith

This actual text in Deuteronomy 22:10 about not yoking an ox and donkey together, speaks to us of a moral evil that man has been born with since Adam (Ps. 51:5), hence our need for the second Adam, YaHUsa, to enable us to desire and be able to obey YaHUsaH.

This reminds me of the fact that we are not to mix anything with what YaHUsaH has commanded i.e. mixed form of worship, adding a bit of pagan traditions with our worship of Him. Our attire (reference to fringes, Num. 15:38) should also speak to the folk around us that we are set-apart, not in weirdness, but in modesty to bring esteem to YaHUsaH.

For us, the teaching on mixtures speaks of deviation from the original, from Truth and that is against YaHUsaH.

If it was in regard to actual sowing of mixed seed, that Luke 13:6 would be out of place in Messiah's parable.

Luk 13:6 "And He spoke this parable, "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none."

Fig tree amongst the grapes in the vineyard? The deeper application to the mixtures is that we're not to add to or take away from Torah, spiritually.

C. Examples of Torah in MelekTzadek Scriptures

1. Compare Numbers 15:38 – 39 with 1 John 3:24 and Heb. 8:10.

Numbers 15:38 – 39 “Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

And it shall be unto you for a fringe, that ye may look upon it, and **remember all the commandments of the YHWH**, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.”

1 John.3:24 “And he that **keepeth his commandments dwelleth in Him, and He in him.** And hereby we know that he abideth in us, by the **Spirit** which he hath given us.”

Heb. 8:10 “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will **put my laws into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to me a people.”

2. Compare Deut. 22:11 with Rev. 19:8.

Deut. 22:11 “Do not **put on** a garment of **different kinds, of wool and linen** together.”

Rev. 19:8 “And to her was granted that she should be arrayed in fine **linen**, clean and white: for the fine **linen** is the **righteousness of saints.**

3. Compare Deut. 22:9 with Matt. 13:25, 29 – 30.

Deut. 22:9 “Do not sow your vineyard with **different kinds of seed**, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.”

Matt.13:25, 29 - 30 “But while men slept, his enemy came and sowed **tares among the wheat**, and went his way.

But he said, Nay; lest while ye gather up the tares, ye root up also the **wheat** with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the **wheat** into my barn.”

A Final Thought:

How do you think all these link up in the practical application of our Faith today?

