

The Book Of James (Part 17) – Looking Into the Perfect Law of Liberty

May 30, 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://www.cornerfringe.com/media/9bsvqf3/part-17-looking-into-the-perfect-law-of-liberty>

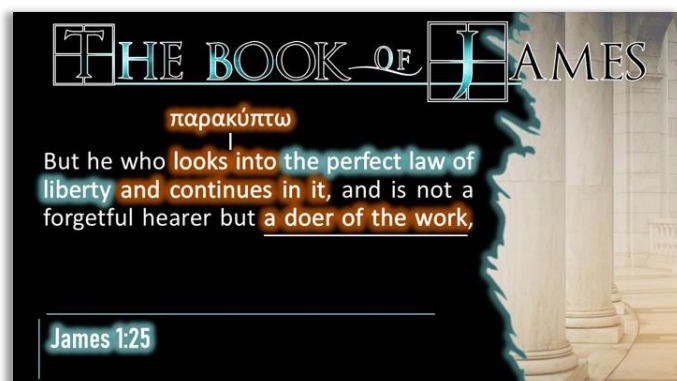
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The Perfect Law of Liberty and the Path of Blessing

This transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** explores the profound connection between **James 1:25** and the ancient biblical theme of **blessing and cursing**. He explains that truly looking into the **law of liberty** requires an intense, investigative focus—a spiritual "running" toward the Word fueled by the **Holy Spirit**. By highlighting **2 Corinthians 3:17**, Daniel asserts that **Yeshua** is the Spirit who provides the internal power necessary to move beyond hearing the law to actually practicing it. Central to this transformation is the **circumcision of the heart**, as the heart is identified as the source of all sin and deception. Drawing from **Deuteronomy** and the historian **Josephus**, Daniel warns that God's commandments carry authority through the reality of **divine judgment** for those who rebel. Ultimately, the message serves as a call to **repentance**, urging believers to **choose the path of life** and invite the Messiah to change their hearts.

[Daniel Joseph]

Shabbat Shalom. We are currently looking at James 1:25, and what's on the agenda for today is we're going to actually finish this out today, verse 25, not the chapter. But hopefully, LORD willing, in our next message, we will hit that milestone. We'll get through chapter one, maybe even delve into chapter two. We'll see what the LORD does with that.



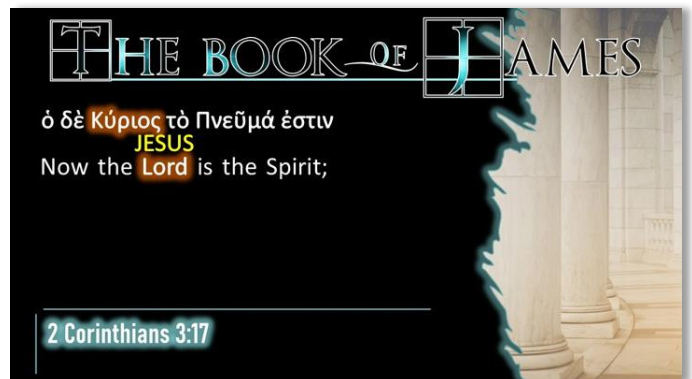
With that said, let's circle back to James 1:25, and this is what James says, **But he**, and I want to highlight this, **who looks into the perfect law of liberty...** Now, when we actually look at this in the Greek, it's "*parakuptó*" (παρακύπτω). This is a very interesting word in how it's used in the New Testament. It's only found five times, and three of those times it's explicitly used in the resurrection event. In other words, when the disciples came to the tomb, it says "*parakuptó*"; they stooped down to look. In other words, this concept that they went there to investigate—they were drawn in to investigate the Lord. And I have to tell you, when you think about the intensity of that situation, it actually records that the disciples were running—they ran. The one disciple outran Peter, and when Peter got there, he went in, stooped down, looked, and entered.

That is the understanding of what James is conveying here, looking into the perfect law of liberty. The concept of stooping down and giving our undivided attention. We are drawn in to investigate, and we're not walking; we're running. This is the idea that's being conveyed. It's absolutely beautiful. And if I were to parallel this to what's being communicated, it fits that narrative of Yeshua in Matthew 6:33—**"But seek first the kingdom of God..."** We have to seek it. We have to spend time in the Word.

Can you imagine if, at all the universities in our nation, one of the requirements for one semester were that we go through the Bible? We're going to go through the Bible. I mean, the thought of it today, you know, we can gasp because we know no such thing would happen. Why? Because the devil's kingdom cannot have the truth spoken, as he's revealed. All his lies are revealed. I mean, I can't tell you how many stories have come to me about how people came to the saving knowledge of Yeshua, the Messiah, simply by picking up the New Testament and beginning to read. That's the impact and the power of the Word. Even for agnostics and atheists who've gone to the Word to start studying, guess what they find? Yeshua. They find their LORD and Savior. This is powerful; this will change your life. Amen?

And so, James 1:25—**But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but...** He is a what? He is **a doer of the work...** And one of the things we talked about last week was that the only way this will happen is if the Spirit of the Living God dwells in you. No Spirit, no power. No Spirit, no conviction. No Spirit, no strength to actually endure, to walk in His commandments. It's all contingent (Zechariah 4:6), not on our might, not on our power, but by His Spirit. And because of that, I want to take you to Paul's second letter to the Corinthians.

The Apostle Paul says this in 2 Corinthians 3:17: "*ho de Kyrios to Pneuma estin*" (ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν). Now, before I show you what is being said, let me set this up. What I'm about to say is going to be quite a provocative statement. This statement right here is one of the most profound yet most controversial in all of Scripture; it easily ranks among the top 10. I mean, this is a very unique moment, so you want to take this in.



Ho de Kyrios to Pneuma estin. What is that? **Now the Lord is the Spirit**, not a spirit. It's "*to Pneuma estin*"; it's the Spirit. And when you look at this, the one here called Lord, *Kyrios*, jumping back to last week, there is no debate about who we're talking about here. It is Yeshua explicitly.

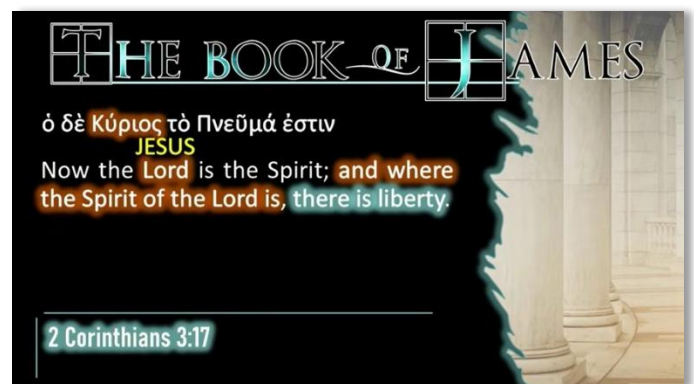
And it's so funny to watch people squirm. When you delve into this, I can remember; I don't even know

if I should share this, but many years ago, I was invited to be interviewed by a panel, and I had no idea what I was getting into. I'm just like, "Oh, yeah, you know, we've checked out your teachings. We'd really like to have you come..." I didn't know I was walking into a bear trap. The panel was anti-Trinitarian; they were anti-deists. And so, I was actually very thankful for this opportunity. And as we get on the phone, the sparks start flying. And then I said, "Okay, hold on, time out." I actually said, "*ho de Kyrios to Pneuma estin.*" They said, "What are you talking about? I was like, "That's the actual statement that is made by Paul, who said Yeshua is Spirit."

Because it's interesting, when you go back to John 4:24, Yeshua Himself says, "**God is Spirit...**" God is Spirit. Now you come on the scene, and Paul conveys a radical bit of information: that Yeshua is *Kyrios* and He is "*to Pneuma estin.*" He is the Spirit. I mean, you want to talk about radical, and how can this be? Well, we talked about it last week. It says in John 14:23, "**Jesus answered and said to him, 'If anyone loves Me, he will keep My word; and My Father will love him, and We, plural, will come to him and make Our home with him.'**" **Our** home with him.

How does God do that? How do the Father and the Son make their home? The Spirit. And so, if they're that Echad, as we proclaim, and you think of John 10:30—"I and My Father are one, echad." If they are that one, then I should be able to find texts that say God is Spirit and Yeshua is Spirit. And we do; we find multiple texts. We covered one of them last week in Romans, chapter eight.

2 Corinthians 3:17—**Now the Lord, Yeshua, is the Spirit, and I love this, and where the Spirit of the Lord is, and this is why we came here, there is liberty.** That is liberty. The only way to actually have liberty, to be set free and to walk in liberty, is if I have Yeshua living in my heart. There's no way to look into the law and do it. I need Yeshua in my heart. —James 1:25—**But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work...**



I want to share something with you that I haven't shared formally or publicly. But in my early twenties, I became a little—I became very critical of Christianity. I became critical of what I had learned, having been brought up, in some ways, very skeptical of the status quo. Keep in mind that I'm in my early twenties, so this had nothing to do with the Sabbath; I knew nothing about it. I didn't know anything about Passover. None of that; that was years away. I'm early on in my 20s, and there is one thing I can tell you; there are actually two things in my life that I grappled with early on as the LORD started moving me back. One thing was Yeshua's deity. That was one thing that I struggled with, but that would come later. One of the first things I struggled with for a long time was this notion of how evangelists were evangelizing people.

And there was a specific statement that I heard all my life growing up in a Christian home. Over and over again, I would hear this, and it is the following: Evangelists would go, or someone sharing the gospel would say, "Have you received Jesus in your heart?" You need to receive Jesus in your heart. This was over and over again. You need to have this. And I have to tell you, it rubbed me the wrong way. I started to think about that, and I really felt that this was just empty religious rhetoric. That's how I felt; this is how I'm looking at it. What do you mean?

I grew up in the church, and I've seen a lot of things, my dad being in ministry, an evangelist himself. I've seen a lot of things, and I started to be critical. And I started wondering, what are you talking about; you need to ask Jesus into your heart? This is across the board; every time I witness somebody witnessing or somebody trying to bring someone to the LORD, it always goes to, "You need to ask Jesus into your heart." To me, it just didn't sit well; it sounded like empty platitudes. I wrestled with this because it was like cheap talk to me. It seemed at the time in my early twenties, these were just words, but they're not really; it just means this is Christianese. We want to make it sound really nice, so you need to ask Jesus into your heart.

Here's the reality. I clearly was wallowing in a tremendous amount of ignorance at that time. I was fighting through this; this was a big deal for me. This was a big deal to fight through because I was almost at the point where this felt offensive, since it is just peddling a bunch of verbiage to play a crutch. But is there anything even happening? You just say, "Oh, Jesus, come into my heart," and poof. What I was not schooled in during my early 20s and knew very little about, if anything, regarding my person, is the art of spiritual warfare. And today I can look back and see the enemy.

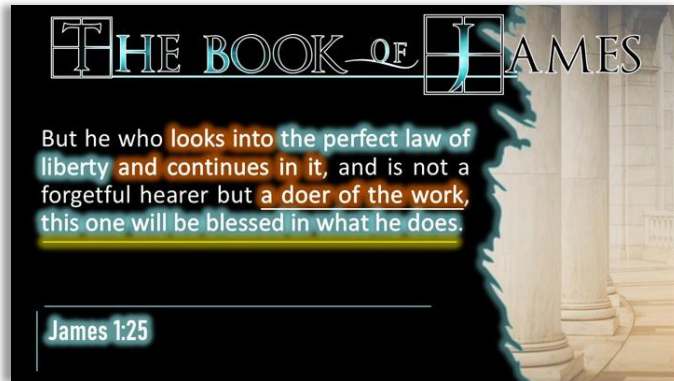
When we read Isaiah 36, we find a typology of an agent of Satan. He is called the Rabshakeh. And he comes to Hezekiah, and Hezekiah is depending and trusting on the LORD for victory in war. And the Rabshakeh comes to him and says in Isaiah 36:5, "I say you speak of having plans and power for war; but they are mere words..." Empty, nonsensical rhetoric. You have nothing. Nothing's going to change. You're as good as dead. In my early 20s, I had no idea that the enemy was taking me to the cleaners.

See, because what I would discover, ironically enough, several years later, was that I would actually personally know what it means to have Jesus living in my heart. It changed my world, and I can tell you today that the most beautiful and most powerful thing anyone can say to anyone else is, "Have you had or invited Jesus into your heart?" Nothing more powerful; I can attest to that today. I mean, it's life-changing.

One of the coolest testimonies that I've ever heard was Keith Green's. And the interviewer came up to him and asked him, "What was it?" Because Keith Green had tried everything, every pagan religion. The interviewers asked, "What was it that convinced you that Jesus was the one?" What was it? And it's amazing; it was so powerful. He said, "Because He changed my heart." None of these other gods could do that. Only Yeshua the Messiah has the power to come in and change your heart. And I have to tell you, there is nothing like that.

And when you understand that evangelism is 100% codependent upon conveying the message that you need Jesus in your heart, because ground zero, the source, the birthplace of all sin, is in your heart. People don't just go out and murder; they're acting upon what is in their heart, their hatred, their anger, their bitterness. People don't go out and just fornicate and commit adultery; that's a symptom of what's in the heart. The heart is the problem. —Jeremiah 17:9— "The heart is deceitful above all things, And

desperately wicked; Who can know it?" And unless Jesus comes into it, you're dead. You are not clean. You are deceived. We need Yeshua in the heart.



And now, moving forward, and this is where we're going to spend the rest of today, James is going to cap this off with the final phrase, and it's this: James 1:25—... **this one will be blessed in what he does.** He'll be blessed in what he does. The idea that James is bringing to the table here draws on one of the most powerful motifs in all of Scripture. And I'm going to tell you there's an entire world of understanding behind this statement.

And to help you get some perspective as to what James has just dropped on us, by which I mean it shakes the earth. This is the kind of magnitude we're talking about. To put this into perspective, I want to take you back to the Torah because what we're going to discover here, as we jump into Deuteronomy 11:26, is Moshe bringing this to the children of Israel: "**Behold, I set before you today a blessing and a curse:**" This is the motif that James himself is drawing from. James didn't bring something to the table that, hey, if you look into the perfect law, God's Holy Word of liberty, and you do it, you are going to be blessed. He didn't just conceive that of his own accord; he's actually drawing from the Word of God, something that was established.

Furthermore, let me say this: it wasn't established with Moses; that's not when this motif came into play. It was established all the way back in the garden. Did not God set two trees in the midst of the garden? One tree is called the tree of life, and the other tree is the tree of the knowledge of good and evil. The tree of life brings blessing; it cultivates life. The tree of the knowledge of good and evil brings a curse; that's what it does. It promotes death. From the beginning of humanity, God placed immortals in the Garden of Eden. From the very beginning, God set before them a blessing and a curse, life and death, and good and evil.

They are the two ways. God didn't create us as robots. He created us in the image of God. And part of what you need to understand, which is so magnificent, is free will. You choose. You choose what you're going to do. You choose which tree you're going to partake of. You choose what path you're going to take.

And so He says in Deuteronomy 11:26-28—"**Behold, I set before you today a blessing and a curse:** ²⁷ **the blessing, if you obey the commandments of the LORD your God which I command you today**"—a literally identical, virtually identical statement to James. If you look into the perfect law of liberty, keep it, and do it, you will be blessed. That's exactly what Moshe conveyed to Israel. But that's only half of the motif. There is another half. And that half says this: ²⁸ **and the curse, if you do not obey the commandments of the LORD your God, ..."**

Now I'm going to tell you: throughout history, the devil has been a busy little bee running this wicked campaign, going out trying to convince God's people explicitly, trying to convince us, His creation, that there isn't a curse, that you can break the commandments of God. It's okay, and you can get away with it. There's nothing to see here. What did he tell Eve? Genesis 3:4—"**You will not surely die.**" God said, "Yes, you will." If you break the commandment, you eat of what is forbidden. You do what I told you not

to do. You will die. And guess what Eve found out? Guess what Adam found out? God made good on His word. The devil wants to convince us that He will not make good on His word.

And again, Psalm 10:13, what does it say? **“Why do the wicked renounce God? He has said in his heart, ‘You will not require an account.’”** He will not require it. We're given warning after warning, after warning, after warning. This motif is one giant warning.

We forget that God is not just loving, gracious, and merciful, but He is also just. We forget Deuteronomy, chapter 32. He's not just a God who heals; He's a God who wounds. He's not just a God who brings to life, but He also kills. He's not just a God who blesses, but He's a God who curses. He's not just a God who lifts up; He's a God who casts down. And the enemy always wants to accentuate one aspect, one characteristic of God, to the detriment of the other, and it's absolutely an abomination.

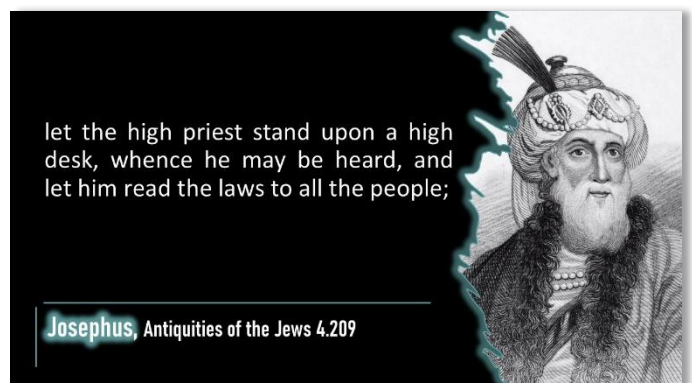
I want to take you to the writings of Josephus. And for those of you who are not familiar, Josephus was a first-century Roman Jewish historian, a contemporary of Yeshua and the apostles. Absolutely, we could spend weeks literally dedicating a series to Josephus, one of the most interesting guys outside the New Testament narrative. It's a fascinating story. The guy is a descendant of Aaron. He is nobility—at his noblest core. I mean, and even in his own words, he comes from the first division of the 24 divisions of the priest, Jehoiarib. He comes from that first division.

His mother's side of the family descended from the Hasmoneans. So, if you ever read the story of Hanukkah, you'll know how Mattathias's sons would come in and assume control. It's kind of where the Hasmonean period is mixing the priesthood with the king, with the authority of kingship. And so, historically speaking, man, you're a descendant of Aaron from the first division; your mother, on your mother's side, comes from the Hasmoneans. I mean, you are talking about the *crème de la crème* in Judaism. And by the time he's 19, he joins the sect known as the Pharisees, of which Josephus talks about there being three primary divisions of Judaism. You have the Sadducees, the Pharisees, and the Essenes. And after reviewing them all, he went with the Pharisees.

I'm spending time giving you a little backdrop to this guy, because man, he was one of the most capable guys on the Torah there was in the first century. A scholar's scholar, he was brilliant. His exegesis on the Torah and on the prophets, much of which we have today, is absolutely phenomenal.

I want to show you what he says regarding our discussion today; it's profound. Josephus has this to say—Josephus, *Antiquities of the Jews* 4.209—**let the high priest, Kohen Gadol (כֹּהֵן גָּדוֹל), stand upon a high desk, in other words, a pulpit. Get the high priest to a pulpit whence he may be heard, and let him read the laws to all the people...**

Now, what was the job of the priest? There were two primary things. You were to make atonement so that the people could be in a relationship with God, but you were to teach the Torah. This is your function.



And so, Josephus makes a statement, and then he goes on and says, **For it is a good thing that those laws should be engraven in their souls...** He's not just talking about some intellectual pursuit. Josephus is recognizing that these things need to be in our hearts because that's what it's about. We need the circumcision of the heart. Of course, that's what the Torah talks about. We need these things in our hearts **and preserved in their memories, that ...** Why? **So it may not be possible to blot them out.**

They are to be engraved, never to leave, and this is why the instruction in Deuteronomy 6:7—**"... and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up."** Every aspect of my day, whatever context I'm in, I'm to be meditating on those commandments, not giving the devil an inch, not a crack to seep through.

Josephus goes on, **For by this means they will not be guilty of sin...** How do we combat the stupid temptations that your flesh is constantly driving and the enemy is pouring gas on? It's by having these things in our hearts. And **when they cannot plead ignorance of what the laws have enjoined them. The laws also will have a greater authority among them,** listen to this, **as foretelling what they will suffer if they break them.**

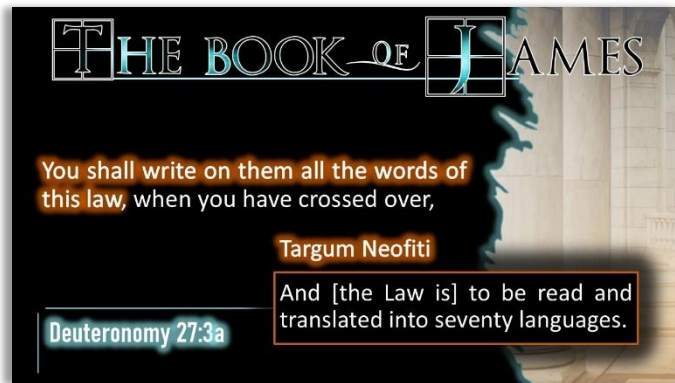
Take that in because this is a game-changer. Josephus talks about the law, the Torah. The commandments of God will have greater authority in your life when you actually go to the theological motif of the blessing and the cursing and you're awakened to God's "if-then" chart when you're awakened to what will happen if you don't obey, if you break away and rebel.

It's interesting; it's the consequences that bring about motivation. My parents mastered that as a child. I can tell you this: it's like they could read minds. They would be very quick to say, "We know what you're thinking. We know what you're going to do in this situation. Let us help you in this matter. If you do this, this is what's going to happen." Did that work? Absolutely. It worked very, very well.

But when we go to God's correction and God's response, it's much more serious. It's actually terrifying. And the way for us to have the law, God's commandments, to have authority, where we come under that authority, is to look at the consequences. Look at the implications for walking away and turning your back on God—absolutely powerful. —Proverbs 16:6—**And by the fear of the Lord one departs from evil.** That fear is cultivated in the curses. That fear is cultivated in the judgment of the living God.

Getting back to Deuteronomy, I want to show you how essential this theological motif really is. — Deuteronomy 27:2-3—**"And it shall be, on the day when you cross over the Jordan to the land which the LORD your God is giving you, that you shall set up for yourselves large stones, not small stones, large stones, and whitewash them with lime.** Why do they need to be large stones? Because of this: **³ You shall write on them all the words of this law, when you have crossed over..."** Literally, one of the first things God is instructing Israel to do as they come into the land of promise, the first thing you need to do is set up the law. Raise up the law and put it on white tablets.

Which is interesting; we read about white stones in the book of Revelation and how those of you who are faithful to Yeshua, who have Yeshua living in their hearts, are going to get a white stone in the age to come with a name on it that nobody knows. But the idea of that name being etched on a white stone conveys a message, and the message is eternal. It's eternity; it'll never be blotted out. I want you to take that in: the fact that God is commanding Israel to lift these large stones so all could see and that they could fit the whole law on them, and that they're on white. Listen to me; it's eternal. There are eternal implications.



As a side note, when you go to the Targums on this, and I want to bring this up, the Targums add this text—Targum Neofiti Deuteronomy 27:8—**And [the Law is] to be read and translated into seventy languages.** Now this is amazing to me because actually when you go into the history, when you go into the Torah and even the prophets, and you even come into the commentaries, Judaism's commentaries, Shemot Rabbah, etc., what you end up discovering is this idea of the law being given to the Gentiles. The 70 languages are to

say it's to go to the entire world, all the nations of the world—the 70 nations of the world, which is how they encompassed the totality of the Gentile world. And it's even more amazing when you look at Jewish writings such as Shemot Rabbah in conjunction with this.

And that philosophy, you know, we just got done celebrating Shavuot. Well, they have a tradition of what actually happened on Mount Sinai, and it's based on Scripture, Exodus 20:18—*Vechol-ha'am ro'im et-hakkolot ve'et-hallappidim* (וְכֹל-הָעָם רָאִים אֶת-הַקּוֹלוֹת וְאֶת-הַלְפִידִים)—**And all the people were seeing the voices and the flames...** The children of Israel come to Mount Sinai, and they see; it doesn't say they heard; it says they saw, *ro'im* (רוֹעִים); they saw the voices of God and the *lappidim* (לְפִידִים), the torches of fire. Now think about that. Where have we read that before? Well, I can tell you, it talks about tongues of fire in the Book of Enoch, but more importantly, it talks about tongues of fire in Acts 2:3, when tongues of fire came down. **Then there appeared to them divided tongues, as of fire, and one sat upon each of them.** And what the rabbis say is that at Mount Sinai, when God spoke His holy law, He spoke it into every language, all 70 languages of the nations.

And I love these moments, and you want to take this in, especially if you're a Christian and you know nothing about the Torah and you know nothing about the Messianic movement. God had enshrined what He was going to do with the Gentiles and graft them into Israel. It's all over the place; it's absolutely beautiful. And one of the things He says about the Gentiles is they will wait at the coastlands—Isaiah 42:4—**... And the coastlands shall wait for His law.** Absolutely profound.

Moving to Deuteronomy 27:4—**“Therefore it shall be, when you have crossed over the Jordan, that on Mount Ebal you shall set up these stones; the law is on Mount Ebal. This is going to be significant in a moment. Which I command you today, and you shall whitewash them with lime.”**

Now here's where it gets interesting—Deuteronomy 27:11-12—**And Moses commanded the people on the same day, saying,** ¹² **“These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.”** I just want to stop here. You literally have exactly half. Six of the 12 tribes of Israel are commanded to go to Mount Gerizim, which, keep in mind, is why the Samaritans to this day are worshipping and sacrificing on the Mount of Blessing on Mount Gerizim. It's because, in this very moment, the blessing comes from that, so the Samaritans are like, surely this is the mountain of God. And so, you have half of Israel being dedicated on Mount Gerizim.

Then we go on, and we read this in Deuteronomy 27:13—“and these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.” Israel is split exactly in half, and it's interesting.



So, as they were to come into the land of Israel, you would have Mount Gerizim on the south, you would have Mount Ebal on the north, and in the middle, there, you would have this valley. And the idea that virtually everybody who has read this story, Jew and even Christian scholars, understands is that Israel would have come into this valley, which is huge. They would have come in, and half, the first half of Israel, would come in right here (lower part of Mount Gerizim above Shechem), and they would stand to proclaim the blessings. The other half would be right there (the lower part of Mount Ebal, above Shechem).

In fact, I would submit to you that from the beginning of creation, Mount Gerizim and Mount Ebal were made for this moment. They were made, God knowing what He would do and what He would command; these things were made for this moment. And it is just so amazing how God works. Because what does Yeshua tell us? He says in Matthew 18:16, “... by the mouth of two or three witnesses every word may be established.” He is establishing His law on the testimony of two.

And it's amazing because in Israel we see this kind of imagery in the temple. We see it on the priest, the *Kohen Gadol*, who wore two onyx stones on his shoulders. He bore them on his shoulders. Six names of the tribes of Israel are on one side, and the other six names are on the other side. They're split, the testimony of two. You have the table of showbread, 12 loaves. But guess what? They were put in two rows. You have this imagery, so incredibly insightful regarding Israel. Though Israel is one, she is divided into two as a legitimate witness and testimony, testifying to the Holy Word of God.

Moving to the next verse—Deuteronomy 27:14-15—“And the Levites—now let's be clear—the Levites were the teachers of the law. In fact, you read in Nehemiah that they were the ones who brought understanding, the understanding of God's holy Word; they brought the understanding to the children of Israel. This was their job; they were in the ministry. “the Levites shall speak with a loud voice. With a timid voice? With a weak voice? No, no, they're going to let it rip. Everyone is going to hear this. It's a loud voice. I love that; that's passion, folks—and say to all the men of Israel: ¹⁵ ‘Cursed, this is with a

loud voice. **Cursed is the one who makes a carved or molded image, an abomination to the LORD, the work of the hands of the craftsman, and sets it up in secret.’ And all the people shall answer and say, ‘Amen!’”**

Here's what's amazing. The Levites are belting out, crying out so all could hear, "cursed." And what's amazing is there are exactly 12 curses that are given, 12 curses. That number is not a coincidence by any stretch of the imagination, right? One after another. And when you look at these curses, you see a lot, a huge presence of the Decalogue. In other words, it says that the one who doesn't honor his mother and father is cursed. Cursed is the one who murders his brother. Cursed is the one who commits adultery. Cursed is the one who bears false witness. Cursed is the one who embraces idolatry. Cursed is the one who leads the blind off the road. It goes into these curses, one curse after another.

And now I want to move to the next verse because this is the final crescendo. —Deuteronomy 27:26—**“Cursed is the one who does not confirm all the words of this law. What? By observing them.”** This is the final phrase, the crescendo of the 12 curses. This is the 12th one, and it's a summation of the entirety of it. It's absolutely profound. When you see the dynamics of what is laid out, you're like, man, they didn't just throw this on paper. This is not just interesting, recorded history. This is, you know, from a literary standpoint, absolute brilliance. We have to pay attention to these moments.

And so, this is the crescendo, and this ties back to last week's message. What's fascinating is this is where Paul drew from: literally, Deuteronomy 27:26. I'm going to put this back up here, and this will become relevant in a second.

Romans 3:31—**Do we then make void the law through faith? Certainly not! On the contrary, we *histanomen* (ιστάνομεν), establish the law.** Here's what I want you to understand. This Greek is the Greek equivalent of the Hebrew word “*yakim*” (יָקַם), which means to confirm or to establish. And so, when Paul talks about this law and establishing it again, he's not making this up; this is not his own thought. He's literally grabbing from the crescendo of the curses.

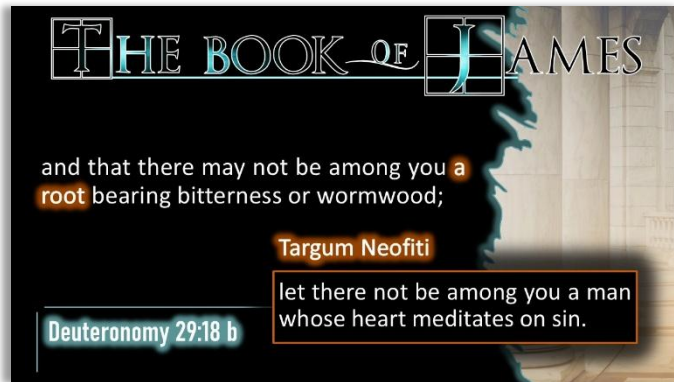
Now think about this. Did Christ come to set us free from the curse of the law so that we can continue to walk in the curse? That's insane. That's insanity. Nobody would expect that. Or certainly the LORD doesn't.

I want to read one last thing regarding this curse here. Every one of the curses, all 12, ends with one phrase. And the phrase is, **“And all the people shall say, *ā-mên* (אָמֵן), ‘Amen!’”** One word. After every curse, they were to confirm it; they were to declare it. In other words, Israel was to say, "God will make good on His Word." This is true, and you will be cursed. It is literally the confession that these curses will stand to those who rebel, to those who reject the LORD. They said, "Amen." I mean, they were basically declaring the same thing Paul declared: the unrighteous will not inherit the Kingdom of God. That's what they were saying. This is what they were confirming. (Galatians 6:7) You will reap what you sow. It's been written. It's the word of the LORD. Believe it. Don't let the enemy tell you otherwise.

Going ahead now to Deuteronomy 29:18—**“so that there may not be among you man or woman or family or tribe, whose heart ...** Isn't that interesting? These are moments you really want to take in, especially given what I said earlier: we need Yeshua in our hearts. And look at this: When your heart **turns away today from the LORD our God**, it's not simply flesh; no, it's your heart **to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood;**” and this is really a botanical metaphor. In getting into the aspect, you have the root, and

there's debate about bitterness and wormwood, exactly what it is, but they are conjoined, actually, in the Hebrew. A better translation would be bitterness and wormwood. It'd be "rosh vela'anah" (רֹשׁ וְלַעֲנָה).

And so the idea of what's being conveyed is that there's a root bearing bitterness, a root you can't see. Keep in mind the things that you can hide from people; you can hide things in your heart. Now, this is the idea that's being conveyed here. This is hidden. And so there's a root; it's hidden, bearing bitterness and wormwood. Ultimately, poison. Poison.



I love how the Targums translate Deuteronomy 29:18b, because this is important. —Targum Neofiti—**Let there not be among you a man whose heart meditates on sin.** This is how the Targums translate this. They see that you who meditate on sin in your heart bear bitterness and bear poison in your own life. Absolutely profound.

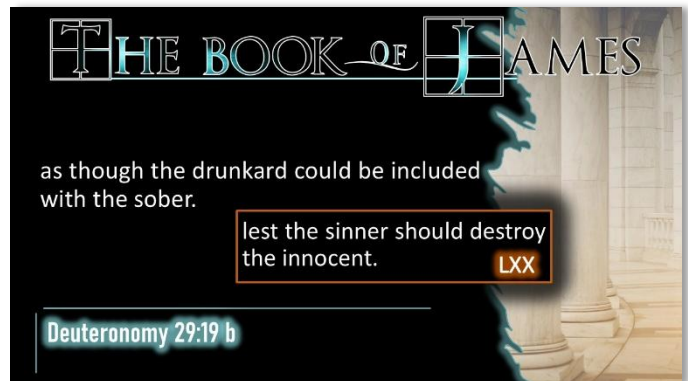
Deuteronomy 29:19—**“and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart ...**

You hear it. You're one of those who say, "Oh, I've heard them yell it out." I heard the Levites cry out. The pastors and the preachers were declaring what sin is. They were warning, but there's a problem. There's a threat here that you won't believe. In fact, you'll bless yourself in your own heart, **saying, 'I shall have peace, even though I follow the dictates of my heart'—as though the drunkard could be included with the sober.**” Another way to say that is that you could mix the holy with the profane and the wicked with the righteous. No such thing will ever be done.

And I love going to the Septuagint for what it adds regarding this warning in Deuteronomy 29:19b—Septuagint: LXX—**lest the sinners should destroy the innocent.**

The thing I like about the Septuagint is that it shows the impact when someone in the church goes from being wheat to a tare, and they sprout up. And the problem with tares is that they spread like wildfire. —Galatians 5:9—**A little leaven leavens the whole lump.** —

Ecclesiastes 9:18—**... But one sinner destroys much good.** —1 Corinthians 15:33—**“... Evil company corrupts good habits.”**



And this is why the church, the body of Christ, the *ekklesiā* (ἐκκλησία), has to be shepherded: this kind of stuff cannot go unanswered. And there were even times that Paul talked to the Corinthian church and told them, "You get the guy out of the community now; deliver him to Satan for that fornication, for that adultery that was taking place." It sends the message that there is judgment.

Now finishing this out, take this in because this is the Word of the LORD.—Deuteronomy 29:20—**“The**

LORD would not spare him... You want to lie to yourself, telling yourself I'm okay even though I'm not walking with the LORD, I'm not walking in righteousness, and I'm allowing sin into my life. The LORD will not spare. This is judgment—**for then the anger of the LORD and His jealousy would burn against that man, and listen to this: every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.**”

There will be a judgment, and it is going to be upon the sinners, the unrepentant, the unrighteous, who did not pick up the cross and follow Yeshua. And so, with that warning, we'll go into prayer.

[Closing prayer]

Abba, Father, the warnings of Your Word are so true, and yet there is a threat that we will not take heed, that we will bless ourselves in our hearts, saying we will have peace even though we walk according to the dictates of our own hearts, even though we walk according to the kingdom of Satan. And LORD, it's for that delusion that I ask for a breakthrough. I ask for Holy Spirit conviction. I ask for an awakening, a revival among Your people. Where we become consumed with the faithfulness of Yeshua and His teachings, His message, His Torah, and His commandments.

And we read Psalm 91 this morning in prayer. And one of the most sobering things in that psalm is Psalm 91:14, **“Because he has set his love upon Me, therefore I will deliver him ...”** Oh God, may that be our banner, that we set our love upon You. LORD, I pray that not a person leaves this place without getting right. —Joshua 24:15— **“... choose for yourselves this day whom you will serve ...”** LORD Yeshua, we choose You. Rabbi Yeshua, LORD, Master, Savior, our High Priest, our Mediator, our *Melech* (מֶלֶךְ), our King; the *Melech HaYehudim* (מֶלֶךְ הַיְהוּדִים). We thank You for Your patience and long suffering.

And that passage in Isaiah 55:7—**Let the wicked forsake his way, and the unrighteous man his thoughts; Let him return to the Lord, and He will have mercy on him; And to our God, for He will abundantly pardon.** There is mercy and grace awaiting those who repent. There is hope, and I thank You for that hope, LORD. And so, we just give You the rest of this day, LORD. And we pray this in Yeshua's mighty name. Amen.

The Path of Liberty: Blessing or Curse?

Explores James 1:25, defining the "Law of Liberty" through its Greek roots and Old Testament foundations, highlighting the necessity of the Spirit in the heart and the ancient choice between blessing and cursing.

MOUNT GERIZIM

MOUNT EBAL



Location: South



Location: North

Simeon, Levi, Judah

Issachar, Joseph, Benjamin

Reuben, Gad, Asher

Zebulun, Dan, Naphtali

SHECHEM

'Parakuptó: The Intentional Gaze'

'The Motif of Two Mountains'

παρακύπτω

VS

Mount Gerizim: Path of Blessing

Mount Ebal: Path of Cursing

- Stooping down to investigate the Word with undivided, running intensity.

3 of 5 Occurrences: In the New Testament, this word most often describes investigating the empty tomb.

Power in the Heart: Liberty is only achieved when Yeshua (the Spirit) dwells within the believer's heart.

The 12 Curses: The Levites belted out 12 specific curses that Israel confirmed with a collective 'אמן' (Amen)



A Message for Nations: Tradition holds the Law was spoken in 70 languages to reach all Gentile nations.

