

The Book Of James (Part 22) – True Torah Observance

August 1, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/4w3bfdg/part-22-true-torah-observance>

*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 Royal Law: Love as the Heart of Torah

This transcript from **Corner Fringe Ministries** features a teaching by **Pastor Daniel Joseph** on the **Book of James**, focusing on the biblical rejection of **partiality and discrimination**. Daniel argues that favoring the wealthy over the poor is a logical and spiritual failure, noting that those with few worldly goods are often **rich in faith**. Central to the message is the concept of the **Royal Law**, identified as the command to **love one's neighbor as oneself**. He emphasizes that true **Torah observance** is not found in outward rituals like dietary laws or Sabbath keeping, but in **authentic love** and the absence of bitterness. Drawing from the **Gospels and Pauline Epistles**, Daniel concludes that treating others with the same care one desires for themselves is the ultimate fulfillment of **Scripture**.

[Daniel Joseph]

Shabbat Shalom, everyone. We get to enter into our second week of chapter two of this Epistle of James. And if you remember going back to week one of chapter two, our last message, James came out of the gate with a warning. He says in James 2:1, ... **do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.**

We are not to be discriminating simply based upon an outward appearance, upon somebody's financial position, which, as they're just coming in the door, we've never met these people before, but there's a problem happening in the first-century church, which James is calling out. Now it is interesting that James, in making this assessment, isn't going to call out specific churches or specific names, but it is clear, just from where James takes us, that things are coming back to him. He's hearing things, and therefore he is addressing these things.

Now, as we continue here in chapter 2, James is going to give us some perspective. And that is really going to help alleviate this nonsense that has taken place in the church itself, of this whole partiality. So, he says this: James 2:5—**Listen, my beloved brethren:** in other words, what I'm about to bring to the table, you better let it sink into your ears. Let this get into your heart. **Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?** (Emphasis added). Take that in, take in the significance, the weight, and the gravity of what James just

did. He's giving them perspective, a perspective that's going to change their behavior. Follow this train of thought to its logical conclusion.

If, in fact, God chose the poor of this world to be rich in faith, they are rich in faith. And by definition, let's think about this, if the catalyst is taking impossible, humanly impossible situations, and making them possible, I think of Yeshua's words in the Gospel of Matthew 21:21, where He says, "**...if you have faith and do not doubt...if you say to this mountain, 'Be removed and be cast into the sea,' it will be done.**" If faith is the catalyst that makes something that is impossible possible, then I'm going to tell you, you don't want to marginalize the people who, according to their financial position, are poor because they are rich in faith. These are not people you want to stuff in the corner.

You know, one of my favorite stories in Scripture, I think, really capitalizes on this moment. And it's the story of a woman of a blood flow of 12 years. And how many times have I gone through this, and for me, it will never get old. It's one of the most profound stories recorded in the gospels, where this woman has spent, we're told, all her livelihood. And so, she's falling into this realm of being destitute. She has nothing; it literally says she spent every dime she had, and she has nothing left. On what? On the physicians. We're not told, but it is in the plural. On the physicians, but we're not told how many physicians she went to.

And you think about her life of having this disease and that she wants to be cured. And she goes to her first doctor, and the doctor says, "Yes, maybe, I think I can help you, but it's going to be so much." So she doles it out, and she's hopeful. She has all this hope and excitement. He's going to help me. This physician can help me, only to find out at the end, he says, "I'm sorry. There's nothing I can do for you." She goes to another physician with the same prospect, with the same hope. Maybe this guy can help me. And she goes and then finds out all the hopes she had are dashed. There's nothing I can do for you. And maybe she goes to three, four, five more physicians. We don't know.

The end of the story is she spent every dime, and no one could help her. In the flesh, in human ability, there is no hope. The moment this woman sees Yeshua, she has zero doubt. And that is amazing to me after all the times that her hopes have been dashed. She has no doubt; she knows that all I need to do is touch the corner of His garment and I will be healed. She goes up and does exactly what she knew was true in her heart: that she just needs to touch it. And the moment she does it, she's healed, instantaneously healed.

And Yeshua turns and says to his disciples, "Who touched me?" And they're like, "Are you kidding? The crowd's throng upon You, the multitudes were pressing in, and everyone was touching Him. And Peter's like, "Master, you ask who's touching You? Everybody's touching You." And He said, "No, no, no, somebody touched Me. Power went out from Me." He knew power went out. And I think about it because all these people touched Yeshua and nothing happened. But this woman who said in her heart, who had faith and did not doubt, regardless of her human experience, had faith and did not doubt. Power went out from Yeshua.

And the point I'm making is this: What James has brought to the table is to give us some serious perspective. I don't want these people stuck in the corner; I want to pray with these people. I want these people who are rich in faith praying over us. These are the people we don't marginalize. What James brought to the table is brilliant when you think it through—what he's really telling us. But then he goes on and says this: James 2:6—**But you have dishonored the poor man.** How? Showing partiality. And then he lays this on them. **Do not the rich oppress you and drag you into the courts?** (Emphasis added).

James is basically saying, "Let me get this straight." People who are coming in that you've never met, your method, and your metric that you're using are simply looking at how they're dressed and their financial position.

This is your metric. This is how you're judging. Are you not even thinking this through? The very ones that you're giving honor to for no other reason—you don't know their heart, you don't know their character, you just know they're wealthy, and they come in, and therefore you honor them. These are the very ones that oppress you. And James is exposing their flawed logic. It makes no sense.

Now that said, let me add a disclaimer at this point. Just because someone is destitute of worldly goods, of worldly wealth, doesn't make them rich in faith any more than if a rich man, if there is a rich man, it doesn't mean because he has worldly wealth that he himself is not faithful and rich in faith.

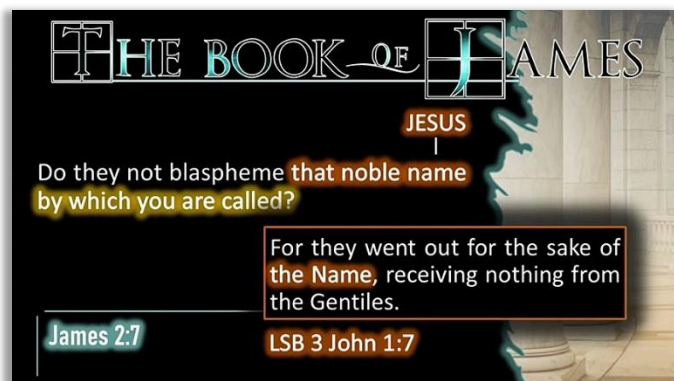
This is something we need to understand. It's important. And especially as you comb through the Scriptures, we have all these wealthy, beyond-wealthy men mentioned who are men of God. I think of Job. I think of Abraham, Isaac, Jacob, King David, and Solomon. I mean, there are many; we could even go into the New Testament, Joseph of Arimathea. Many righteous, faithful men were blessed with wealth. Just because they had wealth doesn't mean they were compromised in the faith. That's not godly judgment any more than just simply someone destitute; that doesn't mean they're rich in faith.

That said, let's move on to James 2:7—**Do they not blaspheme...** And what is the penalty for blasphemy according to the Torah? Leviticus 24:16: It is death, okay? So, this is not a small matter. Do they not blaspheme **that noble name by which you are called?** (Emphasis added). There are a couple of things about this statement that are worthy of note. Number one, what is James referring to? Because this could be perceived as very generic. It just says, "the name," or with the adjective, "that noble," and in Greek, it's "*kalos*" (καλός), which is "the good name." The good name by which you call. What is James referring to? Well, it is no other than Yeshua the Messiah, the good name.

This is all about Yeshua. And we are told in Acts 4:12 that **"...there is no other name under heaven given among men by which we must be saved."** We're told in Romans 10:9—**that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.** And we're told in Philippians 2:10-11—**that at the name of Jesus every knee should bow... ¹¹ and that every tongue should confess that Jesus Christ is Lord...** They will bow before this name, the *kalos*, the good name.

Now, there is something else here that is spectacular that we can't just fly over. This is one of the

moments that James does something so brilliant, so marvelous, it stops you in your tracks. And it's simply coming out and just saying, "the name." Not using the actual name of Yeshua, just "the name."



To help you further appreciate this, let me bring up 3 John. John does the same thing as James. —*Legacy Standard Bible* (LSB), 3 John 1:7—**For they went out**, John is talking about missionaries for the gospel, for they went out

for the sake of **the Name**, receiving nothing from the Gentiles (emphasis added). That's all he says: "the Name."

Do you know why this is significant? Because century after century after century, you could go back, and Jews, one of the ways that they replace the tetragrammaton, the sacred name of God, Yahweh, which they, in their belief, say His name is too holy for us to speak. And so, they replace His name with either Adonai or *HaShem*, the Name; that's what it means. This articulation of *HaShem* is explicit for the divine one, the God of Israel.

This is not a small detail, whether we're talking about James or John. In fact, even the Samaritans do the same things as the Jews. I have a Samaritan Pentateuch, which is an amazing bit of history for us to possess, because as a textual tradition for preserving the Torah, it should be on every scholar's, at least in their library or on their desk. And you will look at every place where the divine name, the tetragrammaton, is used in the Torah; it doesn't have Yahweh, it has *Šēmā*. It's Aramaic for "the Name." We're talking about the Holy Name of the One True God. And then as you get further into early Christian history, the early church fathers like Ignatius. It is amazing; in his letter to the Ephesians, Ignatius presents Yeshua just simply by saying, "The Name." This is huge regarding recognizing how the apostles looked at Yeshua. It's mind-blowing.

With that said, go to James 2:8—**If you really fulfill**, meaning accomplish, **the royal law...** (Emphasis added). In Greek, this term for "royal" is "*basilikos*" (βασιλικός). It literally means "belonging to a king." I really appreciate this translation. It's grabbing hold of the intent here of what is really being said in the Greek. The royal law. What I want you to appreciate is that James is being very intentional to capture your mind. He's being very intentional to convey this idea that this law is a law above all laws. This law is paramount to the faith. So, we need to feel the weight of the moment.

Then he adds a clarifier to this statement. He says in James 2:8, **If you really fulfill the royal law according to the Scripture...** (Emphasis added). According to the Scripture. We're going to take a moment because we need to appreciate it in the historical context. What is James even referring to? When James says "Scripture," what does that mean? The answer is the Torah and the Prophets, period. Now, that's not my opinion; that's actually the New Testament witness.

In fact, more importantly, that's Yeshua's witness, and I want to go down this road just for a minute. At the end of Luke, this is post-resurrection. —Luke 24:27—**And beginning at Moses**, which is to say the Torah, **and all the Prophets**, He, Yeshua, **expounded to them**, His disciples, **in all the Scriptures the things concerning Himself** (emphasis added). Literally embedded at the end of Luke here, is Moses and all the Prophets, equating to all the Scripture. The totality of what Scripture was, was the Torah and the Prophets.

He goes on and says this in Luke 24:44—**Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."** (Emphasis added). In other words, you know, we have this acronym that the Jews use, Tanakh: the Torah, the Nevi'im, and the Ketuvim, which is the same as the Torah and the Prophets. You can articulate all of Scripture, either just the Torah and the Prophets or the Torah, the Prophets, and the Writings. It's done both ways, literally, right at the end of Luke, but we're talking about the same books.

And then he says in Luke 24:45, **And He opened their understanding, that they might comprehend the Scriptures** (emphasis added). The Scriptures. And so, what we need to appreciate is the moment when James is talking about Scripture in the historical context; there's no debate, we're talking about the Torah and the Prophets, and this is why this is important. When you understand what Scripture is, and let's be clear, Scripture is authority. Scripture is divine authority by which those who actually believe, who want to be God's children and submit to the governance and the instructions of that divine authority. Scripture is truth. Scripture is God's wisdom, God's understanding. That's what Scripture is, and it will impact how, not just I read the Bible, but how I apply it because if it's Scripture, it's relevant.

The Apostle Paul says this to Timothy: 2 Timothy 3:15—**and that from childhood you have known the Holy Scriptures...** Well, we know what he's talking about. He's talking about the Torah and the Prophets. You've grown up, Timothy, as a Jew. You've grown up hearing this. His mother was Jewish. He was in the synagogues. His grandmother was a radical believer and was faithful. And so, this man has grown up on the Word of God. But take this in, specifically what is said next. Listen to these words, **which are able to make you wise for salvation through faith which is in Christ Jesus** (emphasis added).

The context is that through faith in the Messiah Yeshua, the Torah and the Prophets can make us wise for salvation. And I promise you, the devil will do everything in his power to unburden you with the Torah and with the Prophets. The enemy does not want us "wise for salvation." And I'm telling you we are living in the last days, and the deception, we're told, is so great that if it were possible, even the elect, the Holy Spirit-filled believers, would be deceived if possible. We're talking about an unparalleled deception, and trust me when I say this: you want the Torah and the Prophets. You want to be wise for salvation, which is through faith in Christ. You need this. Christians need the Torah. Christians need the Prophets.

So, he says this in 2 Timothy 3:16—"Pasa graphē" (πᾶσα γραφή), **All Scripture is given by inspiration of God...** More literally, to the Greek, it is God-breathed. It is the breath of God. Another way to say it is "it's the Word." It's His Word. That makes me look at it as not Moses. It's been attributed to Moses because he was the mediator. The Torah, the instructions, is God-breathed. That's a different perspective. **All Scripture is given by inspiration of God, and is profitable for doctrine...** (Emphasis added). What I believe. What I'm supposed to construct my theology on is based upon what is embedded in the Torah and what is embedded in the Prophets. My Christology is to be built on the Torah and the Prophets. This is what is to develop my belief system.

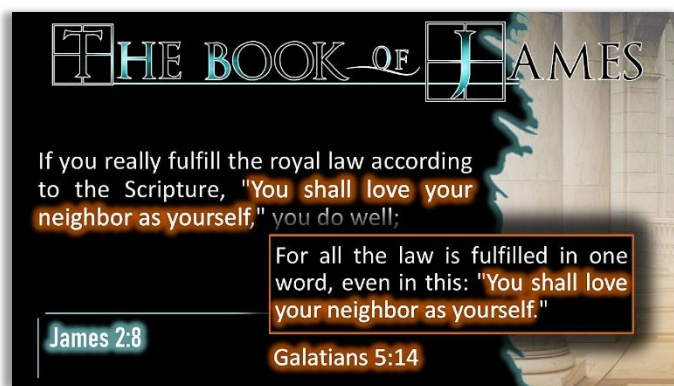
Then he says in 2 Timothy 3:16, **All Scripture... is profitable for doctrine, for reproof...** It's also profitable for reproof, and that means conviction. I am to draw true conviction from the Torah and the Prophets. The things that I'm not doing right will set me in order. This is Scripture. It's the Word of God. And then he goes on and says, **for correction...** (Emphasis added). We all need correction.

He continues in 2 Timothy 3:16 and says, **for instruction in righteousness.** (Emphasis added). And this term "instruction" is "*paideian*" (παιδείαν). Do you know what it means? It means training. Training in righteousness. Now, connect this to other Scriptures. For example, in Psalm 144:1, we're told He **trains my hands for war, And my fingers for battle.** He trains my hands for war and my fingers for battle. How? Right here in 2 Timothy 3:16, for training in righteousness. It comes from Scripture. In other words, what the psalmist is actually saying, when he says He trains my hands for war, is, "I'm going to teach my elect how to hold fast and to be led by the Word of God, the promises embedded within, when all hell breaks loose. When they're going through the valley of the shadow of death, I will train them in righteousness

because they're feeding on Scripture. They're feeding on the Word. They're feeding on the Torah. They're feeding on the Prophets.

And so, as we look at James' words here in James 2:8, **If you really fulfill the royal law according to the Scripture...** If Scripture is the Torah and the Prophets, then by golly, what follows next better come from there. It should come from that well. And it does because the very next thing we read is this: **"You shall love your neighbor as yourself..."** (Emphasis added). James actually quotes the back half of Leviticus 19:18. This is what he quotes: **"... you shall love your neighbor as yourself ..."** This is coming right out of the heart of Torah.

And I'm going to tell you, this is quite significant, that he says this is **"the royal law."** In other words, the law, above all laws, as it pertains to humanity interacting with humanity. There is no greater law. In fact, when Yeshua was approached and asked in Mark 12:28-31, **"...Which is the first commandment of all?"** ²⁹ **Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the LORD our God, the LORD is one. 30 And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. 31 And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."** And this is what James brings to the table: the reality that we are called to love our neighbor as ourselves.



In fact, this law is so great, Paul articulates it this way. He says this, and this is profound: Galatians 5:14—**For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."** (Emphasis added). Period. That's how you fulfill Torah. So now we're confronted with something, a reality, and that is none of us here are Torah observant. We ought not to delude ourselves for one moment that we think that we're Torah observant because we keep the Sabbath holy or that, "You know what? Now I'm eating

clean, so therefore I'm Torah-observant." You are not Torah-observant unless you're fulfilling this; unless we're walking in love.

And the sad state of affairs is the testimonies that people who came into the Hebrew roots or even into some of the messianic circles, the testimony is there's no love there; it can't be true. It's a disaster. It's an embarrassment to the faith because the only way to fulfill Torah is when we are authentically loving one another. We can't fall short in this area because the noble name, the good name of Yeshua, is being dragged through the mud.

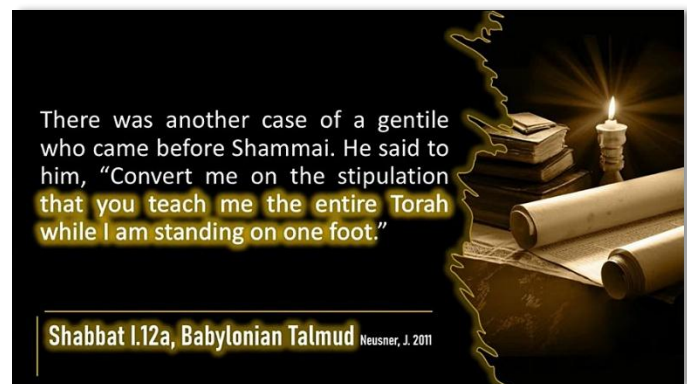
I want to take you to a discourse in the Talmud. And let me preface this. The Talmud is not the place to get your doctrine. The Talmud is not the inspiration. There is no Holy Spirit in the Talmud. What the Talmud serves for us is a bit of historicity. It carries historical value regarding how the rabbis interpreted the Torah. It carries value regarding how the Temple services functioned. It carries a value in that context.

But my favorite discourse in the Torah talks about "You shall love your neighbor as yourself," and it does it magnificently. Because what you've got to see is that in the first century, you have James, you have

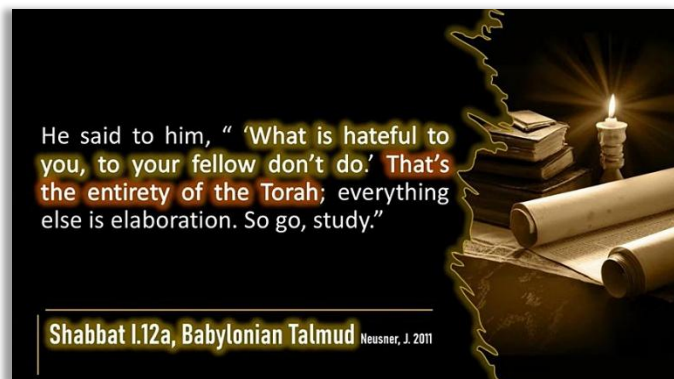
Paul, and you have Yeshua, and they're all teaching the same thing as it pertains to this message. What's interesting is that so were the rabbis. Two profound schools of thought, some of the most profound known schools of thought in all of Judaism, meaning the school of Shammai, this rabbi, and the school of Hillel. Both of those rabbis, Shammai and Hillel, were alive in the days of Yeshua. This is profound when you really think about this; this is not fiction.

These rabbis were alive in the day of Yeshua, and you know, the Talmud, the discourses you can read in the Mishnah, prove that Shammai and Hillel didn't agree on a lot. They didn't agree on marriage or divorce, and they didn't agree on how one should observe the Shabbat. I mean, I could go down the list of all the times that these rabbis went back and forth, and it records this. So, you can go into the Talmud and see these debates between these two schools of thought, and there are other schools of thought as well that come on the scene. You're going to have a picture of such a discourse in Tractate Shabbat, and I want to share this with you because this is profound.

Shabbat I.12a, Babylonian Talmud, Neusner, J. 2011— **There was another case of a gentile who came before Shammai. He said to him, "Convert me on the stipulation... Convert me, I mean, I want to become part of the Abrahamic promise, part of that covenant. I want to be with you, with Israel. But convert me on the stipulation that you teach me the entire Torah while I am standing on one foot."** (Emphasis added).



And so, the idea here is that I want you to condense. You're a great rabbinic sage. By all means, condense the whole meaning of the Torah in a very short amount of time, while I can balance on one foot, which isn't long. So, you don't have long, Shammai; figure this out. How does Shammai respond? Well, as he's articulated throughout, he's not known to be merciful. Hillel is known to be the more merciful and compassionate one. Shammai is not; he's hardcore. So how does he respond? **He drove him off with the building cubit that he had in his hand.** I'm going to beat him down; get away from me.



The same Gentile comes before Hillel and says, **"Convert me on the stipulation that you teach me the whole Torah while I'm standing on one foot."** Listen to what Hillel says: **He said to him, "What is hateful to you, to your fellow don't do.' That's the entirety of the Torah; everything else is elaboration** (emphasis added). In other words, it's commentary. **So go, study."** Now go and learn. Go and study the rest of Torah. Hillel successfully and truly

answered it correctly. He taught this Gentile the totality of the Torah in a couple of seconds. And what is Hillel drawing from? It's Leviticus 19:18.

Hillel's an expert in the Torah. He knows the whole meaning of it all. The whole meaning of all is you're to love your neighbor as yourself. There's a much greater sage and rabbi in the first century than Hillel. Yeshua the Messiah. Yeshua says this in Matthew 7:12, **"Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets."** (Emphasis added). The totality of it. You want to know what the Law and the Prophets are? Bring it down to the finest point—you're to love your neighbor as yourself.

This is the call in whatever you want men to do, and I have to tell you, even in ministry, even as a pastor, do you know the moments that you are... There are very complex moments that can arise in ministry, and the way to get the greatest clarity is to employ Matthew 7:12. I'm going to tell you that right now. Then when everything seems murky and convoluted, all of a sudden you can create this picture of great clarity simply by saying, "How would I want to be treated in this situation?" It has governed how I proceed.

Think about what happens when you employ this at home. Think about what happens when you start employing this brilliant wisdom in your workplace, as you interact with fellow employees, and as you interact with clientele. When this is going on before you when you're governing, you are walking in righteousness. You're walking in the wisdom of the LORD. It's profound.

Building on this, the Apostle Paul says in Romans 13:8-9, **Owe no one anything except to love one another, for he who loves another has fulfilled the law.** (Emphasis added). You fulfilled it. You did it. You're Torah-observant because you're treating others how you want to be treated. ⁹ **For the commandments, "You shall not commit adultery,"** the seventh commandment; **"You shall not murder,"** the sixth commandment; **"You shall not steal,"** the eighth commandment; **"You shall not bear false witness,"** the ninth commandment ... Now, I want you to take this in because we're talking about loving our neighbor as ourselves. Where does Paul take the discussion? He pulls the veil back and helps you understand what this looks like. He literally takes you to the 10 commandments.

And this is a side note; it doesn't matter. But we know by this list as is, he's not drawing from the Hebrew; he's drawing from the Septuagint because this is literally the order in the Septuagint. This is not the order in the Hebrew. It's in the Septuagint, which would make sense; it's his letter to the Romans. I mean, the only thing they know, besides Latin, is Greek. Latin, the formal language, and Greek were the languages of commerce. This is why our New Testament epistles are written in Greek. And so, they're drawing from the Greek Septuagint here.

But the more important point—that isn't as important. The important point is he's showing us the reality of the beauty of what that means. He's getting into this, if you will, the statutes, those things underlying the law. And he's telling us, "Loving our neighbors; that means you don't commit adultery." "Loving your neighbor," you're not going to raise your hand like Cain raised his hand against Abel. It means you're not going to steal from your neighbor because you don't want people to steal from you. It means you don't bear false witness, and you don't lie, because you don't want someone to lie against you, the harm that that would cause.

He goes on in Romans 13:9, ... **"You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself."** (Emphasis added). All are summed up in this. It's embedded. This is why the Decalogue is the heart of Torah. Because the first four, loving your God, the greatest commandment, and the second is like it, you shall love your neighbor as yourself. Isn't that interesting? The two greatest commandments are embedded in the one

Decalogue. In the words, the *divrei ha-Berit* (דְּבָרֵי הַבְּרִית), the words of the covenant, the 10 commandments. Now listen to what he goes on to say, because this is huge. Romans 13:10—**Love does no harm to a neighbor; therefore love is the fulfillment of the law.** (Emphasis added). It does no harm to a neighbor.

You know what's interesting? When you go back and you read the prayer of Jabez in 1 Chronicles 4:10, one verse, the entire prayer, very short. Jabez prays for three things. He prays to be blessed. Yeah, we want to be blessed. That's what Jacob said: "I'm not letting you go, Yeshua, until you bless me." The second thing Jabez prays for is "Don't ever leave me or forsake me." Don't abandon me; that's the second thing he prays for. The third thing he prays for, interestingly enough, is something so many people miss. It's the most important, and that is, **"that I may not cause anyone pain!"** That's what Jabez prayed. What did Paul just say? **"Love does no harm to a neighbor."** It doesn't cause pain. It's the fulfillment of the law.

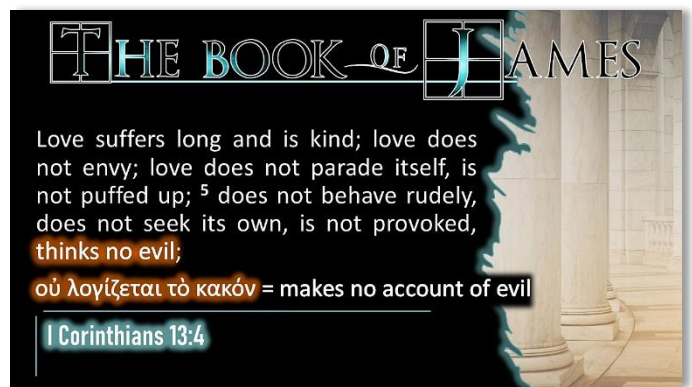
What Jabez was praying: "LORD, fill me with love. Give me the ability, the strength, to love my neighbor as myself." This was his prayer. And I'm going to tell you, you know that you're coming into a place of spiritual growth and relationship with Yeshua when you are praying like Jabez, when you are praying for love. When you're praying, "LORD, help me not cause anyone else pain. Help me truly be Torah-observant and love my neighbor as myself."

In 1 Corinthians 13, the love chapter, one of the most important pericopes in the New Testament. Paul says this: 1 Corinthians 13:2—**And though I have the gift of prophecy, and understand all mysteries...** Okay, prophecy is the anointing of the Spirit. It's a move of the Spirit of God. You get to feel the weight of what he's going to get into here. And understand all mysteries **and all knowledge...** We're talking about Holy Spirit revelation, supernatural. It's not man-made. **And though I have all faith, so that I could remove mountains, but have not love, I am nothing** (emphasis added).

It terrifies me because we can look at all these things where we're firing; we've got all these spiritual cylinders that we're firing on, and we're doing so well. But if we have not love, we're not Torah-observant. We're nothing. We're a joke, and we're dragging Yeshua through the mud.

1 Corinthians 13:3—**And though I bestow all my goods to feed the poor...** The last time I checked, that's a work of the Holy Spirit. **And though I give my body to be burned, but have not love, it profits me nothing** (emphasis added). What this is telling you, Paul is telling you, is that you could do all the work and all the things that we see within Scripture, and you will get nothing if you have not love. What is the foundation of Torah observance? It is love. It is, if you will, a theology. It is the Alpha and Omega. And that makes sense because last time I checked, God is love.

Moving to 1 Corinthians 13:4-5—**Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; it's not arrogant, ⁵ does not behave rudely, does not seek its own, is not provoked, and look at this, thinks no evil** (emphasis added).



In the Greek, "*ou logizetai to kakon*" (οὐ λογίζεται τὸ κακόν). The reason that's important is because it makes no account of evil. Can you say Leviticus 19:18? Leviticus 19:18 begins, "*Lo tikkom velo tittor et benei ammecha*" (לֹא תִקֹּם וְלֹא תִטּוֹר אֶת־בְּנֵי עַמֶּךָ), "*You shall not take vengeance, nor bear any grudge against the children of your people, but ve'ahavta lere'acha kamocha* (וְאַהַבְתָּ לְרֵעֶךָ כְּמוֹךָ) *you shall love your neighbor as yourself...*"

Paul is drawing from Leviticus 19:18 in the love chapter, not a surprise. And what he's saying is exactly what Leviticus 19:18 begins. It doesn't hold bitterness. And I can tell you this: any of us, and all of us, have struggled with this. That's delusional to think that there is even one person that has not struggled in this building with true bitterness, unholy bitterness. That is the antithesis to love. And I can tell you this: you cannot walk in love and hold bitterness. You cannot. That is a literal impossibility. You are delusional. You can keep coming back every Shabbat. You can keep the Shabbat. You can refuse the pork. You can do all the things. And trust me when I say this: when you have bitterness in your heart, you're the antithesis to what the Torah describes. And you become a whitewashed tomb. You look all great on the outside. Inside you are full of dead men's bones. You have no life.

He goes on and says this: 1 Corinthians 13:6—(Love) *does not rejoice in iniquity, but rejoices in the truth*. I can jump the other side of the tracks right now. And for those Christians who are under the idea that the Torah is done away with, that the commands we don't need to do. Well, we don't need to make a distinction between clean and unclean. We don't need to keep the Sabbath. What the gospel is about is about love. We now have homosexuals, people engaged in same-sex attraction, taking the pulpit and describing an activity that Torah says is literally an abomination. It's an abomination. That's not love. Because love does not rejoice in lawlessness, it doesn't rejoice in sin. No, no, it rejoices in the truth.

1 Corinthians 13:7-8—It *bears all things*, it *believes all things*, and it doesn't mean you believe lies. It believes this: it believes the words of the LORD Yeshua. It *hopes all things*, every promise in the Word you believe. You put your hope in that. It *endures all things*. The valley of the shadow of death. ⁸ *Love never fails...* It cannot fail. That's the beauty of when you walk in love, want to talk about invincibility, and want to talk about being able to look back—to look back at your past and have no regrets. You will never regret moving in love. That will stand the test of time. I don't care if it's a week, if it's a month, if it's a year, or if it's a decade; you will be able to look back with no regret and be thankful that you fought your flesh and that you acted in love.

And so, going back to James 2:8, *If you really fulfill the royal law according to the Scripture*, not according to Greek philosophy, not according to what I think is right, but according to Scripture, "*You shall love your neighbor as yourself*," *you do well* (emphasis added). You do well.

Now, that reminds me of what the LORD said to Cain in Genesis 4:7— "*If you do well, will you not be accepted? And if you do not do well, sin lies at the door...*" In other words, you're a dead man. The way we do well, the way we get accepted, and the way the LORD comes into our world is loving your neighbor as yourself. This is a beautiful truth, and we're going to close here.

[Closing prayer]

Abba Father, we do thank You for Your Word. We thank You for Your Scripture, which is truth. We thank You for Your faithfulness and Your mercy. You are so, *erech apayim* (אֶרֶךְ אַפַּיִם); You are long-suffering. You are slow to anger. This is literally one of the attributes mentioned in Exodus 34. And LORD, You have

called us to be the same. You have called us not to hold bitterness. Bitterness destroys us from the inside; it is from the pit of hell.

LORD, the message that You gave today, straight from Your Word, the words that You have spoken (Matthew 7:12), **“whatever you want men to do to you, do also to them.”** These are the words of life. These are the words that, when a man grabs hold of them, make him Torah-observant. They are abiding in Your Word. They're abiding in Your love. And LORD, where we fall short in this area, as we read the great pericope out of 1 Corinthians 13, LORD, may we measure our hearts by it.

If anyone is puffed up, LORD, let that person humble themselves. We just pray for Your guidance, LORD. Your continued mercy through Your Holy Spirit to go out through Your Word, convicting us of where we're falling short and where we need to do better. And LORD, let us be quick to forgive. And we just thank You. Oh LORD, we don't deserve it; we don't deserve the mercy You've shown us to this day. We didn't deserve another day on this earth. But because You have given it, LORD, we are privileged to take this day to worship You, to praise You, to lift Your name, Your good name, above all other names. We just pray this in the mighty name of Yeshua. Amen.

THE FOUNDATION OF THE ROYAL LAW



THE ROYAL LAW OF LOVE

Basilikos: The King's Law

The term "Royal Law" (James 2:8) literally means a law belonging to a King, standing above all others.

Faith Over Financial Status

God chooses the "poor of this world" to be rich in faith and heirs of the Kingdom.

100% Rule of Fulfillment

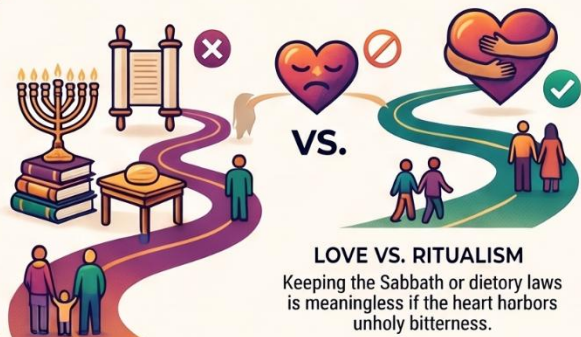
According to Romans 13:8-10, loving another is the singular way to fulfill the entire Law.

THE METRIC OF TRUE OBSERVANCE



THE GOLDEN RULE STRATEGY

Use Matthew 7:12 ("Do unto others") as a practical guide to navigate complex moral situations.



LOVE VS. RITUALISM

Keeping the Sabbath or dietary laws is meaningless if the heart harbors unholy bitterness.

THE DECALOGUE SUMMARIZED BY LOVE



COMMANDMENT:
DO NOT COMMIT ADULTERY

PURPOSE OF LOVE:
Love protects the sanctity of a neighbor's marriage.



COMMANDMENT:
DO NOT STEAL / COVET

PURPOSE OF LOVE:
Love respects the property and peace of others.



COMMANDMENT:
DO NOT BEAR FALSE WITNESS

PURPOSE OF LOVE:
Love ensures truth and prevents harm to a neighbor's reputation.



THE "NOBLE NAME" (KALOS)

Showing partiality or lacking love "blasphemes" the good name of Yeshua (Jesus) by which believers are called.