

LAYERS OF THE LAW

Part Five

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I'd like for you to imagine this conversation between you and your child. You're riding with your child and you just taught them how to drive and they break the speed limit. Speed limit's 55 and you look down at the speedometer, and your child is going 65. We've all done it, we've all been there, it's easy to do. But you look to the child, and you say to that child, son you have broke the speed limit, but don't worry about, just keep breaking the speed limit.

What kind of instructions would that be? It'd be foolish. Yet that's the same instruction that we all receive in the so-called Christian church every Sunday. Here's how it goes, have you ever broken the law of God? Your answer must be yes. And then the moment you tell someone that you've decided that the law of God was not abrogated, it was not done away with and you believe that you should continue to walk in the law of God, the first thing they say to you is this, are you telling me that you've never broke the law of God? Your answer is what? Well, yes I have broke the law of God. Well brother if you've broke one you've broke them all.

So just like that parent telling the child to just keep on speeding, that well-meaning minister turns to you and says, since you broke one, you've broke them all, no need in trying to keep any. What kind of advise is that? It's foolish. And yet it's the standard theology of the Christian church.

Hello, I'm Shane Vaughn from First Harvest Ministries, and this is part five of a series we began a few months ago dealing with the law of God. It never fails. It never fails. If you mention the law of God to any spirit-filled Christian believer, it's almost like you've said a curse word to them. I've watched them draw back. And the words I've been told many times is, you're drawing people back to the law, to then bondage of the law.

I have spent the last four segments of this series trying to reveal the law of God to you in a Biblical and balanced manner. If you've not seen the first four parts of the Layers of the Law, I really invite you to go to firstharvest.tv and search for the title of Layers of the Law. There are four previous parts to the series. You need those to start with, to follow along with us and get a better understanding about the law of God.

There is a habit in the church to divide the law of God into different segments. Moral law, ceremonial law and civil law. And we seem to believe that the moral

part of the law carried over into the New Testament. But all the other laws, specifically the Torah, was done away with, or we like to call it the Law of Moses. We like to divide the ten commandments from the law of Moses. Why? It helps us to categorize things. And we love to categorize.

But in today's lesson, we're going to dive right back in. Grab your Bibles! If you're not going to read these things in your Bible, you are spending these studies in vain. You ought to turn me off and go do something else. Because you've already been misled this long in your walk with God. Why don't you stop that journey today and decide that you're going to get a balanced understanding of the word of God, especially concerning the Law of God.

Without fail, whenever we tell folks that we believe in the law of God, the next question that comes is, which laws apply to the Christian believer today? And the next question that comes is, will this affect my salvation? Will I be lost or will I be saved if I do or don't keep the law of God?

So here's my answer to those questions. Are you ready? Every single law that God, Yahweh, has ever given to his people are required of us today. Now hold on! I know you're getting ready to jump ship and you think I've lost it. I challenge you to stay with me—don't go anywhere! Hang tight. And what I just said is going to make perfect sense to you by the time I'm done.

The next one is, does it pertain to our salvation? My answer to that question is this—salvation is based upon the shed blood of Yahshua the Messiah. I want to demonstrate the point to you like this—I told you earlier that yes I have broken the law of God in my life and yes, I probably do it on a daily basis. I admit to that. You don't have me by saying I've broke the law of God and, therefore, I'm guilty of them all. I'm not going to fall in that trap for you. But I will give you the answer that yes, I break the law of God.

So, therefore, I need a savior. I need a savior that will pay the penalty that the law demanded for breaking the law. In some cases, that was death. Now I needed a savior that would come and sign with his blood a new covenant—a covenant that would give forgiveness to the house of Israel which I can claim as long as I'm a keeper of that covenant. So my salvation is not based upon works.

For example, the Bible tells us plainly that no flesh is justified by the works of the law. People love to tell me all the time—you see, the works of the law brother Vaughn believes in—the works of the law does not justify us, only the blood of Christ. I would like to give you a story and see if it might help you make sense.

You're on death row today in Angola State Prison here in Louisiana, that's our big prison, and you had a sentence to die because death was the penalty for your sin for breaking the law. It demanded death. And a day or two before your death sentence, you're sweating it out, praying for a miracle but you know there's no miracle to come. The day of your execution the warden comes to your cell with a piece of paper in his hand, and says, I've got something for you. You take the paper and you read it, and it says, Full Pardon—free and clear—go! You're free!

All of a sudden, you were worthy of death, but now you've received a pardon...full and free. You did nothing to deserve it. It's the unmerited favor of the governor. In that situation he gave you a full pardon. Now, you're packing your bags in your little cell, you collect everything, and you hear the gates open. Here you go walking back out into society free, full and free as if you'd never done it. Justified—as if you'd never done it.

Now, here is where the rubber meets the road. When the governor gave you a pardon, did he say you are free to return to the life of crime that you once lived? Or did it say in the words of Yahshua—Go and sin no more? (i.e. go and break the law/commandments no more). Sin means the breaking of the commandments, or the transgression of the law.

So this gentleman walks out of his prison cell and he is free—he's received the unmerited favor, the grace of Yahweh through the shed blood of his son Yahshua. The debt has been paid...you are free...**to go and sin no more**.

Now we'll return to the illustration that I started this lesson about...your child breaking the speed limit. Do you remember how I said how foolish it is to tell the child, oops, you broke the speed limit, keep right on speeding? And yet that is the message that the church teaches, preaches and believes. That since you've broken the law, since you cannot keep the law, then you are free from the dictates of it, you are free to live life without the law of God or the penalties thereof.

Ladies and gentlemen, that is another gospel. That is a false gospel. Because the truth is, while you were incarcerated on death row, you gained a love and a respect for the law that you did not have before. And you decided in your mind that...hey wait a minute, it was *breaking the law* that put me *under the law*. Or put me in bondage, in handcuffs. As long as I was keeping the law, I was free.

Yet the modern church will tell you that if you keep the law of God as I and others teach, you're under bondage. And it seems like Paul said those words, but he didn't. We'll explain why in a moment. He was talking about another law, not the law of God. He was talking about another law added by the Jews and the pharisees and the sadducees that was actually the enemy of the law of God.

So, you were set free from sin beloved not to put the son of God to an open shame over and over again by continuing to live under that old flesh-man Adam. As a matter of fact, let's turn in our Bibles and see what your responsibility to salvation truly is.

Hebrews 6:4-6

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the age to come, if they shall fall away, to renew them again unto repentance, seeing that they crucify to themselves the Son of God afresh (or every single time they do it) ...and put Christ (or the shed blood of Christ or their salvation) ...to an open shame.

They make a mockery of the very reason that the blood was shed for them. Hear me well! The blood of Yahshua was not shed to set you free from the law, but rather the blood of Yahshua was shed to set you free from the bondage of continuously breaking the law, and reaping the results thereof.

The Bible said that the blood of Christ was shed to make you free and to cause you to rise above sin. It's not come to set you free from the fact that there is sin, but rather to give you a power beyond your own self that would cause you to rise above that sin.

Today I want to help you understand the law of God. Turn with me in your Bibles. Let's go to Psalms 119:97-98. Now David was a man after Yahweh's own heart for a reason. Because, of all the Bible characters, David loved the law of God above all else. He said, your law have I hidden in my heart because I don't want to sin against you. Yes I did sin against you Lord with Bathsheba, and yes I did commit murder, but Father I understand just because I broke the law is no reason to continue to do so. So he said, I want to be like you and I want to know your law. Let's go to Psalms.

Psalms 119:97-98

O how I love your law! It is my meditation all day long. (it's all I think about) You, through your commandments, have made me wiser than my enemies...

You see, David says in this verse that the way he got to know Yahweh, his heavenly Father, was through the commandments of his Father. And sadly many of you have been robbed of knowing your heavenly Father because the New Testament church, the modern church, has convinced you that all things are about Jesus alone, and he's nothing like the God of the Old Testament, your

heavenly Father. We've been robbed of a relationship with our heavenly Father because we've been robbed from reading the Torah, reading the commandments of God and applying them to our lives. The mind of your Father is revealed to you through the words of his law.

David said, I love thy law because I think about it day and night. So I want to ask you that are watching all around the world, how often do you think about the law of God? You see, we grew up being taught that the law was done away with. It was replaced by Christ. And yet Jesus tells us (we're going to read that in just a moment) that he did not come to do away with the law whatsoever. So, are you like David, do you think about the law of God day and night, or do you look at it and say, oh there's no way I can live that! And you just throw it down. You make a grave mistake when you do so.

Now, there are two sides to the law of God. There's extremism in any thing in life. So those of us that believe in the law of God, trust me, we have to deal with two groups of people. We have to deal with those preachers that despise the mention of the word *law*. But on the other hand over here, we have to deal with the legalists. Those that say they obey the law of God, yet they're clueless to the true meaning of the law of God.

You see, for the legalists, you never have to think about the law, you just obey it. Whatever's written down, you obey it. There's nothing to think about. There's nothing to mediate on. Just obey the law whether you understand it or not, whether you incorporate it into your mind or not, just obey it. And those are dangerous people because they use the law as a weapon rather than the way to God, the way to understanding the mind of God. For them, if you break the law, you're punished, that's the end of the line. And if you're not overtly breaking the law, then you go free. That's the way they are. They're called the legalists.

Let's read what Yahshua said, shall we? Matthew 23:23.

Matthew 23:23

Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of your mint and anise and cumin, and you have neglected the weightier matters of the law, justice, mercy, and faith, these you ought to have done, and not to leave the other undone.

Now Yahshua's going to balance it out now. He's not condemning the tithe, he actually endorses paying the tithe because he said, these things you should've done. Why? They're written in the law, you should've done them, and you did well when you did them. But you're a legalist. You don't *think* about these laws. You don't think about the tithe and how it connects you to God. You don't think

about it, you just write your check out for 10% and then you, bless God, it's all a matter of law. He said you're a hypocrite because you have left the weightier matters of the law undone. And believe it or not, it's surprising to see that mercy and faith and justice are weightier matters of the law than rather just the *letter* of the law itself.

Now, it's easy to find the tithe in God's law, it's a principle. It'll never die, I don't care what your preacher tells you, I don't care what these newfangled believers teach you. No, the tithe has an eternal principle. The first fruit that connects you in covenant with God.

Now, he said you should've done that. That's a good thing to do. But, he said faith and mercy—you failed to see that in the law. He said that mercy and faith are far from you while you're obeying the letter of the law. Now this man, this legalist, this pharisee, is hellbent to obey the law of God. Let's see what Yahshua said in Matthew 23:24-25.

Matthew 23:24-25

**You blind teachers, you strain out a gnat, but you swallow a camel.
Woe to you teachers of the law and you Pharisees, hypocrites!...**

I taught a lesson that you need to hear about what law Yahshua is talking about here. It can be found in Part 4 of this series. It is an understanding of the law of the Jews. Until you understand the difference between the law of God and the law of the Pharisees or the law of the Jews or the religion of the Jews, you're going to always be confused. Because here it says woe to you teachers of the law—it sounds like Jesus himself was against the law of God. Woe to you teachers of the law! But he is talking about a law that was in contradiction to the law of God referred to as the Torah, but it was not the Torah—it was the *added law* called the Mishnah and the Talmud.

Now he goes on to say that you're a bunch of hypocrites.

25 ...you clean the outside of the cup and the dish, but inside you're full of greed and self-indulgence.

I know a lot of people like that. I know a lot of Christians—they look a certain way, they've got a certain look, but trust me, they're full of it—bottom line. He said you work so hard to get the technicalities of the law down pat. You never look below the surface he tells them in these verses—below the surface of the law, at the deeper undercurrent, at the deeper meaning that God is trying to get through to his people. Because you're straining at the gnat. What is the gnat? The *letter*. You're straining at that letter saying okay Sabbath begins exactly at sunset,

we can't start one second before or one second after. You're trying to get all of these things you're straining at. But he said you've missed the camel! You're straining at the gnat but you're swallowing the *meaning*! The meaning is getting past you! You're swallowing the "camel" ... the bigger, weightier matters of the law.

He says here there's a law of love in the Father's commandments that you don't see. There's a law of mercy that you don't see. There's a law of faith that's contained in the law. But you have to *think about the law* to see all of the weightier matters of the law.

It may be surprising to some of you that are watching me now that Yahshua nor the apostles ever made a distinction between the ten commandments and the law of Moses or the Torah. Now I've been part of a group of people that do that and I did that myself because I didn't understand Torah. Torah scared me. I knew we could not live Torah in this day and age—certain acquiesces of it, certain minutiae of it. I knew we couldn't go to Jerusalem, and so, how can we be honest and still say we believe in Torah. And so we would separate the ten commandments. We kept the Big 10 and we discarded the 613 part of the Torah.

But do you know Yahshua nor the apostles never did this? And I'll tell you what else they never did. They never separated between the sacrificial law or the ceremonial law or the moral law. These are all nuances that we created, categories, rubrics, that we in our carnal minds have created to help us navigate through this scary subject of the law. Well, that's moral, that's ceremonial, that's sacrificial, this was done away with, that wasn't.

You get into a lot of trouble if you stay on that path very long. Because you're going to come to the point on this journey where you admit this to yourself. Yahweh's never given a bad law. And if he gave a law, there's a reason for it. We're not going to discard the law or get rid of the law. We're going to think about it. We're going to understand what it means and how it still lived in the 21st century.

I want to give you an example of some of the customs of the pharisees that Yahshua hated. Do you remember we read a moment ago about the tithe, and how the pharisees would die before they wouldn't pay their tithe? The tithe came out first, they had it down pat. But yet they would not help their fellow man. They would not give to someone in need. And this made them hypocrites because they had failed to understand that the purpose of the tithe, the purpose of that was to teach them to be givers—to freely give. They missed it!

And here we read in verse 25 of Matthew 23.

Matthew 23:25

...you make clean the outside of the cup, but within you're full of greed...

Greed is a human nature trait that we all need to get rid of, and the tithing was intended to take that greed out of us, and be willing to give. To make us givers first. But many people are so strained on that 10%, that that's where their giving stops. And they say, well I kept the law, I paid my tithe. But did you help the hurricane victims last week in your town? Did you bring food? Did you do anything to be a giver? Remember the way of Satan is the way of *get*. The way of Yahweh is the way of *give*. Two different actions. When you see these kinds of people, you see Satan's children. When you see these kind of people, you have found the children of God.

Now, they kept the letter of the law, but they shadowed the underlying intent. Let's read verse 27.

Matthew 23:27

Woe to you teachers of the law, and pharisees, you hypocrites, you're like graves, sepulchers, which look beautiful on the outside, but on the inside you are full of dead men's bones, and everything unclean.

Now I want to say this...when looking at the law of God, many of you watching me if you're Bible students, you have no problem agreeing that most of Bible prophecy is symbolic. We know that. We understand that. But I'm here to tell you today that much of the law of God is also *symbolic*. When you understand that, when you begin to comprehend that, all of a sudden you begin to see why the law of God is so misunderstood. It would be like prophecy—it would be so misunderstood if we applied everything literally.

It has meaning. The law of God has meaning that reaches beyond the mere words. And that's what I've been driving at in these lessons. What is the meaning behind the words? When I asked earlier what laws are we supposed to keep and I told you every one of them, that's sounds like an insurmountable and elephantine task doesn't it? But the key lies in understanding that much of God's law is symbolic. Sometimes the law, the letter of it, cannot be applied for one reason or another. But that does not mean that it has been done away with.

Paul's example about not muzzling out the ox that treads out the corn—it's an illustration. It's symbolism. When you come to the New Testament, and the apostle Paul is defending a minister's right to receive money from the congregation, he points back to the Torah, and he pulls out of the Torah one of these laws that Jesus supposedly nailed to the cross. And he points to the Torah,

and he says Moses wrote this for our sake, the Gentile's sake...he was writing to the Gentiles. He said the Torah was written for the Gentiles. For our sake, that we might understand. Then he goes on to use the symbolism of the law to bring from underneath that symbol the greater meaning called the *principle*. And these are called the *axioms* and *aphorisms*.

If I say to you, don't kill the goose that lays the golden egg, everyone will know what I'm talking about. It's a figure of speech. It's a metaphor. However, a legalist would say, well that doesn't apply to me. I don't have a goose and it doesn't lay golden eggs. So, therefore, that's out of date for me. No it's not. Because behind that symbol is a principle that's eternal. "Don't shut doors of opportunity that come your way." That's the meaning of it.

Now, for some reason when we teach on the law, Christians are prone to ask me, do I have to do this in order to be a Christian, or, do I have to do this in order to make it into heaven? But I think a far better question for you to start asking is not is it binding, or does it give me salvation. But rather, what does this law that a good God gave mean in my life? Forget salvation. So many of you are so focused on salvation...something that's given by the blood of Yahshua. We're talking about doing something besides being saved—we're talking about moving on past baptism and moving on to *perfection*. Walking in perfection glory.

Now, you ask the question, what does this law mean and what is the intent of it, how does it instruct me in living my life—my sanctified life? Remember the father who's teaching his son how to drive and the son speeds? The father says to that son, you broke the law. It's okay son, don't do that again. Go back down to the speed limit and drive the speed limit. This is what God says. You broke my law, it's forgiven through the blood of Yahshua, now don't do it again.

Don't let your life become a lawless life. And sadly, if you don't read the Old Testament, you don't even know what the law of God is to live by. Let me show you how Yahshua felt about the law. Matthew 5:17-18.

Matthew 5:17-18

Do not think for one second that I came to get rid of the Torah or the prophets. I have not come to abolish them, but I have come to magnify them. I tell you the truth, until heaven and earth disappears, not the smallest letters nor the least stroke of a pen, will by any means disappear from the Torah, until everything is accomplished. (which is his Father's kingdom)

Now, Yahshua says the opposite of what the modern church says. I did not come to replace the law. How much plainer can it be? Is heaven and earth still here? Do

you still see a heaven, do you still see a moon and a sun? Are they still here? Then the law of God is still here. Whenever you think that any part of the law of God has been done away with, you've set yourself up for a very slippery slope. So I think it's best for us to acknowledge that the law of God, the Torah, the ten commandments—none of it has ever been done away with.

Now when you acknowledge that, now you can approach the law when you see things and you can say that I don't want to miss the point for my life about what heavenly Father was trying to teach me through the instrument of this particular law—these words, this syntax, this structure of words. When he gave that syntax to Moses, contained within it was life-lessons that he wants his sanctified people to live by.

Now Yahshua said that he came to exalt the law (your Bible might say fulfill but the meaning there is exalt). Let me show you how he did that. Let's go to Matthew 5:19-22.

Matthew 5:19-22

Whosoever therefore shall break one of the least of the commandments, and shall teach men to do so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness exceeds the righteousness of the pharisees, you shall in no wise enter into the kingdom of heaven.

What did he mean by that? Well, the pharisees would not dare have killed anyone. Why? The commandment said, thou shalt not kill. But Jesus said, not so quick guys, ya'll missed the point. You missed the point! You strained at the gnat...the letter of the law...that's the gnat. You strained at it while totally swallowing the camel. Or in other words, missing the bigger point.

He said not so fast guys. When I said, thou shalt not kill and you went around destroying people's character, you missed the point. Whenever I said, thou shalt not kill, and you called your brother a fool, YOU MISSED THE POINT! Go to verse 21.

21 You have heard that it was said to the people, do not murder, and anyone who murders will be subject to the judgment.

A man might say, I've never killed a man, I couldn't do that. Does that mean the commandment, thou shalt not kill, has been done away with? If you're going to do away with the law, you're going to have to do away with all of it.

I want to say this to you. Look around at America. I'm recording this teaching in the year 2020. The United States of America is in absolute chaos with rioters in our streets, our cities being burned to the ground by revelist demons operating through men. But do you know where that comes from? It's a spirit of lawlessness that started behind the pulpit some 30 to 40 years ago. We began teaching a "greasy grace" gospel that required no commandments, no law. We began preaching that there is no more law. Eventually that trickled into our government, our schools, our children and our society at large. Why? Because the reason the commandment "thou shalt not kill" is there is to keep us all from killing one another.

But it goes beyond that. It goes to the intent of not to call your brother a fool, which when Jesus said those words, those words were very violent epithets. Let's read verse 22.

22 But I tell you that anyone who is angry with his brother (what does murder start with?...anger) **...is going to be subject to the judgment, again anyone who says to his brother Raca** (which in our terminology today would be the same as the f-word, a horrible, violent epithet) **...will be answerable at the judgment, but anyone who says you fool will be in danger of the fire of hell.**

Why? Because Yahshua knew that murder doesn't begin with murder, it begins at a root in the mind of a man...that root's called *anger*. So what he's saying there is you guys won't kill anybody, but by the time you get through running them down, talking about them and destroying them behind the closed doors, and ruining their reputation, being angry, calling them every name in the book—go ahead and kill them! It's the same thing!

Don't strain at the gnat and swallow the camel! You shall not murder is an elaboration of a principle or the spirit of the law. As you begin to study the law, you will see how you have broken in on so many levels. And I understand how quick and easy it is for us to accept the teaching that we just can't keep the law of God. Brothers and sisters, I agree. You cannot do it.

But there was a boy born in Bethlehem of Judea, son of Mary and Joseph. This young boy grew up with brothers and sisters in a small town where everybody knew him. And this young boy kept his Father's commandments. He learned obedience. He learned how to obey. Then he went to the cross and he paid for the sin debt. He went to his Father and returned to live inside of you. He comes in at the moment of water baptism, at the moment of obedience. The Bible said the Holy Spirit which is the mind of Christ is given to us when we obey. Water baptism is obedience. When he moves in, there is a law keeper—him—that moves

inside your mind. And I agree, you cannot keep the law of God, so therefore, you need a *law keeper* living inside of you. His name is Yahshua. He does not come in to erase the law from your mind, but rather to *write* it in your mind. To be inside your very thinking...to where you can keep the law of God. When you can't do it—he can! This is why we must *die daily* so that the law keeper moves in and gives us power over sin which is the transgression of the law of God.

There's a powerful prophecy in the book of Isaiah. I'm going to read it to you. Isaiah 42:21.

Isaiah 42:21

Yahweh is well pleased for his righteousness' sake, he will magnify the law, and make it honorable.

It's speaking of Yahshua. And it says that he will come to magnify the law and to make it honorable. This is prophesied of Christ, that he's going to honor the law and make it glorious. And yet the church teaches that he came to replace it! Do you not see the craziness of that message? You cannot have Christ to replace what he came to magnify.

The truth of the matter is this, beloved, the commandments of God reach so much deeper into us than we ever imagined before. And it's there to reveal our need for a savior. If you've not accepted that savior today, I invite you to. It's so very simple. You must make up your mind that you're going to stop breaking his commandments and you're going to surrender your life to him. And then you invite him into your life through the waters of baptism. And you come up a new creature in Christ Jesus...old things are passed away...all the sins are gone, everything that you couldn't do before you can do now.

You know the saddest message of the Christian church is this...you can do all things through Christ that strengthens you. And then they follow up in the next sermon...now nobody can keep the law of God. Well I thought I could do all things through Christ? You can beloved. When Christ moves in, rebellion begins moving out. Remember that!

Let's take a look at some of the Old Testament laws that don't seem to apply to our life...the Torah. And let's see if we can make them apply. Let's turn to Deuteronomy 22:1-3. Now this is a Torah commandment. According to the New Testament church, this commandment was done away with—it does not apply to the believers of the Christian church anymore. Let's see if that's true.

Deuteronomy 22:1-3

If you see your brother's ox or sheep straying, do not ignore it, but be sure to take it back to your neighbor. If the brother does not live near you, or if you do not know who he is, take it home with you and keep it until he comes looking for it. Then give it back to him. Do the same if you find your brother's donkey, or his cloak, or anything that he loses. Do not ignore it.

The Christian church tells you and I that that commandment is not for us today. It was nailed to the cross. Well, what does a donkey and a sheep on the side of the road lost have to do with my salvation? No beloved. It has to do with your *sanctification*. And here's what it has to do with it. The content of your character is revealed in the obedience of his commandments.

So, he says here, if you see your brother's sheep or ox, return it to your brother or your sister immediately. If you can't find him, take the little lamb home with you and care for it. So are you telling me now that the Christian shouldn't apply this principle in our life today? That we shouldn't return things that we find? If we walk by the road and find somebody's wallet, we shouldn't try to return it to them? Oh, hogwash! That's not been done away with. That's part of the sanctified life. That's part of loving your brother as much as you love yourself.

You see, when Jesus gave us the two commandments in the New Testament, love God and love your neighbor, we love to use that as our cop-out. Oh, there's only two commandments now. Beloved, this is one of the descriptions of how to love your neighbor...the Torah! It tells you to return the animal. If you can't find the owner, don't abuse the little animal. Bring it home. Love it and care for it. You see, a good God gave that commandment because what did we start these lessons off with? A good God never gave a bad law, so, therefore, to get rid of them is to get rid of the goodness of God! It's crazy!

The Torah still applies to our life today, if not in letter, especially in intent. Let's look at another law. Let's see if this law's been done away with. One of the 613 commands from the Torah that's been "done away with".

Deuteronomy 22:4

You shall not see your brother's ass or his ox fall down by the way, and hide yourself from them, you will surely help him to lift them up again.

Back then an ass or an ox was equivalent to our vehicles today. It's what they rode. It's what they used to get work done. So this law says if you see an ox or an ass fallen in the ditch, don't hide yourself from helping. Well the legalist would

say, I haven't seen an ox or an ass today anywhere so I've kept the law of God. Well let me ask you this, did you see your neighbor putting a tarp on his roof, and you hid yourself so you wouldn't have to help? You broke the law of God, see?

Jesus came to magnify that law, to exemplify it, to bring it to fruition by helping our brother, by loving our brother. So is this commandment done away with? If it is, then the commandment of not hiding from work is done away with. You do a dangerous thing beloved brothers, preachers, when you get rid of the law of God.

Now I'm going to give you another example of a bunch of law keepers that strained at the gnat and swallowed the camel. A pharisee walking by the road one day and he sees a man that's been left for dead. What does this pharisee do? You know it as the story of the Good Samaritan. The pharisee goes around the poor man and keeps walking, right? Now he technically obeyed the law. Why? Because that wasn't an oxen in the ditch. That was a fellow human being. And there really was no commandment about helping a fallen human up out of the ditch. So he obeyed the law. He's a law keeper, going to heaven.

But here comes a Samaritan. What did he do? The total opposite...reached down, helped his brother, poured in the oil and the wine, brought him to a hotel and paid for a week for that man to get better. I want you to know something about that Samaritan that you may have not known before. Did you know that the Samaritans had the Torah? They had the ten commandments and the law of Moses, and they lived by it. That's right. It's called the Samaritan Pentateuch. You can google it and find it. The Samaritans, though despised people, had the law of God. But it was the Samaritans that grabbed the *intent* of the law more so than the Pharisees who based their faith upon the law. Interesting, is it not?

Now I want to point you to another law from the Tanakh, the Torah that supposedly Christ nailed to the cross. Now this one's going to get interesting. Deuteronomy 22:5. Now I have some personal experience with this verse of scripture but let's just read it before I go into it.

Deuteronomy 22:5

The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment, for all that do so are an abomination unto Yahweh your Elohim.

Now I grew up in a church, very fundamental, and it was a sin for a woman to wear pants, definitely a sin for a man to wear a dress, and so forth and so on. Now those people preach that the Sabbath day was done away with, the law of Moses was done away with—all of that was replaced by Christ and by the Holy Ghost. And yet if you ask them for one verse of scripture as to why their women couldn't

wear pants, guess where they would go running back to? This verse that I just read to you in Deuteronomy. From what? From the law, from the Torah! The Torah that Christ replaced. So that's why I said this is going to get interesting. Because I have personal experience with this verse.

So if you're going to do away with Torah, we're about to do away with the only scripture we have, to be honest with you, to preach against transsexuals. Now everybody is up in arms lately, all the preachers, and everybody, preaching against these abominable transvestites and transsexuals. And they're right, it's an abomination in the eyes of Yahweh. But I have to ask you a question, where can they point to anywhere except the Torah, this verse, to prove that?

You see, when you get rid of Torah, you get rid of the law of God. So this verse here is not talking about skirts or slacks. It's talking about an underlying principle of gender identity. Not mixing the genders. Now the very people that says this means a woman can't wear a pair of slacks, and a man can't wear a kilt if he lives in Scotland...here's what's funny about that. Their wives wear their husband's socks. They wear their husband's tee shirts, so forth and so on...that which pertains to a man.

You see, you cannot tell me you're a law keeper if you miss the point. The point of this verse is simply this...keep the sexes separate. And every society and every culture determines what separates the sexes. For example, in the days of Paul, it was a head-covering on a woman in their culture. It's like a woman today wearing a purse. Well, men should not wear purses according to this verse. Why? That pertains to a woman in today's society and in our culture today. However, when it comes to a pair of slacks or workout clothes, or what-have-you, I promise you the slacks of a woman are very identifiable compared to the pants of a man. As a matter of fact, if I were to wear my wife's slacks or gym clothes, or anything to that nature—trust me, it would be very noticeable.

That's the point...keep the sexes separate, and culture and society will do that for you. You cannot allow transsexualism or the crossing of the sexes. That's what the intent of this verse is. It's not to create a law about skirts because if you go to Scotland, men wear skirts. Are they going to hell? Of course not. In their society that is perfectly acceptable and identifiable as a masculine skirt. It's used in a masculine way, completely different from a woman's kilt. So, don't strain at the gnat and miss the point.

Real quickly, let's look at another law from the Torah that's been done away with supposedly. Deuteronomy 22:6-7.

Deuteronomy 22:6-7

If you come across a bird's nest beside the road, either in a tree or on the ground, and the mother is sitting on the young or on the eggs, do not take the mother with the young. You may take the young, but be sure to let the mother go, so that it may go well with you, and you may have a long life.

Wow, what a strange commandment from our heavenly Father. It seems that way on the surface. No beloved, no beloved. There was a purpose in that commandment. There was a purpose in that law. *Don't eradicate the species.* If you kill the mother and the children, you're wiping out the species. This is an ecology lesson that Yahweh gave Israel of how to preserve the species. Don't kill the mother and the child...the children and the mother, somebody's got to keep the species going. So this was a great environmental lesson given to us by Yahweh. How beautiful, how wonderful. But according to the church, that commandment was nailed to the cross. How foolish it is.

Let's look at another commandment that's nailed to the cross because it's in the Torah. We find it in Deuteronomy 22:10.

Deuteronomy 22:10

Thou shalt not plow with an ox and an ass together.

Wow, what a strange command. Why would Yahweh tell them, don't plow with a donkey and an ox together? Don't put them together. Are you trying to tell me brother Vaughn that I'll go to hell if I do that? No. I'm telling you, think about it! Think about the law of God. Just think about it. What's God saying? Remember what I taught you in previous lessons. Ask those primordial questions. One of them is, what is God saying to me through that commandment?

Here's what he's saying. It's plain and simple. Some things don't go together. Some things are unworkable. Maybe it's a relationship between two people that are like an ox and a donkey...it'll never work. Maybe it's a business partnership. Maybe it's a marriage. There is a principle that is being taught to us to not get with people or in situations that are unworkable. God's teaching us a lesson about sanctification. And then Paul carries that lesson on in the New Testament by telling us, by using the same example...be not unequally yoked together with unbelievers. Where do you think Paul gets that from—from the Torah that Jesus did away with. Do you see the absurdity of every bit of this?

Now, the underlying principle is what we all must look for, and what we must reach for. I do not believe that any of the laws of God are done away with whatsoever. They're part of the law that Yahshua said would never pass away, so,

therefore, I have to believe that. However, in the ceremonial laws as we like to call them, when we realize the great symbolism in those ceremonies, then, in fact, those laws are not done away with. I'll give you a perfect example. Every church I know of has what they call Communion. It's not Communion, it's Passover. Now the ceremony at Passover—some of the regulations were changed, but they were never done away with. The Passover lamb was replaced with the bread and the wine. But they were never done away with. The principle is still there, albeit, Yahshua changed the elements still representing the same principle.

Let me show you another ceremonial law that was not done away with. Water baptism. That's right. Did you know that water baptism comes to us from the ritualistic or the ceremonial laws of the Torah for the purification of sin? Even Naaman had to go dip himself seven times. That all comes from Torah. If that's been nailed to the cross, then water baptism is no longer necessary. But in fact, water baptism is part of the cleansing ceremony required in the Torah. When you get rid of Torah, you get rid of the Bible.

Finally in closing, I want to talk to you about two parts of the Torah that the church hates. The Sabbath day and the holy days. This ministry gets fought more harder than anything else because we keep the Sabbath day on the seventh day of the week, and we keep the annual holy days. Because the churches fail to realize that these laws are highly symbolic, they fail to understand that they were not done away with. The church believes that the holy days were pointing to Christ, but I tell you they were not. They were pointing to the *kingdom of God* of which Christ is the King. But if you point them all to Christ, then you've missed the point.

The coming Sabbath Rest. Let me give you an example. Do you know that you really will not find the mention of eternal life in the Old Testament? Or in the Torah. You really don't find any specific commands promising eternal life. But, if you learn to think about the law, you do find it. Where? In the Sabbath Day. The first thing in the book of Genesis when God sanctified the Sabbath and called it the Day of Rest, it was a prophetic foreshadowing of the eternal rest that would come to us which is—eternal life. So when we understand the symbolism of that law of God, all of a sudden, it applies to our life today.

For every week that we celebrate the Sabbath, we are celebrating the eternal life that is waiting for us in the resurrection. And then the holy days, they don't point backwards. They point forward. Passover, Unleavened Bread, Shavuot (or Firstfruit), Trumpets, Atonement, Tabernacles, and the Last Great Day. Contained within those laws that seem to make no sense—I promise you, if Jesus did away with those holy days, he did away with some of the greatest revelation you will ever receive. The holy days are like seven pegs on a wall where you can

hang your coats. They paint a picture. They give you a complete story. They're like markers on a roadmap that shows you that Yahweh is in control. And when you no longer keep them—then you've missed the point. I want to invite you today—if you've not kept the Sabbath or the holy days, forget what they tell you—it's all lies. You're hearing the truth from the word of God right now. Begin to keep his commandments and walk in holiness and sanctification.

I pray that you've been blessed by today's lesson. Part 6 is coming up soon where I'm going to be dealing with a very deep subject on the law of God. Would you please, I plead with you, share this message? Why do we ask that? Because there's so many that we want to reach with the truth but our circle is only so large, our finances are limited, but with one push of the button on your social media platform, we can reach 5,000 more people just like that. And you can help make that possible. Our website is firstharvest.tv and we are also on Youtube, Facebook, Rumble and TruthSocial. God bless you!

(video #1427)