

EMMAUS EQUIPPING

COLLEGE BIBLE CLASSES

Assignment 11

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Scripture References

Deu 25:4

You shall not muzzle an ox while it treads out the grain.

1 Cor 9:7-14

7 Does anyone ever make war while supplying his own rations? Who plants a vineyard and does not eat from its fruit? Or who shepherds a flock and does not drink from the milk of the flock? 8 I am not speaking these things according to man. Or is the law not also saying these things? 9 For it has been written in the Law of Moses,

'You will not muzzle a threshing bull. '

God does not care only for the bulls, does he? 10 Or does he certainly say it because of us? For it was written because of us, that the one who is plowing ought to plow in hope, and the one who is threshing ought to thresh in hope to partake of his hope. 11 If we sowed spiritual things to you, is it a great thing if we will be reaping your fleshly things? 12 If others are partaking of this authority over you, do we not more? But we did not use this authority, but we are forbearing all things, in order that we should not give any hindrance to the good-news of the Christ. 13 Do you not know that those who work at the sacred things, eat the things from the temple, and those who wait-upon the altar have their part together with the altar? 14 So, the Lord also commanded that those who are proclaiming the good-news, to live out of the good-news.

1 Tim 5:17-18

17 The elders who are governing well, let them be deemed worthy of double honor, especially those who are laboring in the word and in teaching. 18 For the Scripture says,

'You will not muzzle a threshing bull. '

And,

'The worker is worthy of his wages. '

Assignment 11-1

1. In the light of the above scriptures, do you think Paul is over-using his imagination to give a far-fetch interpretation of Deuteronomy 25:4?
2. Does Paul misinterpret this passage to suit his financial situation?
3. If not, then why?
4. Is the typology of an ox eating threshing grain suitably applied to Paul's situation?
5. Is he adding an extra layer of meaning and intent that wasn't in the original text?
6. Write a passage explaining your understanding and response to the above.

It's interesting that Deut 25:4 appears to stand on its own and is not related or connected to the previous scriptures, nor the scriptures that follow it. This verse seems to note that the ox:

- a) Is compensated according to the level of its output - if it stops treading, it won't get to eat.
- b) Possibly is only reaping a reward, *whilst* it is producing.

I believe Paul's use of the verse is appropriate in that one that works should share in the outcome. In a pragmatic perspective, this by all counts is fair and reasonable and how the world works. Paul makes the connection that when one sows in spiritual matters, it's appropriate to reap physical things (vs 1 Cor 9:11). Making the leap between a physical example in Deut and applying it spiritual could be considered a leap - however, that's exactly what Christ showed us when he took the OT, like the Sabbath and commandments and expanded on them, interpreting how to apply them spiritually (Mat 5:21..44 - "sermon on the mount").

Christ Himself had initially instructed the disciples not to take their money bag (Luke 9:3, 10:4). However this instruction seems to pertain to that specific assignment, whilst Christ was present. Whereas later on, after Christ's physical presence was to be removed, Christ indicated that those that can, should take their own funds (Luke 22:36).

If Paul had access to Luke's writings at the time (directly or via inspiration), he may have applied Christ's instructions (either of them) to the principle outlined in Deut.

Whether I agree or not with Paul's interpretation, I use the principle that the Bible internally validates itself and that Paul's writings are spiritually inspired and hence correctly explains the spiritual principle of Deut. This deepens our understanding of how to sustain the commission to proclaim the good-news.

Assignment 11-2

Feel free to discuss another passage of scripture of your own choosing for which you would like to explore with regard to levels of meaning, typology, literal meaning and spiritual meaning, and/or allegory?

John 21:15-17

¹⁵ Therefore when they had a meal, Jesus says to Simon Peter,
Simon, Son of Jonah, do you agapaō me more-than these things?

He says to him,
Yes, Lord; you know that I phileō you.

He says to him,
Feed my lambs.

¹⁶ He says to him again a second-time,
Simon, Son of Jonah, do you agapaō me?

He says to him,
Yes, Lord; you know that I phileō you.

He says to him,
Shepherd my sheep.

¹⁷ He says to him the third-time,
Simon, Son of Jonah, Do you phileō me?

Peter was sorrowful because he said to him the third-time,
Do you phileō me like a friend?

And he said to him,
Lord, you know all things; you know that I phileō you like a friend.

Jesus says to him,
Feed my sheep.

I'm studying this passage and am preparing a presentation around it. This is a summary:

#	vs	Christ's Question	Christ's Instruction	For whom	Ref
1	15	Spiritual love (agapaō)	Feed (boskō)	Lambs (arnion)	The children, young in spirit, vulnerable.
2	16	Spiritual love (agapaō)	Shepherd Tend, care for. (poimainō)	Sheep (probaton)	Disciples if you love one another with Godly love, care and love each other.
3	17	Brotherly (phileō)	Feed (boskō)	Sheep (probaton)	Iron sharpens iron - brotherly/sisterly reln