

The Book Of James (Part 16) – The Spirit Glorifies God, Reveals & Seals

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/mm63nww/part-16>

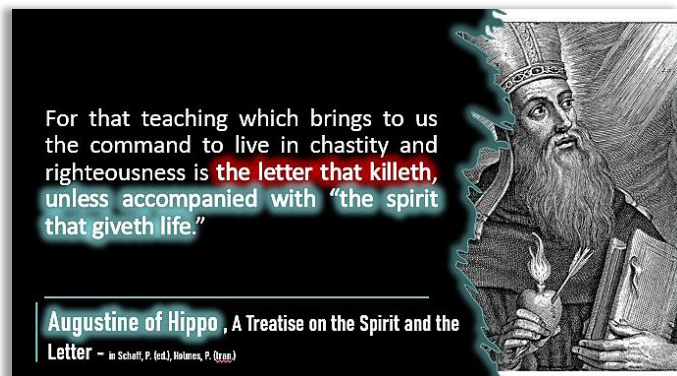
*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Spirit of Truth: Power to Walk in the

This is a transcript of a message presented by **Pastor Daniel Joseph**, of **Corner Fringe Ministries**, which explores the **Epistle of James** through the lens of the **New Covenant**. Daniel argues that true **righteousness** and morality are impossible to achieve through human effort alone; instead, believers must rely on the **Holy Spirit** as a divine helper. By examining various **scriptural passages** and the writings of **Augustine**, the message emphasizes that **grace** does not abolish the **law** but rather empowers individuals to become actual "**doers**" of the Word. A central theme of the message is the **divinity of Yeshua**, asserting that His identity as **Lord and God** is a truth revealed only through the Spirit. Ultimately, Daniel defines the **Spirit of Truth** as a guide that leads followers away from **lawlessness** and toward a life of **obedience, holiness, and intimacy** with the **Father**.

[Daniel Joseph]

Well, Shabbat Shalom, everyone. We are in Part 16 of our series on the Epistle of James, or the Epistle of James to the 12 tribes. And in our last message, we kind of left it off in the middle of a thought. And so, what's on the agenda today is we're going to finish out that thought. And it just so happens that it really coincides with the theme of Shavuot. It's just amazing how God's timing is perfect always, right? And so, you're going to get a feel for that; we very much are going to be in that vein today.



How I want to start is I want to go right back to where we left off in that profound quote by Augustine. —Augustine of Hippo, *A Treatise on the Spirit and the Letter*—in Schaff, P. (ed.), Holmes, P. (tran.)—He said, "For that teaching which brings to us the command to live in chastity and righteousness is the letter that killeth..." (Emphasis added). And you think about this: the teaching, which brings us to the command, to the commandments, which tell us to live in morality, that tells us, that instructs us to actually walk in righteousness,

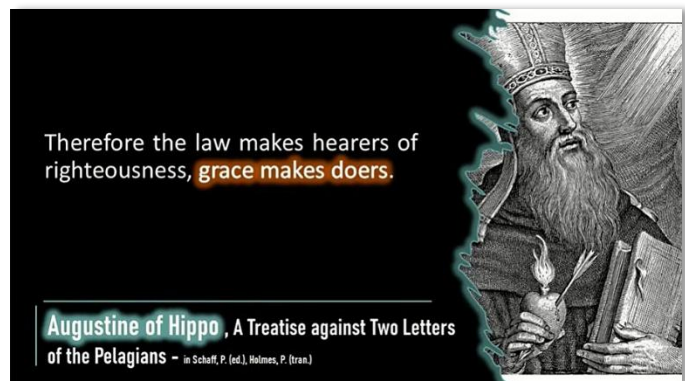
to embrace the wisdom and understanding of God. How in the world, pray tell, can something that we're actually told in Psalm 119:50, that His Word gives us life? How can it be now the letter that killeth?

Well, he clarifies, and he says, "**unless accompanied with 'the spirit that giveth life.'**" (Emphasis added). In other words, there is no way you're going to be able to walk in the commandments, to live in morality, or to walk in righteousness of your own accord. If you think you're going to obey the law, apart from the Spirit of God, you are deceived. Any action to do that, any attempt to do that, is futile; you will never do it. We cannot walk in the holiness of God apart from His Spirit. It is an impossibility. It is the Spirit that gives us the power we need. This is the whole point of the New Covenant.

And so, as we look in Ezekiel, this is what we read: This is the LORD. —Ezekiel 36:26—**I will give you**, not you; it's I, the LORD, who gives you **a new heart and put a new spirit within you**; and look at this, **I will take the heart of stone out of your flesh and give you a heart of flesh** (emphasis added). And the imagery is intentional. You have a heart of stone. You have a heart of flesh. Under the first covenant, God's heart was written on stone tablets. Under the New Covenant, God's heart comes into our hearts. God's Word, the law, is inscribed by the finger of God. And the finger of God literally is the Spirit of God.

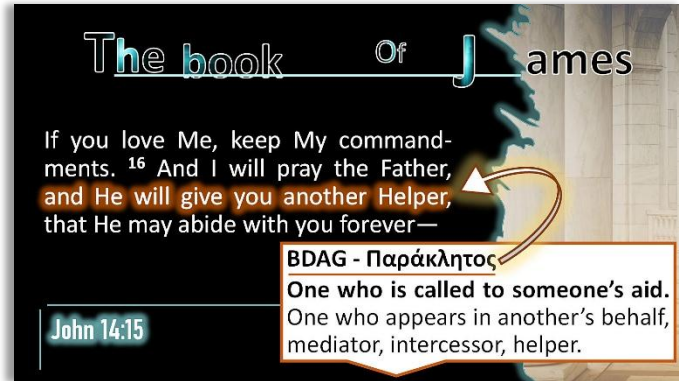
Now we go to Ezekiel 36:27—**I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them** (emphasis added). See, it's not by our might; it's not by our power; it is by His Spirit. It is by His Spirit (Zechariah 4:6). He puts His Spirit within us, which is how we have the power to do it. Yeshua said it best when He said in John 15:5—**"... for without Me you can do nothing."** What do you think He's talking about when He says you can do nothing? He is talking about this. He's talking about following Him. He's talking about walking in His ways.

Probably my favorite quote of all time from Augustine is the following, and I want you to pay close attention to this because it is so profound. "**Therefore the law makes hearers of righteousness, but grace makes doers.**" (Emphasis added). Augustine had a very biblical view in this arena; at least in regard to this thought, he had a very clear biblical understanding. This is Holy Spirit truth.



He realized something: the only way that we can become doers of the Word, as James tells us in James 1:22—**But be doers of the word, and not hearers only, deceiving yourselves.** Augustine gives you the reality and the backdrop. How does that happen? Grace. And who is the grace of God? It is Yeshua the Messiah. And through Him, we are empowered with the Spirit. That's where we're getting this. Apart from Yeshua, we can do nothing. We need the grace of God.

We look at Yeshua's words in John 14:15, and I reckon almost every single person in this room isn't just familiar with this but has quoted this in their attempt to defend the Torah, the validity of the Torah. How many times do we come out and say, "Well, wait a second, you're trying to say the Torah is not valid?" Have you heard the words of Jesus? **"If you love Me, keep My commandments."** And this is a beautiful statement.

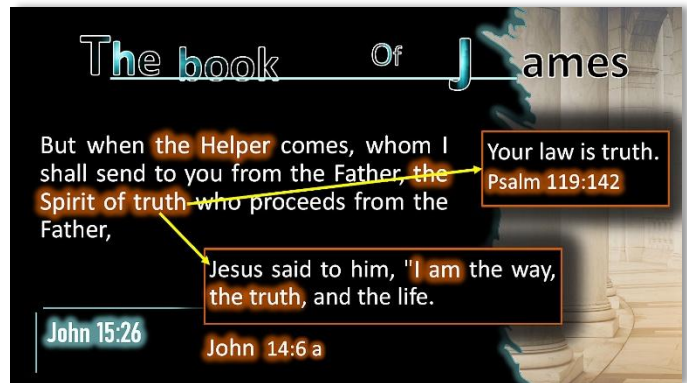


Unfortunately, we don't follow up with what is said next because what Yeshua says next is absolutely vital. He goes on and says in John 14:16—**“And I will pray or ask the Father, oh, and He will give you another Helper, that He may abide with you forever”** (emphasis added). How am I going to keep His commandments? Yeshua tells you—you're going to get a Helper. That's how you're going to do it. And in Greek, it's known as "*paraklétos*" (παράκλητος). It's the one who is called to someone's aid. We're not going to be

able to truly be faithful and love Him apart from Him, apart from His Spirit indwelling in us. That is an impossibility. The power comes from Him.

And Yeshua goes on, and He says this in John 15:26, **“But when the Helper, that's *paraklétos*, this is the Spirit of God. When the Helper comes, whom I shall send to you from the Father,”** who sends the Helper? Yeshua. Yeshua sends the Helper from the Father, and listen to these words: **“the Spirit of truth who proceeds from the Father...”** (Emphasis added). We learned something about the Holy Spirit; it bears a very special title. It is the Spirit of Truth.

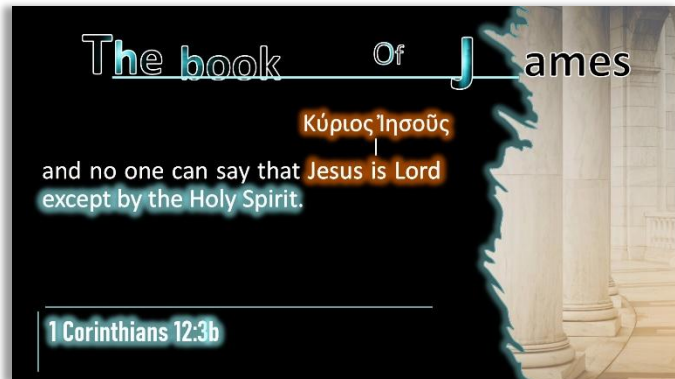
And I'm going to tell you, there are two primary expressions all throughout Scripture as it pertains to truth. And this is relative. Number one, Psalm 119:142—... **Your law, Your Torah, is truth.** And number two, Yeshua. He says in John 14:6, **“Jesus said to him, ‘I am the way, the truth, and the life. ...’”** (Emphasis added). Now, one thing I can tell you about the Spirit of Truth is it is going to lead you; it is going to testify only to truth. It is going to testify to the law. In other words, if you're being led by the Spirit, He will bring you into the Word of God. If you're truly led by the Spirit of God, He will bring you to the feet of Yeshua.



The Spirit of Truth only brings you to truth. The Spirit of Truth does not bring you into theological weeds. The Spirit of Truth does not bring you into deception. The Spirit of Truth doesn't bring you into foolishness. The Spirit of Truth doesn't bring you into rebellion and disobedience. That's not what the Spirit of Truth does. The Spirit of Truth brings you to the truth. And that is the written truth and (John 1:14) **the Word that became flesh.**

For further evidence of this, look at this as we continue. —John 15:26—**“... the Spirit of truth who proceeds from the Father, He will testify of Me”** (emphasis added). That's the function of the Holy

Spirit. He bears witness to Yeshua. In fact, Paul throws his hat into the ring here, and he says in 1 Corinthians 12:3, "... and no one can say that **Jesus is Lord except by the Holy Spirit.**" (Emphasis added).



And when you look at this in Greek, only then does it become radical. Radically profound—*Kyrios Iēsous* (Κύριος Ἰησοῦς). "Kyrios" is the term that is translated as "LORD" for the Tetragrammaton in the Old Testament. This is how they rendered the Tetragrammaton in the Greek Septuagint. Over and over again, you see this sacred, divine, holy name, Yahweh, being translated as *Kyrios*. No one can say Yeshua is *Kyrios* except by the Holy Spirit.

And to further put this into context for you, Paul goes on, and he says this to the Philippians—Philippians 2:10—that at the name of Jesus **every knee should bow, of those in heaven, and of those on earth, and of those under the earth** (emphasis added). Understand he's drawing from the prophet Isaiah, who uses the term "Kyrios" in this pericope, in this passage, and "Theos" (θεός). There's no debate; he's talking about God. This is a God-only passage.

But here it says in Philippians 2:10-11 **that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,** ¹¹ **and that every tongue should confess**—I love this. Every tongue is to confess, *hoti Kyrios Iēsous Christos* (ὅτι Κύριος Ἰησοῦς Χριστός), that Messiah Yeshua is *Kyrios*—**that Jesus Christ is Lord, to the glory of God the Father** (emphasis added). There's a time coming when every knee will bow, and there'll be confession with the knee bowed, prostrating themselves before the Most High. And they're going to confess, "Yeshua, you are *Kyrios*. You are LORD. You are God."

Now, if you want your mind to be blown, well, think about this. The first exposure Doubting Thomas has to Yeshua in the resurrection, he said—John 20:28—"hO Kyrios mou kai ho THEos mou!" (Ὁ Κύριός μου καὶ ὁ Θεός μου!) "**My Lord and my God!**" He made the confession at the resurrection. That is coming again. That confession that we see with Doubting Thomas is going to happen with every single person in heaven and on earth and below the earth. They're all going to declare, "Yeshua, You are God."

You know, Yeshua asked Peter, "Who do men say that I am?" The disciples respond, "Well, some say Elijah, some say John the Baptist, or Jeremiah, or one of the prophets." Yeshua gets specific: "Who do you say that I am?" And it is mind-blowing. Peter says, "You are the *Mashiach*." You're the Christ, which is a declaration. You're the promised one. The Messiah was promised to come and deliver us from our enemies. The *Mashiach ben David*, the rightful heir to the throne of David. —Isaiah 9:7—**Of the increase of His government and peace there will be no end...** Your government is for all eternity. You are the King of Israel.

Peter recognizes who Yeshua is and says, "You are the *Mashiach*," but he doesn't stop. —Matthew 16:16-17—**Simon Peter answered and said, "You are the Christ, the Son of the living God."** ¹⁷ **Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven."** My Father has revealed this to you. How did the Father reveal this to Peter? Through the power of His Spirit, because that's the only way our eyes are opened and our ears can hear; that's the only way our hearts gain understanding. It's through the Spirit of the Living

God. And so, as we look at Paul's words in 1 Corinthians 12:3—... **no one can say that Jesus is Lord except by the Holy Spirit** (emphasis added).

You know, it wasn't that long ago, maybe a month ago or a month and a half ago, somewhere in there; L.A. went into controversy over billboards; maybe some of you heard about this. Now, keep in mind, millions of people see these huge billboards in L.A. A ministry rented these billboards, and on them in huge block letters it said, "JESUS IS NOT GOD." This just happened. Renting massive billboards, declaring Jesus is not God.

Here's what I can tell you. They do not have the Spirit of Truth because only those who have the Holy Spirit can declare that Yeshua is God, that He is LORD—*Kyrios*. That goes for every aspect of the nature of Yeshua. I do want to point this out because every aspect of the character, the function, and the various offices that Yeshua the Messiah holds today are under attack. And unfortunately, it's not just by radical ministries that hate the Torah; it's actually on our side of the tracks as well.

People are challenging the aspect of the deistic nature of Yeshua. They're challenging this. They're challenging His priesthood, that He is the functioning high priest for us right now. They're challenging the fact that He is the one sacrifice for sins for all time. If the Third Temple is going to be built, you have to go up and offer the sin offering if you want your sins forgiven, if you want to be obedient. Do you understand that Yeshua is being assailed like never before? All these attributes and characteristics are coming against Him, which come from the spirit of the Antichrist.

But the Spirit of the LORD—we know those who have the Spirit of the LORD by their testimony, by the things they confess about Yeshua, and how they interact in relationship with Him, the ones that say, "He is my LORD and my God." I mean, Eliezer was in prayer this morning. He always opens up with prayer. "My LORD and my God, my King, my High Priest." I know people who have the Holy Spirit through their confessions. This is how we know that we know Him. If the Spirit of God dwells in us, it will produce the fruit of the Spirit.

Yeshua is King. He is our Ruler. He is our Judge. He is our Healer. He is our Savior. He is the Alpha and Omega, the Beginning and the End. And let me put this to rest. It is just so silly; the enemy is absolutely ridiculous at times. There are people who come and say, "Oh, well, with all due respect, Daniel, open your Bible. Jesus never says He is God." So, I opened my Bible, and I said, "This is interesting." And I've had these conversations: "Really, Jesus isn't God?" Jesus never declared Himself to be God. Explain Matthew 12:8, where He says, "**For the Son of Man is Lord, *Kyrios*, even of the Sabbath.**" Only God is the *Kyrios* of Shabbat. We're talking about creation; He is the one who sanctified, blessed it, and set it apart. Only God did that. And yet, Yeshua comes out and says, "I am the *Kyrios* of Shabbat."

He goes on in John 8:58—**Jesus said to them, "Most assuredly, I say to you, before Abraham was, *egō eimi*"** (ἐγὼ εἰμί), **I AM.**" Drawing literally upon that experience Moses had with the burning bush in Exodus 3. The LORD introduces Himself as "*egō eimi*" if you go to the Greek. It's the exact same text in the Hebrew—Exodus 3:14—**And God said to Moses, "I AM WHO I AM."** ... And Yeshua says, "I AM."

I mean, you think about this; you move to John 10:30—**"I and My Father are one."** That's a God-only statement playing off of the Shema. —Deuteronomy 6:4—**Hear, O Israel: The Lord our God, the Lord is one!** Literally a God-only statement. You move from there and go to John 14:6; what does Yeshua say? **"I am the way, the truth, and the life."** Only God is the way, the truth, and the life. Period.

If that isn't enough, then you can go further to Revelation 22:13, where He says, **"I am the Alpha and the Omega, the Beginning and the End, the First and the Last."** That's literally a quote from Isaiah 44:6 explicitly of Yahweh: **"... I am the First and I am the Last ..."** Only Yahweh is the First and the Last.

And don't forget what the writer, going back to Jeremiah, said about the promised Messiah who was to come and deliver Israel, this branch of righteousness. In the Hebrew, *Ve'zeh shemo asher yiqra'enu, Yahweh Tsidkenu* (וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאנוּ יְהוָה צְדִקְנוּ).—Jeremiah 23:6—**... Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.**" Yahweh, the tetragrammaton, the sacred divine name of God. We were told from Scripture, from the Old Testament, that's His name.

And so, when I tell you, when we look at this, and Paul says in 1 Corinthians 12:3, **no one can say that Kyrios Iēsous, Jesus is Lord except by the Holy Spirit**, believe it. Our testimony is either going to line up with Holy Spirit truth, or it's going to line up with the spirit of Antichrist, and we're seeing a massive division right now. We're seeing it on our side of the tracks; we're seeing it even on the other side of the tracks.

Yeshua goes on and says this in John 16:13—**"However, when He, the Spirit of truth, has come, He will guide you into all truth..."** (Emphasis added). Again, the Spirit of God, guess what He doesn't do? He doesn't lead you into the theological weeds. He's not going to lead you into worldly distractions. The Spirit of God leads you to Yeshua. The Spirit of God leads you to the Word. This is where He leads us.

The Spirit of God leads us to forgiveness, to forgive those who sin against us. The Spirit of God leads us to take every thought captive to the obedience of Christ. The Spirit of God leads us away from covetousness and leads us into the love of the LORD. This is the Spirit.

He goes on in John 16:13—**"... for He will not speak on His own authority ..."** And I want to stop right there. Take this in: He will not speak on His own authority. Whose authority, pray tell, does He speak on? You're going to find out it's Yeshua. Check this out as we continue. **"But whatever He hears He will speak**, and I love this, **and He will tell you things to come"** (emphasis added). See, true revelation comes through the Spirit of God. Clearly, prophecy can only be through the Spirit of God.

But then it says this, and this is the tie-in: you get into the aspect of authority. —John 16:14—**"He will glorify Me, for He will take of what is Mine and declare it to you"** (emphasis added). He will glorify me. *"Doxazō"* (δοξάζω) in Greek means "glorify." I want you to understand that this term has an incredible emphasis in the context of God. Go through the New Testament and do your own work, and you'll see over and over and over and over and over again that this is used in the context of people worshiping God, of people praising and exalting, magnifying, and glorifying God.

And yet we're now told that the function of the Holy Spirit is to exalt, magnify, and glorify Yeshua the Messiah. Now you think about that, and that brings me to Revelation 5:13—**"...Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!"** All of heaven is prostrating itself before the Father and the Son. Why? Because—Deuteronomy 6:4—**Hear, O Israel: The Lord our God, the Lord is one!**

The point I want you to walk away from here is that every aspect of our faith hinges upon our possessing the Spirit of God. Every aspect—wisdom, understanding, power, insight, conviction, and testimony—is codependent upon whether or not we have the Spirit. No Spirit, no life, no Spirit, no wisdom, no Spirit, no power. We are destitute; we have nothing without His Spirit.

The Apostle Paul says this in 1 Corinthians 2:11—**For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God** (emphasis added). This right here (Bible) is a thing of God; it's His Word. Every aspect of the Kingdom, every attribute and characteristic, every mystery and enigma that there is in regard to the God of Israel is completely concealed. You will never understand it.

I love Yeshua's words in Matthew 11:25. Yeshua is praying to His Father, and He says, **"I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes."** How could He reveal them to babes? Because they possess the Spirit.

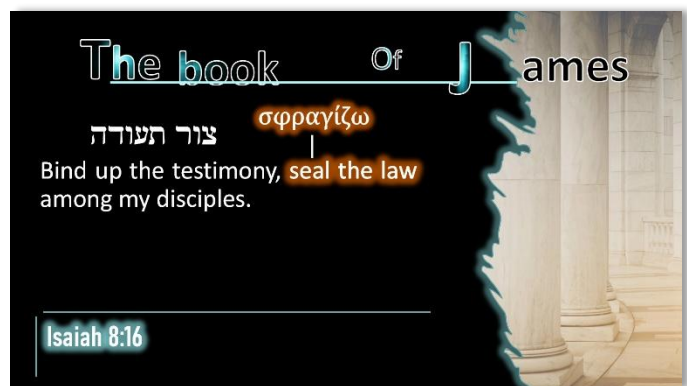
And here you have all the articulate, brilliant intellectuals. These were people from childhood who were reared as Pharisees. They went to Yeshiva. They were schooled by the brightest minds in Israel. And the great mysteries and the awesome things and the riches of the kingdom were totally concealed from them, and they were given to fishermen. That is profound—absolutely profound.

I want to take you to Isaiah 8:16; this is what we read. *Tzor te'udah* (צֹר תְּעוּדָה). **Bind up the testimony.** Now, when you go back to verse 15, this is a pericope; this is a passage that is mind-blowingly messianic. It's over the top; it's overwhelming; there's no debate. We're talking about Yeshua the Messiah. It's so potent, it's over the top. And as we look at this, there's no debate about what this is referring to.

Bind up the testimony. In Hebrew, "tzor" is "bind up." "Tzor" means "to bind" or "to afflict"; that's what it means. We're to bind and afflict the *te'udah*, the testimony. Now, that term is only found three times in the whole corpus of the Hebrew Bible, twice in this pericope, in Isaiah chapter 8. The first time is in verse 16 right here. The second time it's used is in Isaiah 8:20, and it says, **To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.** To the law and to the testimony—we're not talking about the same thing; we're talking about two things here. "The law and the testimony, the *te'udah*." "Te'udah" refers to Yeshua the Messiah. The only other time it's actually found in Scriptures is in Ruth, and isn't it interesting? It's explicitly in the context of a kinsman redeemer. Bind the testimony; this is the testimony of God. The true God is Yeshua the Messiah.

Bind up the testimony, and this is the part that I really want you to see: **Seal the law among my disciples.** (Emphasis added). This is the impact when Yeshua held up the cup at His last Passover Seder that He held with His disciples. He said in Luke 22:20, **"This cup is the new covenant in My blood ..."** Because of His sacrifice, Yeshua was the instrument to implement the New Covenant.

So, you see the effect, bind, and afflict the testimony, and the effect of that is to seal the law; seal it. When you look at this in Greek, and this is relevant, you'll understand in a moment "sphragizō" (σφραγίζω). This is the verb form of "sphragis" (σφραγίς). "Sphragizō" is used in the New Testament explicitly in this very context and for the description of God sealing His Holy Spirit upon us; this is profound.



And so, taking you to Ephesians, I want to give you an example of this. It says in Ephesians 1:13—**In Him, Yeshua, you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, I love this, you were sealed, the same word, “sphragizō.”** You were sealed **with the Holy Spirit of promise** (emphasis added). Now, how did that happen? You believed.

Yeshua tells Doubting Thomas in John 20:29—**Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.”** We acquire the anointing of the Holy Spirit by a pure and holy faith in Yeshua the Messiah, in His redemptive work, and in who He is, having the Holy Spirit confession that Peter had. —Matthew 16:16—**Simon Peter answered and said, “You are the Christ, the Son of the living God.”** That's who you are—John 20:28—**“My Lord and my God!”** My Savior, the one (John 1:29) **“who takes away the sin of the world!”** Because you believe (Ephesians 1:13), **you were sealed with the Holy Spirit of promise.** And notice, going back to Isaiah 8:16, they're saying the exact same thing. What's being sealed? His law. The Holy Spirit is etching His law into our hearts.

I want to point this out. I'm going to take you to the Greek-English lexicon for a moment in regard to this term. This is what we read. *Sphragizō*, one of the entries, is to be marked with a seal as a means of identification. Now, you want to take that in because literally what it's describing is *sphragizō*. The seal of the Holy Spirit is the proof that you belong to God, and this is a term that's used many times elsewhere.

The book
צור תעודה
σφραγίζω
Bind up the testimony, seal the law among my disciples.

BDAG - σφραγίζω
To mark with a seal as a means of identification

in whom also, having believed, you were sealed with the Holy Spirit of promise, Ephesians 1:14 b

Isaiah 8:16

You can get into the book of Revelation. Before God starts pouring out His wrath, He says, “First, go seal My disciples, My servants. First, go seal the faithful. Go seal the elect.” — Revelation 7:3—**“Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.”** You can read about that even in Ezekiel 9:4. Before God brings judgment on His own people, the faithful, He will go out and **“put a mark on the foreheads,”** sealing them. Because God's wrath does not come upon those who are His, they are separated.

The light and darkness are completely separated. The Egyptians are separated from Israel. This is an amazing thing. There are only two marks that exist in humanity. One is the mark of Christ, and the other is the mark of the Antichrist. You will bear one or the other. You will bear one or the other; there is no alternative here. There's no, “You know what, I don't want either mark.” It's true.

Bringing you into Romans, let's continue. Paul says in Romans 8:1—**There is therefore now no condemnation to those who are in Christ Jesus ...** There's no condemnation, and we're going to dig into this further. Romans 8:2—**For the law of the Spirit of life in Christ Jesus has made**

The book of James

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

And having been set free from sin, you became slaves of righteousness.

Romans 8:2 Romans 6:18

me free from the law of sin and death (emphasis added). Notice Paul doesn't say that the law of the Spirit of life in Messiah has made me free from the law of righteousness. He didn't say it was from the law of God. I mean, this is a light bulb moment; take it in. He says, "He made us **free from the law of sin and death.**"

And we read this last week; look at what Paul said in Romans 6:18: **And having been set free from sin,** not from obedience, not from holiness, but from sin, **you became slaves of righteousness.** (Emphasis added). In other words, we're talking about this, and this is something that is really important. There are things that we are covering today. There are things that we covered in our last message. There are things that you are going to need to take with you as we get into chapter two, which is coming up pretty soon. *[laughter]* I promise—LORD willing, let's say it that way. LORD willing, we'll get there.

When we get there, there will have been so many things that we have covered just in chapter one that we're going to need to have for clarity's sake, and that's going to make it a lot easier for us to navigate the things that James is going to bring to the table. We need to have perspective. We need to have a balance of how all of this works, the nature of the law, and humanity. And how does that function under the New Covenant? And how are we as Christians, believers in Yeshua, supposed to respond to the grace and mercy of God? All of these things are relevant. They completely impact how you will live your life.

Paul says in Romans 8:2-3—... **Christ Jesus has made me free from the law of sin and death.** ³ **For what the law could not do in that it was weak through the flesh...** This is a watershed moment, in my opinion, because we're getting into the reality of the nature of the relationship between the law and humanity. And let me begin by stating that the law wasn't the problem. The law wasn't the problem. It says the law could not do that, and that it was what? Weak through the flesh—we're the problem. The law is just, holy, and good.

When Yeshua came, you'll notice He didn't change the law. What was He coming to do? He was coming to fix us. He was coming to fix the problem. In fact, the writer of Hebrews says in Hebrews 8:8, **Because finding fault with them...** (Emphasis added). They failed in the first covenant. —Romans 3:23—**for all have sinned and fall short of the glory of God.**— Hebrews 8:8, quoting Jeremiah 31:31—**He says: "Behold, the days are coming, says the LORD, when I will make a new covenant ..."** It's because of them. He doesn't say, "Oh, because of My holy law." No, we have to understand it's because we failed—because of our sin. This is why we needed Yeshua. This is why we needed a new covenant.

Paul goes on and says in Romans 8:3—... **God did by sending His own Son in the likeness of sinful flesh,** so what the law cannot do through the flesh, God does by sending His Son in the likeness of sinful flesh, **on account of sin: He condemned sin in the flesh.** (Emphasis added). Notice, it doesn't say He condemned the law. Are you picking up on this? You would think, based upon how we see so many Christians responding to the beautiful law of God, that what Christ did when He came, He condemned it, because whatever Christ condemns, I'm going the other way. But Christ didn't come and condemn His own character—His law. What He condemned was lawlessness.

That is a game-changer. That gives me a radically different perspective. Oh yes, that is going to impact the way I look at the law today. That's going to impact the way that I respond to the mercy and grace of God. And I just love what God did by sending His own Son in the likeness of sinful flesh, telling us that Yeshua came down from heaven; He assimilated into humanity because of sin.

And how did He condemn sin in the flesh? When He came, this is what we were told. I know there are many examples I could give, like Hebrews 4:15, which says, "**For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.**" How did He condemn sin in the flesh? He came in the flesh and resisted the devil without flaw. He is the pure and spotless lamb. He did what we couldn't do. He did what we didn't do, and only He can do it. Amen?

But here's the payoff: Romans 8:3-4—... **God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,⁴ that the righteous requirement of the law might be fulfilled in us ...** The validity of the law is embedded in the gospel. The reason Yeshua had to come is because the law is so sure, so steadfast, and so immovable that God had to send His Son so that its righteous requirement, oh, could be fulfilled in us. How? Because of His righteousness. Remember "*Yahweh Tsidkenu.*" Jeremiah 23:6—"**... Now this is His name by which He will be called: 'THE LORD OUR RIGHTEOUSNESS.'**" He is our righteousness.

Unfortunately, Paul doesn't stop there. Because the beauty of this mercy of the righteous requirement of a law being fulfilled doesn't apply to everyone, it only applies to the following: Romans 8:4—... **who do not walk according to the flesh but according to the Spirit** (emphasis added). Paul throws an anchor statement. This is one of his anchor statements, where he'll make a statement and throw an anchor, not allowing you to twist and contort and take this statement to a place that is erroneous. He throws this anchor statement, and it's a shocker. If you want the mercy and grace of the LORD to cover you, you must receive the grace of God. As Augustine said, "**Grace**, true grace, receiving of that **makes you doers.**"

You will now respond to the gospel by walking in truth, by walking in humility, and by walking obediently to His Word. And this is not Paul's opinion; this is what we see scattered throughout the Word. Psalm 103:17-18 says, **But the mercy of the LORD is from everlasting to everlasting ...** In other words, it will not fail. And who is the mercy? What is the Grace of God? Yeshua! Yeshua will not fail. It's from everlasting to everlasting, but here comes the anchor: ... **On those who fear Him, and His righteousness to children's children,¹⁸ To such as keep His covenant, oh, and to those who remember His commandments to do them** (emphasis added).

They don't cast His commandments behind their backs and say, "I'm good, I said the prayer, I'm under grace, I'm going the other way. Yeshua walked perfectly in the law, so I don't have to." You won't find that sentiment anywhere in Scripture; you will find the exact opposite. The response is you have the fear of God, and you move in righteousness.

Hosea 10:12—**Sow for yourselves righteousness**, meaning you busy yourselves with the things of the LORD. And what are you going to do? You'll **reap in mercy...** (Emphasis added). Do you understand? This is a reflection of those who do not walk according to the flesh but according to the Spirit. Those are the ones who walk according to the Spirit. They sow righteousness, and yes, they will reap mercy.

Paul says in Galatians 2:17, **But if, while we seek to be justified by Christ, which we all do, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!** (Emphasis added). Think about this: Paul covers a great deception, and the deception is exalting Christ but not changing; there is no change. If you continue in lawlessness, you're in sin—if you continue to keep up the lawlessness. And he says, if you're seeking to be justified by Christ, yet you're found to be a sinner, you're practicing lawlessness. He asked the question, which is rhetorical. Are you saying that Jesus is a minister of sin? God forbid.

I'm going to tell you right now, there is a christ that will justify you in your sin; he's called the Antichrist. That is the only Christ in whom you will be justified in your sin. The Antichrist will affirm you all day long in your sins. Beware of that.

Galatians 2:18—**For if I build again those things which I destroyed, I make myself a transgressor.** You receive the grace of God, you receive the love of God, and His mercy. And the response is, "I'm done with the devil. I'm done with sin. I'm not going to be a dog returning to its vomit. I'm not going to be a sow after having washed, returning to the mire. I'm not going to do that." This is the expectation.

Paul goes on in 2 Timothy 2:19—**Nevertheless the solid foundation of God stands, having this seal:** We're talking about the mark of God. We're talking about the anointing. **"The Lord knows those who are His,"** and remember, it's the identity; it's the marker. Then he goes on and says, **"Let everyone who names the name of Christ depart from iniquity."** (Emphasis added). That's the Holy Spirit's response, where sin becomes repulsive. Because to Yeshua, He loves righteousness and He hates lawlessness. The idea is that if we have the Holy Spirit, we will take on His heart, and we will hate the things that He hates. And we will love the things that He loves.

Pushing forward in our passage in Romans 8:4, **that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit** (emphasis added). And then he goes on in Romans 8:6—**For to be carnally minded is death, but to be spiritually minded is life and peace.** You have the Holy Spirit welling up in you, meaning you're taking captive the thoughts that don't belong there. It's not that you won't go to war. It's that you will war. You will war, and you can do all things through Christ who strengthens you. You have the power of the Holy Spirit. We are not weak, pathetic spirit beings if we have the Spirit of God, the testimony of Yeshua. We're supposed to be warriors.

Romans 8:7—**Because the carnal mind is enmity, it's hatred against God; for it is not subject to the law of God, nor indeed can be** (emphasis added). When you look at "not subject" in Greek, it actually refers to being submissive, yielding to the authority. The carnal mind, the wicked mind, does not yield to the authority of the law of God. It can't; it's the mind of flesh. We've got to analyze. We do self-introspection: What does my fruit look like? What is my behavior? What are my thought patterns? What am I doing on a consistent basis?

Romans 8:8-9—**So then, those who are in the flesh cannot please God.** That's what you need to know. The ways of the world will not please God. Period. ⁹ **But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His** (emphasis added). And I love this part. It first says, "If indeed the Spirit of God dwells in you," and then it goes on and renames what the Spirit of God is; it's the Spirit of Christ. Why? Because Deuteronomy 6:4—**Hear, O Israel: The Lord our God, the Lord is one!** The Father and the Son are the Spirit of Christ. The Holy Spirit is the Spirit of Christ.

Romans 8:10—**And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.** — Romans 8:12 — **Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh** (emphasis added). I'm going to stop here because I want to point out something. I was going to blow by this; I won't do that. When he says, **"brethren, we are debtors,"** we were bought at a price. Amen? We are in debt. And we're not debtors to the flesh. No, no, he's going to go on; we're debtors to the Spirit of God; that's what we're debtors to.

And it is amazing when you go back to Romans 4:4, what Paul says there. He says, **Now to him who works, the wages are not counted as grace but as debt.** Do we understand the nature of this relationship? In other words, when we respond to the grace and mercy of God, and we move in obedience, we understand very well that I'm not trying to earn my own salvation. I understand I was bought at a price; I'm in debt. And I'm not in debt to continue on in the flesh. I am in debt to walk in the Spirit, to walk in obedience.

And with that said, we'll finish with these words—Romans 8:13—**For if you live according to the flesh you will die.** I'm going to tell you right now, the devil's going to do everything he can to tell you. If you are in sin, if you're in bondage, don't listen to the devil telling you, "You will surely not die." You will die. You've been told over and over again, "You live in the flesh; you will die; you won't make it." **But if by the Spirit you put to death the deeds of the body, you will live** (emphasis added).

[Closing prayer]

Abba Father, we just give You praise and glory for sending Your son, the Messiah Yeshua, implementing a new covenant, a new way to have a relationship with You that is built upon intimacy, love, and compassion. (John 3:16) Where You **so loved the world that You gave Your only begotten Son**, so **that whoever believes in Him**, we are told, will not be destroyed; they will be saved.

LORD, we're coming into Your feast. These are not our feasts; these are Your feasts. And the Feast of Shavuot is a celebration of that intimacy of relationship where You poured out Your promise. You said You would pour out Your Spirit on all flesh; that is the promise. And we know, unless we are born of water in spirit, we will never see the Kingdom of God.

Yeshua, we testify to the truth of Your Word, to what You have spoken; every single word that proceeded from Your mouth is absolute truth. (Psalm 19:14) May **the words** that proceed from our **mouth and the meditation of our heart**, LORD, **be acceptable** to You. And I know the only way that's going to be is if we have Your Spirit of Truth, if we are walking and yielding to that still, small voice. I know we can quench the Spirit. I know we can reject the advances of the Spirit. There is free will that we have. LORD, may it never be.

LORD, I pray that You impress upon us such a passion and desire that (Psalm 113:3) **from the rising of the sun to its going down**, we can't stop praising Your name. We do not want to stop. May our mouths become sanctified for Your glory and not speak ill or death over our brothers and sisters, but speak life because (Proverbs 18:21) life and death are truly **in the power of the tongue**.

LORD, I pray for those who need Your mercy and forgiveness, who need to come forth to You, LORD, and confess sin. I pray You move Your Spirit and bring that conviction. Knowing that if we live in the flesh, we will die. We just thank You for Your Shabbat, LORD. We pray for Your mercy and Your grace to be upon us. We cannot let You go until You bless us. And we just pray all this in Yeshua's mighty name. Amen.

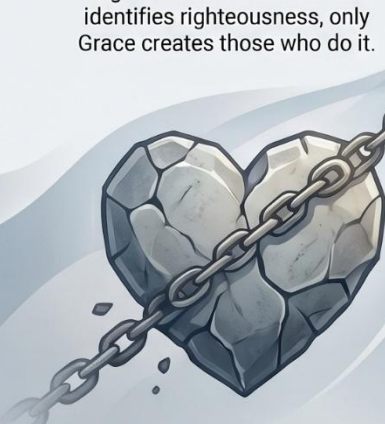
From Letter to Life: The Power of the Spirit

THE FUTILITY OF THE FLESH



"The Law makes hearers"

– Augustine noted that while Law identifies righteousness, only Grace creates those who do it.



The Problem is the Flesh

The Law is not the problem; human weakness makes it impossible to fulfill alone.

EMPOWERMENT THROUGH THE SPIRIT



Paraklētos: The Divine Helper

The Spirit is "called to our aid" to provide the power for faithfulness.



The Spirit of Truth

The Holy Spirit leads believers back to the Word and the feet of Yeshua.



Sealed for Identification

The Spirit acts as a seal, marking the believer as belonging to God.

The Old Condition



Heart of Stone



Law Placement



Human Might

The New Covenant



Heart of Flesh



Inscribed on the Heart



The Holy Spirit

Heart Type

Law Placement

Driving Force