

# The Ten Commandments - Part 11: The Perfect Law of Liberty, Sin is Bondage, Be Doers of the Word (4/23/2023)

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/sxytg5k/the-ten-commandments-part-11>

\*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 is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

## Video Clip: Michael Pearl at The Door

Question number 32. Here I am, Michael Pearl, sitting at The Door answering your Bible questions.

What is the perfect law of liberty referenced in James 1:25? Is it related to the Old Testament law?

John, I fear you've gotten mixed up with the Judaizers. You need to get my series here on YouTube free, on Judaizers, or I forgot what I call that. You remember what I call that? Judaizers, he says. All right. James 1:21 – Here's your answer – <sup>21</sup> Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the **engrafted word**, which is able to save your souls. <sup>22</sup> But be ye **doers of the word**, and not hearers only, deceiving your own selves. <sup>23</sup> For if any be a **hearer of the word** and not a doer, he is like unto a man beholding his natural face in a glass; <sup>24</sup> For he beholdeth himself, and goes his way, and straightway forgetteth what manner of man he was. <sup>25</sup> But whoso looketh into the – here's his question – **perfect law of liberty**, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

So, I have in front of me this passage, which I copied off my computer, and I have underlined, or highlighted actually: in verse 21, engrafted word; verse 22, word, doers of the word; verse 23, hearer of the word; and then verse 25, the perfect law of liberty, whosoever looketh into the perfect law of liberty and continuing therein.

The perfect law of liberty is the word of God. It's the Bible. It is the Bible that reveals to you that gospel of Jesus Christ. So, he said look into it. Open your Bible, and look into that word of God. Now, he says be doers of the word; again, he that doeth the word; again, doers of the work. He changed it: do the word, do the word, doeth the work. So, looking into the law of liberty results in doing the work. This man shall be blessed in his deed.

Now, we want to look up “law of liberty” and see how else it's used in the Bible, especially the New Testament. We also want to look up the word “liberty” and see how it's used in respect to the gospel of Jesus Christ. What we want to know is: does the term liberty, is it ever used in connection with the law? His question was: is the law of liberty, the law, Moses law? That's about as far as you could get from Moses law. So no, we never find liberty used with the law, quite the opposite. In fact, we found the

word bondage used in reference to Moses law. Liberty is used only in reference to the gospel of Jesus Christ and the words of God.

James 2:10 – <sup>10</sup> For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. <sup>11</sup> For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. <sup>12</sup> So speak ye, and so do, as they that shall be judged by – not that law but – the law of liberty. So, the Old Testament law brings damnation. If you break it in one point, you're guilty of all. So, he said don't live like that; live as a person and be judged by the law of liberty.

Galatians 5:1 – <sup>1</sup> Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. That's Moses law; that's like the Ten Commandments; that's like the Sabbath keeping; tithing; that's like keeping feast days, and holy days, and blowing trumpets; trying to say Yahweh and Johanna instead of Jesus and John; and that's wearing little kippah things on your head and strings on your underwear. All of that stuff is playing Jewish and is falling from grace. You need to get my series on the book of Galatians. What do I call that series? Maybe that was Judaizers, too, or my tape message on the book of Galatians. Stand fast therefore in the liberty be not entangled again with the yoke of bondage.

He says in Galatians 5:13 – <sup>13</sup> For brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another.

In Galatians 2:4, he said that they came in unaware trying to spy out our liberty, which we have in Jesus Christ. These are Judaizers came in to spy out our liberty; they might bring us into bondage. That was some people that came into the church and said, "I noticed you people worship on Sunday, instead of Saturday. Don't you think you ought to be keeping the Sabbath? I noticed you're not keeping the Yom Kippur, Sukkot or anything. You think, maybe, you ought to be doing that? And so, they're spying out the liberty, trying to steer people into the practices of Judaism. So, bondage is used nine times in the Bible, and it always has to do with the law. That's the word the Bible attaches to the law: bondage. So, that answers that question.

## End of Video Clip

### Daniel starts speaking:

I thought it would be good today to open up with a video to help you appreciate why so many Christians take the position they do in regard to the law of God. Many teachers have been taught and understand that for a Christian to embrace the law of liberty, the law of freedom, and the law of grace, means you have to reject the law of God, the commandments, and abandon things like the Sabbath. Those things are not to have authority and govern a Christian person's life because now we have this law of liberty. If you go back to the law to be governed by God's law and believe it's necessary to keep His law, His commandments, the Sabbath, etc., then you're totally rejecting God's grace and God's liberty.

Today, we will dig into this. Obviously, we will put these words to the test. We cannot talk about the Ten Commandments unless we bring the whole concept of the law of liberty to the table. What better time to do it than right now. We have a lot of momentum from building an amazing case for the Ten Commandments over the last couple of weeks. We will continue in that vein. We will continue to look

at some commentary. I assure you; the day is coming when we will turn the page and get to the third commandment. It is coming. I don't know when, but it's coming, the Lord willing.

We will start right where this gentleman started. The book of James was a good place to start. We will see what James has to say:

James 1:21 – **21 Therefore lay aside all filthiness and overflow of wickedness**

Now, you have an incredible problem on your hands. If you take the position that the law of liberty is the antithesis to the law of God, to the commandments, and to the Sabbath, etc., you have a significant problem. What do I mean by that? Look at what James said: lay aside, get rid of, abandon filthiness and overflow of wickedness. Now, there's no debate; I don't care where you stand. One thing everyone can agree on is James brought sin to the table. He instructed the Christian church to lay aside all sin. This is why there is a problem. How does the Bible define sin?

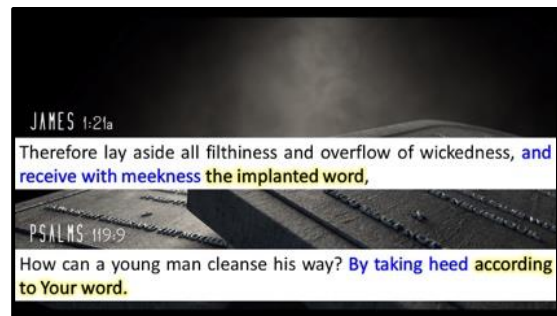
1 John 3:4 – **4 Whoever commits sin also commits lawlessness, and sin is lawlessness.** So, following this through and substituting “lawlessness” for “filthiness and overflow of wickedness”, James says:

James 1:21 – **21 Therefore lay aside all lawlessness,** – If I lay aside all lawlessness, what will I embrace? The law. This is exactly where James went with this. He continued – **and receive with meekness** – which is humility – **the implanted word,** (*emphasis added*).

To make sure you fully appreciate what James said, truly understand what he means, and there's no ambiguity, whatsoever, we will look at some scriptures, which, by the way, James drew from. When we cover these little portions out of James's little epistle, you will see how fundamentally grounded this guy was in the word. Mind-blowing!

In Psalms 119:9, we read – **9 How can a young man cleanse his way?** – The psalmist answered it the same way James did. James said to abandon sin; to cleanse your way. The psalmist said – **By taking heed according to Your word.** (*emphasis added*).

James and the psalmist pitched the exact same thing. The psalmist said that we cleanse by taking heed according to God's word, and James said that we cleanse by abandoning sin and receiving the word of God.



This gets better as you read Psalms 119:10 – **10 With my whole heart I have sought You;** – not with some of my heart, not with almost all of my heart, but with all of my heart, every fiber of my being. When a man seeks the Lord with all of his heart, he will display the attributes, characteristics, and persona the psalmist portrayed. This is amazing because if you look at what the psalmist, who gave his whole heart to the Lord, says next, you will see his desire, passion, and primary concern – **oh, let me not wander from Your commandments!** (*emphasis added*).

Never let me abandon them, forget them, lay them aside, or walk away from them, ever. This is the heartbeat of those who give everything to the Lord, who are fully committed, and do what Yeshua asks. They pick up their cross and follow Him. There is no turning back. Amen.

Though none go with me, I will follow. As I look to the left, and I look to the right, I see everybody wallowing in sin, and yet they go to church every week. I see this person caught up in sin over here, and they seem fine; God hasn't struck them with lightning. It doesn't matter; it doesn't matter to the right or to the left; though none go with me, I will follow. I will hold the line with Him. This was the heart of this psalmist, and this was the heart of James.

Psalms 119:11 – <sup>11</sup> **Your word I have hidden in my heart,** – This is so cool; the psalmist told why he drew the law, His word, and the commandments of God into his own heart. There is a reason, a benefit, and a protection that is afforded: – **that I might not sin against You.** (*emphasis added*).

Interesting. You should take the implanted word into your heart, all for the purpose of not failing or displeasing the Lord. The psalmist was concerned about honoring and defending His great name and being in relationship with the living God. This was James's concern. James knew how to accomplish this; it's the exact same way the psalmist laid out, or, I should say, the Holy Spirit laid out as He spoke through James and the psalmist. We need His word, His commandments, and His law in our hearts, so that we do not sin. You won't know what sin is unless it's in your heart.

Yeshua said something amazing in Matthew 6:21 – <sup>21</sup> **For where your treasure is, there your heart will be also.** What is your passion? What is your desire? What is your love? That is where you will find your heart. If it's in the world, in success, or in materialistic things, trust me, that is where your heart is. That's your treasure. But if your treasure is God's word and His commandments, they will consume you, and you will bring them into your heart because you know the power they wield and how important they are.

Let's build on this by reading in the book of Jeremiah about the New Covenant. This directly relates to what James said in regard to receiving the implanted word. Because we are children of the New Covenant, we need to understand these concepts.

In Jeremiah 31:33 – This is the promise of the New Covenant. – <sup>33</sup> **But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.**

This is the promise of the New Covenant. This is what we are under right now. Based upon the video we just watched, I would expect the covenant to say, "You know what? I am going to take my law from you. You will walk away from it. You will abandon it, and you will not have to look back." There is absolutely zero language indicating any such behavior. It's the exact opposite. It's fascinating because under the New Covenant, the law doesn't get further away from you; it gets closer, and it's brought right into your heart.

This is a portrayal of Solomon's temple. The *Kohen Gadol*, the High Priest is in the Holy of Holies. There are three artifacts, three primary points of interest, in the Holy Place: on the left was the menorah, straight ahead was the altar of incense, and to the right was the table of showbread.



Every day, the priest ministered at the altar of incense. At night, when he burned incense, he also lit the menorah. These two things were attended to every single

day. The table of showbread was attended to on the Shabbat as the priests replaced the bread. As the priests attended to these things, it was a holy and sanctified thing. The burning of the incense, morning and the evening, was symbolic of the prayers of His people.

As you go past the holy place, you enter into the Holy of Holies. There is only one thing you find in the Holy of Holies. It's the Ark of the Covenant, 'ă-rō-wn bə-rîṭ. What's fascinating is when the priests went into the Holy of Holies, there was something hidden inside the Ark of the Covenant. It was the Ten Commandments.

May I say, as our heart is a hidden chamber within our bodies, so it is in the Holy of Holies with the Lord. It's like looking at the heart of God as you peer into the Ark of the Covenant. It is His character and His persona. It is what He loves and what He hates. We get to know this, and this is the heartbeat.



Isn't it interesting that when the Lord was displeased with Saul, He said – <sup>22</sup> **...I have found David..., a man after My own heart, who will do all My will.** (Acts 13:22). What was the difference between David and Saul? David wanted to do His commandments. He wanted to heed His voice. He cherished it. It was in his heart. As the Lord has His holiness inside of His heart, we are supposed to bear that in our heart.

Let me read a prophecy in the Psalms about Yeshua. This has always fascinated me. On the front end of my journey, when I was an evangelical, raised Assemblies of God through and through, this passage rocked my world because it seemed to contradict what I understood to be theologically sound.

In Psalms 40:7-8, we read – <sup>7</sup> **Then I said, “Behold, I come; in the scroll of the book it is written of me. <sup>8</sup> I delight to do Your will, O my God, and Your law is within my heart.”** (emphasis added)

This is a prophecy specifically of Yeshua. It is repeated in Hebrews chapter 10 about the coming of the Messiah. What rocked my world was that the law was in His heart. My master had the law of God in His heart, and yet this was something I wasn't supposed to worry about. I was to believe that was done away with and had no place in my relationship with Christ. Yet, I looked at a prophecy of when He would come, and I read that in my Messiah's own heart is the law. It is revolutionary to your perspective.

When we understand the commandments are the heart of God, it's a game changer. We need to understand, under the New Covenant, the Ten Commandments are supposed to be taken off of stone tablets and put in our heart. Do you understand what James meant when he said to receive the implanted word? This is the New Covenant, the commandments, the law, now being implanted on our heart.

Let's return to the prophecy in Jeremiah. Jeremiah 31:34a – <sup>34a</sup> **No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me,** (emphasis added). If you've been with me through this series, you know what “for they all shall know Me” means because in 1 John 2:3, we read – <sup>3</sup> **Now by this we know that we know Him, if we keep His**

**commandments.** (*emphasis added*). When the New Covenant prophesies that they shall all know Me, it is saying they will all keep His commandments. Why would they keep the commandments? Because they are written in their heart. The Ten Commandments have now come closer than ever before. Like the psalmist, we cherish them. Like James said, we receive the implanted word.

Continuing with Jeremiah 31:34b – <sup>34b</sup> **from the least of them to the greatest of them, says the LORD.** – In other words, they will all know me from the least to the greatest. Now, this is important. Pay attention. – **For I will forgive their iniquity, and their sin I will remember no more.** (*emphasis added*).

Do you understand everything we read previous to the statement **“For I will forgive their iniquity, and their sin I will remember no more”** only happens because of Yeshua? All the glory and all the focus go to Him. Under the New Covenant, the law being written on our heart and our mind only happens through the Holy Spirit. The only reason that is unlocked is because Yeshua paid the price on the cross, died for us, and forgave our sins. Through faith in His name, confessing His name, and believing in our heart God raised Him from the dead, He pours out His Spirit on all flesh, men and women.

How has the devil convinced Christians: because of their faith in Christ, they should reject the law; they don't need the governance and authority of The Ten Commandments in their lives? That's the exact opposite of what scripture says. How does the devil do this? The devil has pitched to the Christian church the exact opposite of what scriptures declare. That's how we know we are in a dangerous generation. When the devil has redefined the New Covenant, we are in trouble.

As we look at this passage in James 1:21b – <sup>21b</sup> **and receive with meekness the implanted word,** – there is no doubt James was directly referring to the commandments of God, the word of God, the law of God, and the New Covenant. James added something, so you can appreciate the importance of receiving the implanted word. – <sup>21b</sup> **which is able to save your souls.** (*emphasis added*).

That's a radical statement. Again, there is no mystery why the devil wants to interrupt this theology, this teaching, this reality, and this truth. This truth is able to save your soul. The opposite of this truth is to confess Jesus, but reject His word, His commandments, and not do them. The devil knows where that will lead: right to him and right to hell.

Proverbs 4:2-4 – <sup>2</sup> **For I give you good doctrine: Do not forsake my law.** – Do you want good teaching, good doctrine? Never forsake His law. – <sup>3</sup> **When I was my father's son, tender and the only one in the sight of my mother,** <sup>4</sup> **He also taught me, and said to me: “Let your heart –** This is about relationship with the Lord – **retain my words; Keep my commands, and live.** (*emphasis added*).

Think about that. So, when James said to **receive with meekness the implanted word, which is able to save your souls,** he wasn't making it up. This was not James's opinion. He is telling you that this is life and death. The author of Proverbs agreed: **Keep my commands, and live.**

And what does Psalm 119:50 say? – <sup>50</sup> **For Your word has given me life.**

Unless we forget what Yeshua spoke in Matthew 19, what did He say? The young, rich man asked what he must do to inherit eternal life. He wanted salvation. Yeshua told him to keep the commandments. We are talking about salvation, so when James said that the word is able to save your soul, believe it. Of course, the devil doesn't want you to believe it.

James 1:22 – <sup>22</sup> **But be doers of the word, not hearers only, deceiving yourselves.** It's like a facsimile of what Paul said in Romans 2:13 – <sup>13</sup> **For not the hearers of the law are just in the sight of God, but the doers of the law will be justified.** Imagine James, a servant of the Most High God, saying the exact same thing Paul said. You can connect these two things together.

James 1:23-24 – <sup>23</sup> **For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;** <sup>24</sup> **for he observes himself, goes away, and immediately forgets what kind of man he was.** (*emphasis added*).

I love the analogy James spun. He was crafty and intentional about the analogy he used. The whole reason he spun this was to point out the man “forgot”: the man looked in a mirror, and saw himself, but walked away and forgot what he looked like. Why is this important? If you lived in the first century, you would not need to be taught this. You would know as a first century Jewish believer, when James wrote about forgetting, he was writing about forgetting God because in Deuteronomy 8:11 it says, – <sup>11</sup> **Beware that you do not forget the Lord your God by not keeping His commandments.** (*emphasis added*). This is exactly what James is getting at: you need to be a doer of the word.

Moving on to James 1:25 – <sup>25</sup> **But he who looks into** – this means to stop what you're doing and investigate – **the perfect law of liberty** – You're not supposed to just look into it. James went way beyond that and says you are supposed to continue in it. – **and continues in it, and is not a forgetful hearer but a doer of the work,** (*emphasis added*)

You're supposed to be a doer of the law of liberty. Do you understand what James just painted? Taking all the previous verses, looking at their immediate context, and bringing this all together, what does it mean to look and continue into the perfect law of liberty? It means to do the work, or as James said: be a doer of the word, which is a doer of the commandments, and a doer of the law.

The only way you can truly walk in liberty and freedom is when you're not walking in sin. It is not the law that brings you into bondage; it is sin. There is so much confusion in the camp. It is by sin that you walk in bondage. Here's the deal: when I'm not committing murder or adultery, those laws about committing murder and adultery do not pertain to me. They cannot speak to me. Why? I'm walking in the law of liberty. I'm walking in the law of freedom.

James 1:25 continued – **this one will be blessed in what he does.** (*emphasis added*)

Imagine that! James took that from Deuteronomy 11:26-28 – <sup>26</sup> **Behold, I set before you today a blessing and a curse:** <sup>27</sup> **the blessing, if you obey the commandments of the LORD your God, which I command you today;** <sup>28</sup> **and the curse, if you do not obey the commandments of the LORD your God.** James brought this up: if we do the work, we will be blessed. The work is the word, the law, and the commandments.

Jumping ahead to James 2:8 – <sup>8</sup> **If you really fulfill** – meaning complete. It doesn't say abandon, throw away, disregard, or discard – **if you really fulfill the royal law** – which is another way of saying “the perfect law of liberty” – **according to the Scripture,** – not according to James's own interpretation. James invested his heart and his life into the truth of God's holy word. What is the scripture James quoted? Well, here's a tidbit of irony: James quoted from the law, the very thing we are told doesn't matter, that it has nothing to say to us anymore. Somebody should have told James because he had a different understanding. James didn't quote from just any book; he quoted from the book Christians are

scared of, Leviticus. Who in their right mind would quote from Leviticus? James. – **“You shall love your neighbor as yourself.” you do well; (emphasis added).**

James said that we are called to fulfill the royal law, specifically according to scripture, which is the Torah. He quoted from Leviticus 19:18 — <sup>18</sup> **You shall love your neighbor as yourself.** As a side note, Leviticus 19 is a unique chapter in Leviticus. It is basically a reiteration of the Ten Commandments. The chapter opens up with — <sup>2</sup> **‘You should be holy, for I the LORD your God am holy,** *qā-dō-šīm tih-yū kî-qā-dō-wōš ‘ă-nî Yah-weh ‘ĕ-lō-hê-ḵem.*’ (Leviticus 19:2)

Yeshua reiterated this teaching in Matthew 5:48 — <sup>48</sup> **Therefore you shall be perfect, just as your Father in heaven is perfect.** It's the same statement as **“be holy, for I the LORD your God am holy”**; it is just said differently.

In Leviticus 19, immediately after the LORD said <sup>2</sup> **“...be holy, for I the LORD your God am holy”**, He said — <sup>3</sup> **Every one of you shall revere his mother and father, and keep My Sabbaths.** Then He listed the Ten Commandments, and in verse 30, He said again — <sup>30</sup> **You shall keep My Sabbaths.**

Leviticus 19 is interesting. As the LORD stated these laws, He gave the reason why you need to do this: He said because **“I am the LORD”** fourteen times throughout the chapter 19. For example, He said not to commit idolatry because I am the LORD. I mean this is who He is.

It's funny that when kids ask, “Why do I have to do this?”, and you answer, “Because I said so”, you pull the authority card. Tell me I'm wrong dad. You pull the authority card, and you say, “Because I said.” When dad pulls the authority card, that's the end of it, right? And mom pulls the authority card, too. Well, the Lord did it. Read Leviticus 19. You'll get a kick out of it. The Lord pulled the authority card.

So, when James said to love your neighbor as yourself, He quoted from the Torah, and that apparently is done away with and has no validity for a Christian's life, which is just absolutely silly, especially when you find out the Torah is a book of love. It defines love, and it promotes love. James 2:8 is living proof of it. James said that we have to go to scripture to learn about how to love because God has taught us through **His word.**

Continuing with James 2:9 — <sup>9</sup> **but if you show partiality,** – Guess what? In Leviticus 19, it specifically says not to be partial. It warns you not to do it because, obviously, if you show partiality, would you want to be treated that way? No, you are to love your neighbor as yourself. It's a very simple concept but much harder to walk out in reality.

Continuing – **you commit sin, and are convicted by the law as transgressors.** (emphasis added). It doesn't say, “you once would have been, and now you're not because there is no such thing, so you don't need to be a Judaizer, come into the Jewish law, and act all Jewish.” James spoke in the present tense. Specifically, in Leviticus 19, as you read through the Ten Commandments, you are not to show partiality. If you fail in this, you are convicted by the law as a sinner. This is the importance of having the word and receiving the word.

James 2:10-11 — <sup>10</sup> **For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.** <sup>11</sup> **For He who said, “Do not commit adultery,”** – Where did James quote from? The Ten commandments. – **also said, “Do not murder.” Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.** (emphasis added). James did not say, “you would have



been a transgressor under the Old Covenant.” It’s present tense, so it’s under the New Covenant. If you do this, you’re a transgressor of the law, you need atonement, and you need to confess your sin.

Here’s the conclusion: James 2:12 – <sup>12</sup> **So speak** – meaning we are to teach or speak the truth – **and so do as those who will be judged by the law of liberty.** (*emphasis added*). In other words, when we walk in His commandments and do those things that are pleasing in His sight, we are doing exactly what He discussed here. That is what it means to be judged by the law of freedom, the law of liberty, and not the law of condemnation.

Paul said in Romans 8:1 – <sup>1</sup> **There is therefore now no condemnation to those who are in Messiah Yeshua,** – You’ve received forgiveness of sins and confessed Yeshua as Lord and Savior. Only through Him, can your sins be forgiven. But Paul doesn’t end there. – **who do not walk according to the flesh, but according to the Spirit.** (*emphasis added*).

Paul spent a lot of time talking about the Spirit in Romans 8 and in Galatians 5. In Galatians 5:18, he said – <sup>18</sup> **But if you are led by the Spirit,** – walk according to the Spirit – **you are not under the law.** Why? Because the law cannot say anything to you because you’re walking in righteousness, in freedom, and in the steps of liberty. You are not in bondage to sin, you’re not an addict, you don’t have habitual issues that you keep falling back into repetitively; no, you’re in liberty. That’s what it means to be set free. To be judged by the law of liberty is to be walking the right walk.

You may not want to believe this, but when we are not walking the right walk, we are not following Yeshua. Do not kid yourself for one moment. I won’t lie to myself. I will not say, “Oh, I’m following the footsteps of Yeshua”, as though His footsteps go to sin. It’s a lie. What we need to do is repent. We turn back, and His grace is always there. If you have a heart that is penitent and humble, and you say, “I screwed up; I haven’t followed you; I need you; I need your faithfulness; and I need your righteousness to cover my failures”, Yeshua will give His grace every single time.

I have read the Bible so many times, cover to cover, and all throughout the Bible I see God’s love, God’s mercy, and God’s grace poured out. It is awesome! I also see His heart and what pleases Him. If we understood what pleases Him, we would run to the commandments because it’s His heartbeat; it’s who He is.

I want to jump to Galatians. One of the passages Michael Pearl brought up in that video was Galatians 5:13 – <sup>13</sup> **For you brethren have been called to liberty;** – yes, we have – **only do not use liberty as an opportunity for the flesh, but through love serve one another.** (*emphasis added*).

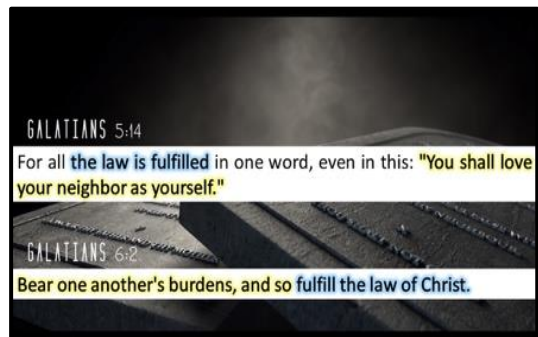
Peter said the exact same thing as Paul. All these people in the New Testament said the same thing. In 1 Peter 2:16, – <sup>16</sup> **as free** – men, – **yet not using liberty as a cloak for vice** – wickedness. Why did Peter say that? Because there was a threat happening in his day, where people were proclaiming the name of Yeshua, saying they were under liberty, and using liberty as a cloak to walk in sin, justify their sin, and justify walking away from the law of God. May it never happen.

Galatians 5:14 – <sup>14</sup> **For all the law is fulfilled in one word, even in this:** – Again, if the law is done away with, if it has no validity or application, why are you talking about fulfilling it, Paul? We have nothing to fulfill if it doesn’t exist. Paul said, **“All the law is fulfilled in one word,”** and his answer was the exact same as James’s – **“You shall love your neighbor as yourself.”** (*emphasis added*).

Paul quoted Leviticus 19:18 – <sup>18</sup> **You shall love your neighbor as yourself.** When you understand this is how you fulfill the law, you realize the law is all about love. If my fulfilling is loving my neighbor as instructed in the law, then the book is declaring love. We need to keep hammering that point home.

Look at what Paul said in Galatians 6:2. Take this in for a second. – <sup>2</sup> **Bear one another's burdens,** – How do I bear another's burden? By loving your neighbor as yourself, which is the exact same statement as “bear one another's burdens.” – **and so fulfill the law of Christ.**

In Galatians 5, Paul talked about fulfilling the law by loving your neighbor as yourself, which is bearing one another's burdens. In Galatians 5, he just called it “law”. Then in Galatians 6, he called the law, which we know is the Torah, which we know is Leviticus 19:18, the law of Christ. Now, that puts a completely different perspective on the Torah for me.



One thing that totally, dramatically changed and revolutionized the way I looked at the Torah was when I learned in John 5:46, Yeshua said – <sup>46</sup> **For if you believed Moses, you would believe Me; for he wrote about Me.** I wondered, “What? Moses, the Torah, what is called the law? The law is about Him?” That piqued my interest. That was another catapult moment that drove me into studying something I put zero value in as it didn't apply to me. But when I knew it was about Jesus, watch out, because I want to go where he is. Amen.

Romans 13:8 – <sup>8</sup> **Owe no one anything except to love one another, for he who loves another has fulfilled the law.** (*emphasis added*).

The Torah, the law, the Ten Commandments, and “loving your neighbor as yourself” are all about love. Get this expression of how Paul articulated loving one another; he goes right to the Ten Commandments: Romans 13:9 – <sup>9</sup> **For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness” “You shall not covet,” and if there is any other commandment, all are summed up – all of them – in this saying, namely, “You shall love your neighbor as yourself.”** (*emphasis added*).

The Ten Commandments are the definition. They define and tell us where we are falling short in our love for one another. It is imperative we have these.

Romans 13:10 – <sup>10</sup> **Love does no harm to a neighbor; therefore love is the fulfillment of the law.** (*emphasis added*).

You keep seeing this reoccurring pattern; love is the fulfillment of the law, the Torah. This not about you or me. When we celebrate and embrace the Torah, the Ten Commandments, and recite them every Shabbat, this is not about earning our own salvation or attempting to boast in our own righteousness; this is about exalting love. It's about exalting the truth of who God is in His heart.

There is only one person that doesn't want you to walk in love, and that is the devil. The devil is a master at cultivating an environment of hatred. If love is really the law, then the law is a book of love. If

we disseminate the book of love, it will cultivate love, but if you take it away, you will cultivate an environment of hatred and failure. Yeshua says – <sup>12</sup> **And because lawlessness will abound, the love of many will grow cold.** (Matthew 24:12). The law is a beautiful thing.

You need to pay close attention. I want to close today with a quote by Reverend Patricia Budd Kepler, a former Director of Women's Program for the Board of Christian Education of the Presbyterian Church, USA, and also the former Director of Ministerial Studies at Harvard Divinity School. This woman is incredibly accomplished. Her bio is over the top. She is educated and well spoken. I've read some of her stuff. To give you a little insight, she won the Feminist of the Year Award some years back. She has an interesting take on God and the fact He really needed to be set free from His patriarchal box, so to speak. I could get more into that, but I won't. This quote brings everything we are talking about today to light with a deeper perspective and a deeper understanding. It's really something; listen to this quote:

Reverend Patricia Budd Kepler:

**“Eve's eating of the apple in the garden of Eden was the first free act of the human race. We ought to recognize that act. We ought to celebrate Eve. She began the process of freedom.”**

Many misguided people misunderstand the word and say the law of liberty is the rejection of the law of God, and believers under the New Covenant today don't need the law because we are called to walk in freedom. It is absolutely mind-blowing; this quote is the same articulation in a different way. This statement is saying we need to celebrate the freedom Eve displayed by walking away from the law of God. That is insane, scripturally speaking! It's absolutely insane! This is what we are up against. This is what it has come to. This is why you need to run to the word and only trust the word. His word is good.

**Taste and see the LORD is good.** (Psalms 34:8). Don't taste the forbidden fruit.

With that said, we will close.