

APPLICATION OF TORAH IN THE ORDER OF MELEKTZADEK

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TEACHING 1 To muzzle an ox while it treads out the grain

To get the context of the issue that we are trying to address in these studies, the following scripture crystallizes the different aspects that we are faced with as we are Grafted back into the Olive tree of YHWH's planting (Jer 11.16-18/Rom 11) and attempt to live a "Torah" based life.

1 Cor. 9:9 - 10 "For it has been written in the Torah of Mosheh, 'You shall not muzzle an ox while it treads out the grain.' (*From Deut 25.4*) Is it about oxen Elohim is concerned? Or does He say it because of us all? For this was written because of us." (The Scriptures '98)

(It says this "Torah of Moses" is to apply to People/us and not literally just to oxen.)

In the context of this portion of Shaul/Paul's 1st letter to the Corinthians we see him taking "Torah" -- (but he qualifies this section by calling it the "Torah of Mosheh", from Deut 25.4) and applying it to our life in Messiah, the "Living Torah", after His shed blood at Calvary. Shaul/Paul takes the literal instruction regarding the treatment of oxen in the "Torah of Moses" and as a "Torah principle" applies it to us in the Covenant renewed in the perfect Sacrifice and shed blood of Messiah.

It is necessary to read chapter 9 and the chapters around it to see the principle being applied.

1 Cor. 9:21 "to those without Torah as without Torah (not being without Torah of Elohim, but under the Torah of Messiah), that I might gain those without Torah." (*LITV with words and Titles "Koshered"*)

From these scriptures we see "Torah of Moses" --- "Torah of Elohim" --- "Torah of Messiah".

People generally have been taught to only think in terms of one Generic "Torah", but every word placed in scripture is specifically put there for a reason and is critical for understanding.

When people come out of the "church/religious system" they come upon teachings and teachers that have gone to the Rabbi's (who do not have Messiah or the renewed covenant scriptures) for understanding of "Torah".

The problem is that they only "see" the "Torah of Moses" as in the Deut 25.4 example relating to oxen and can not "apply" the "Torah" in the new and Living way in Messiah, the King of Scriptural Israel, our High Priest in the Heavenly YaHrushayalim of the Melchisidek Order --- the "Living Torah", as explained by Shaul/Paul in the chapters surrounding these two verses.

When people from Judaism find Messiah and are Grafted back into the Olive tree of YHWH's planting (Rom 11.24) they bring with them their ingrained understanding that ...

"Torah of Moses" = "Torah of YHWH Elohim"

... and not as a way of DOING "Torah" under the Levitical Priesthood according to Moses as opposed to the Melchisidek Priesthood according to Messiah.

So people end up Professing Messiah but trying to Live Moses and Messiah.

And so we use the "Torah of Moses" about oxen being applied to us (The Body) in an Endeavour to understand and apply the rest of "Torah" which is all of "Moses" (which covers Gen 1 to the end of Deuteronomy) whereas the "Torah of Moses" only starts after Mt Sinai where the people put Moses between themselves and YHWH and then after the Golden Calf incident was ratified at Exodus 34:27.

Messiah is our advocate (1 John 2.1) and Moses is no longer between us, as we are in direct relationship through the Ruach into the throne room of YHWH.

Thus we need to Apply ALL of "Torah" accordingly, and "see" and "Live" Messiah in all of "Torah."

As we go through these studies we will look at different examples in scripture where this principle is explained for us to apply "Torah" to our lives.

QUESTIONS AND COMMENTS IN CONNECTION WITH THIS TEACHING

Question 1

I would like to gain, at the outset, clarity on some of the definitions that have been used in the opening statement below. I do not understand the difference between the Law of Moses, the Law of God and the Law of Messiah.

Out of the 600 odd laws, which ones are classified into the three sections mentioned above, or are we dealing with a general principle which will / should be explained through the examples of where the differentiation occurs. Each time a "law" is quoted, it would be convenient for the author to state "Moses", "God" or "Messiah" so that this difference can be seen. I like a

methodology wherein examples are cited and understood.

Response to Question 1

"I do not understand the difference between the Law of Moses, the Law of God and the Law of Messiah." (from the question)

They are not "definitions" as we would define them --- they are directly from the scripture mentioned from 1 Cor. 9.

This is the whole reason for the Application in Torah series as these specific words lie in the scripture for us to grapple with.

"Each time a "law" is quoted, it would be convenient for the author to state "Moses", "God" or "Messiah" so that this difference can be seen". (from the question)

The generic word "Law" does not obviously appear in the Hebrew, Greek or Aramaic, only in the translations which has disguised what scripture is telling us. What appears in scripture is:

"Torah", "Torah of Moses", "Torah of Elohim", "Torah of YHWH", and "Torah of Messiah".

We can not add words to scripture and it would have helped if the "Author" of the scripture had put the differentiation in every time and not only the few examples we have been specifically given.

The next few weeks will put everything in perspective and then we will go to specific examples to clarify.

It may take a paradigm shift in thinking, but that is the reality of what lies in Scripture.

Comment 1

I think the first thing to comment on is how amazing it is that the scripture in Deut about the oxen is "unveiled" to Paul as he reads it now having the Holy Spirit/Ruach as it says in 2 Cor. 3:13 - 17:

"and not like Mosheh, who put a veil over his face so that the children of Yisrael should not look steadily at the end of what was passing away.
But their minds were hardened, for to this day, when the old covenant is being read, that same veil remains, not lifted, because in Messiah it is taken away.
But to this day, when Mosheh is being read, a veil lies on their heart.
And when one turns to the Master, the veil is taken away.
Now YHWH is the Spirit, and where the Spirit of YHWH is, there is freedom."

How wonderful it is that we too can look with unveiled eyes at the Torah and see how to apply it in Messiah! About that specific instance with the oxen example ... it should make us again be aware of the physical needs of our spiritual brothers and sisters especially those who travel around at great expense of petrol etc to minister to others and think how we can give them some "grain"....

Comment 2

(This is a response from someone who has rubbed shoulders with some of the big names in this movement and still communicates with those with discernment.)

Abba was speaking to me in the night about this drash.

1 Cor. 9:8 – 11 “Do I say this as a man? Or does not the Torah say the same too? For it has been written in the Torah of Mosheh, You shall not muzzle an ox while it treads out the grain.

Is it about oxen Elohim is concerned? Or does He say it because of us all? For this was written because of us, that he who ploughs should plough in expectation, and the thresher in expectation of sharing.

If we have sown spiritual seed among you, is it too much if we reap material goods from you?” (1998, *The Scriptures*)

I believe Shaul is making a spiritual insight in Torah that many miss. Many apply Torah simplistically (Pashat). But, it is much more than that. In fact Shaul goes deeper to say that this portion not only has to do with oxen, but us and how we approach Scripture and true genuine teachers of Torah.

There are teachers of the Torah that the Father has not even sent out, but they for the love of mammon are seeking their reward and going forth of their own accord. And there are teachers of the Torah that Father has not sent out but the Father has appointed them at the right time to come forth.

The true teachers are teaching Torah truths and have a passion to do it. They will bring us to the place of an ox where they have come, i.e. to masticate upon every Word that proceeds from the mouth of Elohim. We still need to eat when we have this task before us to tread out the Truth and ground grain is much closer to bread!

Shaul implies further in the text - a workman is worthy of his wage rightly dividing the word of Truth (Matthew 10). I will repeat this again since I believe I am saying this prophetically, Abba is going to send forth teachers that no one has heard of. These teachers are not out to make a name for themselves. They do not want a following. Mammon does not move them. Their only desire is to bring out in you a desire to chew on the Word and divide it rightly. Perhaps, these are the workman who are truly worthy of their wage?

