

Hell of Torah Part 6 of 6: LOVE Your Neighbor (Presented around April 2015)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=JfF-hlQUcX8>

***Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

Today we are going to finish up our Hell of Torah series. Over the course of the series, we've looked at the fact that the Law of God isn't necessarily something that has been done away with. Right? Rather, it's something that is still valid for us today. We also discovered in the series the Law is going to be valid in the age to come because as we transition from this age into the age to come, something happens. What happens? Judgment takes place. Make no mistake it is the Law of God that is going to be the measuring line in that judgment. Mankind is going to be judged by the Law, and that judgment is going to be manifested through fire. That fire is what we've been calling the hell of Torah.

We're going to end the series in a little different manner regarding the fire of Torah. The manner by which we're going to do this is something I alluded to earlier on in the series. I will explain this as we go, but what we're going to do is we're going to go to the Gospel of Luke and hear John the Baptist's words as he explains the superiority of Yeshua's ministry over his own. Here is what John said in Luke 3:16—**John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.**

Baptism of the Holy Spirit and fire is what we are told about by John the Baptist. He is very clear in informing us what happens to those who put their faith in Yeshua. It is the people who follow Him, commit to Him, and who believe in Him who are going to be baptized with fire. That fire is the Ruach HaKodesh (Holy Spirit). This is the fire of Torah. This is none other than the promise of the New Covenant which is the covenant where the Torah would burn like a fire in our hearts. It is the effect of this burning that will change us or transforms us. It is because of this we get this uncontrollable desire to start keeping His commandments and walk in righteousness. That is what is supposed to happen to those who put their faith and trust in Yeshua. They are to have the fire of Torah in their heart.

Listen to what the Psalmist says in Psalm 104:1-4 about the servants of God. This is how he describes them—**¹ Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with honor and majesty, ² Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain. ³ He lays the beams of His upper chambers in the waters, Who makes the clouds His chariot, Who walks on the wings of the wind, ⁴ Who makes His angels spirits, His ministers a flame of fire.** What does He do? He makes His ministers a flame, a fire. He makes them a blaze or a torch.

This is what is supposed to happen to us when we commit our lives to Yeshua. We are supposed to go into the world as a fire. We should be igniting everything that comes near us. We should be testing everything in our path. We should be refining everything. Everyone who we come in contact with, we should be refining them by putting righteousness on a pedestal.

The question is can people feel the heat when they approach you? Do they feel the fire? I don't know if

you caught this just coming off of Sukkot and going camping, but there is a common theme I noticed, that is everyone was huddling around the fire. Why did they do that? Because they wanted the heat. They were there to be warmed. The question is are people coming to you like that. Are they coming to you to feel that heat? Do they feel the warmth, the fire, of Torah? Do they feel the fire and passion you have for Yeshua in your heart?

Today I want to look at what it means to possess the fire of Torah. I want to show you from a Scriptural perspective what it looks like to truly walk out Torah. I want you to see it as Yeshua sees it, so when He looks down, and He sees through all of you He knows who you are and knows your hearts. But there's something we're going to be able to see, and that is by their fruit you will know them. There are things that you will unequivocally do that will answer the question of whether or not you are Torah observant. This might be a little bit different than what you think.

The way I'm going to present this today is through a parable. It's a parable found also in the Gospel of Luke. As we get to the tenth chapter, we find a Lawyer who is an expert in Torah who comes to Yeshua. One thing you have to understand is the backdrop of what I mean when I say an expert in Torah. This is a man who devoted his life to the study of Torah. He studied Genesis and the creation. He studied the fall of man and the birth of a nation. He knows his heritage because he has studied it. He knows all about the Exodus and the power of the Living God. He knows how God delivered Israel out of the hands of the Egyptians. He knows all about that meeting on Mount Sinai. Experts in the Law, Lawyers of Torah, devoted their lives to the study of the Word. Keep that in context as we go to this parable.

We find this Lawyer presenting himself to Yeshua to test Him. We find the dialog in Luke 10:25-26—²⁵ **And behold, a certain Lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"** ²⁶ **He said to him, "What is written in the Law? What is your reading of it?"**

The man asked Yeshua the sixty-four million dollar question. There's no more important question he could ask because all that should matter to you is how you get from corruptibility to incorruptibility? How do you get from mortality to immortality? How do you get from here to heaven? That was the question posed to Yeshua. He's a very astute Lawyer. It is clear to me he knows what he's talking about because you can always tell where people are coming from by the questions they ask. I can tell you this; I'm already impressed because he cut to the heart of the matter.

How does Yeshua respond to this sixty-four million dollar question? He responds in a very traditional, Jewish manner by posing another question—**What is written in the Law?** How powerful is that? The Lawyer asks what he must do to inherit eternal life. What does Yeshua do? Yeshua takes him back to the Law. What does that tell you about the Torah? I'll tell you what it tells me. The secret to eternal life is in the pages of Torah.

There's something else I want to point out here. Yeshua doesn't just ask what is written in the Law. He follows, or clarifies, it even further by asking—**what is your reading of it?** In other words, Yeshua asks the Lawyer how he interprets Torah.

Listen to how the man responds to Yeshua. Luke 10:27—**So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind [which is from Deuteronomy 6:4], and 'your neighbor as yourself.'** "

All the things that this man knows within the Torah; all the things he's devoted his life to studying which

includes almost eighty thousand words in the Torah, over three hundred thousand letters, and over six hundred commandments, he had boiled it all down to, "I'm to love the LORD my God and my neighbor as myself."

That is amazing! What did this attorney, this expert in Torah, realize? He reduced what he devoted his life to studying down to one principle which was love. It is the love of God and the love for your fellow man. This is going back to the structure of the faith in that all things are established on the testimony of two. It's all about love. I must admit I am amazed at his response to Yeshua's question.

As we continue, we're going to discover how Yeshua responded to this man's assessment. Listen to what Yeshua said to him in Luke 10:28—**And He said to him, "You have answered rightly; do this and you will live."** Yeshua confirms the man's assessment of what the Torah is all about. It is all about love. The Torah, as a whole, is composed to promote one thing, love. That's its composition and purpose. It is intended to promote love.

And given the fact that Torah is really the description of the character and the nature of our God, His likes and dislikes, if that is true and God is love, Torah can only be about one thing, love.

Now the discourse between the Lawyer and Yeshua doesn't end at verse twenty-eight. We find the Lawyer has something to add. He is not done with his questions. Listen to what he says in Luke 10:29—**But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"**

Now before I show you how Yeshua answered this question, there's something very important I want to point out. The fact is this man knew who his neighbor was. He wasn't asking the question because he didn't know who his neighbor was. He knew exactly who his neighbor was at least according to Torah. The question the Lawyer posed was a rhetorical question. That is clearly evidence right at the beginning of verse 29. The Lawyer asked the question to justify himself not because he doesn't know who his neighbor is.

Let me further prove this point to you by going back to the Torah. I want to show you the very passage which the Lawyer quotes to Yeshua regarding loving your neighbor as yourself. Upon revealing this particular section in the Torah, you're going to see exactly what the Torah describes as a neighbor. There is no ambiguity or mystery here.

Now you might be thinking, "Well Daniel. It doesn't really matter whether this man knew who his neighbor was or whether he was just trying to justify himself." Yes, it really does matter, and you're going to see why as we continue. It is critical that you understand this concept I'm about to show you because it adds the weight and gravity of what Yeshua is really teaching.

Going back to Leviticus 19:17—**You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.** What a fascinating statement. When we read this, we are literally given the definition of what a neighbor is. Did you catch it? Let's read it again together—**You shall not hate your brother.** In the Hebrew brother is אח, 'ach. It is plural for brothers. Continuing—in your heart. Now watch what happens as the verse goes on—**You shall surely rebuke your [brother].** No. That is not what it says. We are given the definition here—**You shall surely rebuke your neighbor.** Neighbor in the Hebrew is עִמִּית, 'amiyth. It means your companion, your fellow man, or your friend. So neighbor is defined right here as a brother.

Now there's something else I want to point out here before we continue to verse eighteen. This word עִמִּית, *`amiyth* that is translated in the English as neighbor is actually translated in the Septuagint, which is the Greek translation of the Hebrew Bible or Tanakh, as Πλησίον, plésion. Look at the definition. **It is a neighbor or a friend. It is any other person, where two are concerned, the other (thy fellow man, thy neighbor) according to the Jews, [here is the most important] any member of the Hebrew nation and Commonwealth.**

Πλησίον plésion:
Str #4139
Part of Speech: Adverb
Thayer's Definition: a neighbor
1.) A friend
2.) Any other person, and where two are concerned, the other (thy fellow man, thy neighbor), according to the Jews, any member of the Hebrew nation and commonwealth.

That's exactly what we just read in Leviticus 19:17. It is speaking explicitly of a brother, and this is the way it was translated into the Greek as the word Πλησίον, plésion. So what does this have to do with anything? It has a lot to do with it because the very word that is used when the man asked Yeshua—**And who is my neighbor?**—is Πλησίον, plésion.

With that backdrop, let's go back to Leviticus 19:17—**You shall not take vengeance, nor bear any grudge against the children of your people.** Is there any question about what is being spoken here regarding the children of your people? Continuing—**but you shall love your neighbor as yourself.** There is no question, there's no ambiguity, here regarding what this term neighbor refers to. It clearly refers to God's chosen ones. It refers to the children of Israel who are the children of God.

This Lawyer, the experts in Torah, questioning Yeshua knew this. He knew that according to the Torah his neighbor was his own kinsmen; it was his own brethren. This is going to play a significant role in understanding what exactly Yeshua is teaching as we continue.

So with that backdrop, let's go back to Luke 10:29—**But he [the Lawyer], wanting to justify himself, said to Jesus, "And who is my neighbor?"** Listen to Yeshua's response in Luke 10:30—**Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho.** The first thing I need to point out here is why any man would be in Jerusalem? What is the one reason people went up all year round to Jerusalem? They went to worship the God of Abraham, Isaac, and Jacob. It was a house of prayer. If you were going to Jerusalem, you were going to worship. The man in Yeshua's story was in Jerusalem to worship and was now on his way back to Jericho.

With that said, we continue in Luke 10:30-31—³⁰**and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.** ³¹**Now by chance a certain priest came down that road, and when he saw him, he passed by on the other side.**

So here we have a Jewish man who was worshipping in Jerusalem now making his way to Jericho. He fell among thieves who beat him senseless leave him for dead. Then we have this priest who comes down the very same road, and Yeshua tells us that this priest doesn't stop to help his Jewish brother who is a man of his own flesh and bone. Instead, the priest passes by on the other side of the road.

Now keep in mind, the Kohanim (priests) were the most highly decorated people in all of Israel. They were the direct descendants of Aaron. These were men who graced the inner sanctum of the temple. These were men whose job it was to intercede on behalf of Israel. They were the ones who made atonement for the sins. God orchestrated the Kohanim for just this purpose, to bring Israel into right

standing with Him. They were the connector; they interceded on behalf of Israel. These were men who taught Torah. The people of Israel sought the Law of God from their knowledge. They held positions of great authority; they were judges. They held positions in the Sanhedrin. Think about who this guy Yeshua is telling us about in this story. He is a direct descendant of Aaron who was called for the very specific purpose of helping his fellow brethren and put them in right standing with the LORD. Yet this priest passes by on the other side of the road; he does not help his neighbor, his brother.

That's not the end of the story. We continue in Luke 10:32—**Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.** Now we have another highly decorated man of Israel. The Levites were literally given to the children of Aaron. They were set aside and sanctified by God for ministry. They too were teachers of Torah. They assisted the priests in sacrificing. So here again we find this highly decorated man passing by. He doesn't help the man. It was amazing!

Then we read this in Luke 10:33—**But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.** So a priest walks by and does nothing. A Levite walks by and does nothing. Now we read that a Samaritan walks by and what does he do? He is cut to the heart. He has loving kindness in his heart. He shows this man compassion. It is amazing!

You have to keep something in mind. It would have been readily understood in the first century as Yeshua was giving this message that the Samaritans had no dealings with Jews at all. They were at odds each other and did not get along. Samaritans were considered unclean foreigners by Jewish people. Samaritans didn't believe that Jerusalem was the place where one was to worship God or offer sacrifices. They believed that when the children of Israel came out of Egypt, they were commanded to put the blessings on Mount Gerizim. Therefore, the Samaritan said that since Mount Gerizim was the place where the blessings were proclaimed, that is where we need to worship the LORD God and offer sacrifices to Him. Yet we know that wasn't true, and this is part of the rift between the Jewish people the Samaritans. The Jews looked at the Samaritans as the off scourging of Israel and as deniers of truth.

The Samaritans had a unique belief system. They didn't believe in any of the prophets or the writing. They only accepted the Torah, and they only believed in one prophet. That prophet was Moses. So you can see that they had a very unique belief system. The simple point I want to make is since the Samaritans were considered the off scourging of Israel, the Jews had nothing to do with Samaritans.

Yet when I read the story, it amazes me because it's the Samaritan who stopped to help this Jewish man. And when you read what the Samaritan man does for the Jewish man who absolutely would have had nothing to do with him you can't help but remember those words Yeshua spoke in Matthew 5:43-44. Look at what it says—⁴³ **You have heard that it was said, 'You shall love your neighbor and hate your enemy.'** ⁴⁴ **But I say to you, love your enemies, bless those who curse you, do good to those who hate you.**

Is this not the context of what we see in this parable? Continuing in Matthew 5:44-45—⁴⁴ **and pray for those who spitefully use you and persecute you,** ⁴⁵ **that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.** Can anyone venture to guess what Yeshua was doing here in Matthew chapter five? He was teaching Torah. That is what He was doing. In Matthew five, six, and seven, He is teaching the most intense teaching of Torah you will ever read in your life. In Matthew five, six, and seven, He's teaching us what it means to truly keep Torah. He's teaching us, unconditional love. Amen?

One of the most profound quotes I've ever read regarding the Bible was made by Samuel Clemens who is more notably known by his other name, Mark Twain. Listen to what he says—[It ain't those parts of the Bible that I can't understand that bother me, it is the parts that I do understand.](#) Truer words are rarely spoken. We have all those metaphorical passages we pour over that are prophetic in nature. Some with understanding; some leave us scratching our heads. We are left with conjectures all the day long. The Bible is filled with prophetic mysteries, and yet I can tell you it's not those parts of the Bible that I don't understand that bother me, it's the parts that I do.

It is the most simplistic parts such as when Yeshua tells me to love my enemy. It is when He tells us to bless those who curse you and do good to those who hate you. If you continue in Matthew chapter five you find He tells us unless your righteousness exceeds the righteousness of the scribes and Pharisees, you're not going to enter into the Kingdom of Heaven. Yes, it's the parts that I do understand that bother me.

Going on to Matthew Chapter six where Yeshua tell me that unless and less I forgive my brother his trespass against me, I will not be forgiven. Yeah, it's the parts that we understand that should bother us. They are the hardest to keep. Think about that.

Going back to this parable in Luke 10:33-35—[³³ But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. ³⁴ So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. ³⁵ On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'](#)

So the Samaritan doesn't just stop by and give of his time. He doesn't just pick the guy up, brush him off, and say, "Godspeed." Rather, he bandages his wounds and pours his own oil and wine, not somebody else's, on the man. This is coming from his resources. He sets him on his own animal, and he brings the man to safety. Not just that, but he utilizes his own money to ensure that the man's needs are met. And whatever more would be required, he was willing to cover. In other words, this Samaritan man utilized every resource God had given him. He was willing to be plundered for the sake of helping this man who was of a people known to despise him. Ponder that context for a second. All of this because he was moved with love.

This might make you wonder. When people describe who you are behind closed doors, how do they describe you? Do they describe you as Samaritan, or do they use other descriptions? When you read a story like this, it cuts you to the heart. Now listen to what Yeshua said next in Luke 10:36 to the Lawyer who would have never defiled himself by dealing with a Samaritan—[³⁶ So which of these three do you think was neighbor to him who fell among the thieves?](#) Do you remember what a neighbor is? It is his brethren; it is the children of his own people. That is who his neighbor is. Verse [³⁷ And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."](#)

Now, this is where understanding towards the definition of what a neighbor is becomes extremely valuable. According to the Torah, a neighbor was likened to family. And what does this expert of the Law have to say concerning the Samaritan man who was considered an unclean foreigner? He defines the unthinkable. He states it's the Samaritan man who was truly a brother to this Jewish man who was left for dead. It wasn't the priest or the Levite. It was a Samaritan. This Samaritan was considered family because he had compassion.

Within this story, we are given the secret of what it takes to become a child of God and to be considered part of the LORD's family. We are to love our neighbor as ourselves. Listen to what Yeshua says in John 13:34—**A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.**

The bar couldn't be set higher. Here we have the King of Kings and the LORD of LORD's humbling Himself, clothing Himself in the flesh, and coming to the earth not to be served but to serve. He is our example. He made that statement in John 13 after washed the disciple's feet. Peter couldn't get his mind wrapped around that act of service. But Yeshua did it to leave us an example of how we are supposed to follow Him and what a true disciple of His looks like. It is total servant, total humility, and total love.

So He continues in John 13:34—**A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.** When we move in love, that is the very proof we are disciples of Yeshua. I love what it says in Proverbs 19:22—**What is desired of man is kindness.**

Do you want to wonder what God wants from you? Are you like one of those people who put their spacesuits on and float in outer space saying, "I don't know what the LORD wants from me. I don't have any direction in my life." Yes, you do! The LORD desires loving kindness. That is your mission and goal. Go and love others as Yeshua loves you. It is very simple.

Hosea 6:6—**For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings.** If you want to please the LORD, this is what it's going to take. If you want Him to take note of you, you're going to have to do as the Samaritan did. Amen?

The Apostle Paul in his letter to the Galatians sums it up like this. Galatians 5:14—**For all the Law is fulfilled in one word.** Looking at his words, there's no question the Laws has not been done away with because Paul is talking about fulfilling it. What does it look like to fulfill Torah? **For all the Law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."** Being Torah observant is all about love. If you do not understand love, then you don't understand Torah. If you don't understand love for your fellow man, you have no understanding of Torah or what Torah requires. You can study it until you're blue in the face, and you can come up to me and quote a thousand different Scriptures that you've committed to memory, but if you're not walking in love, you understand nothing. You know neither the Torah nor the Torah that was made flesh.

One of my favorite Talmudic passages is a commentary on Torah. It is a commentary on love. It is a very powerful passage, and I want to share it with you. **On another occasion, it happened that a certain heathen came before Shammai and said to him, 'Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot.' Thereupon he repulsed him with the builder's cubit which was in his hand. When he went before Hillel, he said to him, 'What is hateful to you, do not to your neighbor: that is the whole Torah, while the rest is the commentary thereof; go and learn it' (Babylonian Talmud, Shabbat 31a).** Again, eighty thousand words, over three hundred thousand letters, and six hundred commands can all be condensed to a razor's edge which is love your neighbor as yourself.

This is powerful! This is exactly what Hillel says here. It is exactly what Yeshua teaches. It is exactly what the Apostle Paul teaches. It is exactly what the attorney who presented himself before Yeshua to test Him said. It's powerful!

Do you want the power of God to reside inside you? The secret is embracing love and compassion. This is where the power of God is. This is where victory is. This is where sin is conquered.

Let me give you an example of this very thing from 1 John 4:16-18—¹⁶ And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him. ¹⁷ Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. ¹⁸ There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. Here we see that the power of love does what? It conquers fear. Let me tell you something.

After years of speaking with countless people regarding the struggles, trials, and tribulations they're going through, I can tell you one of the most prolific battles that people have to fight, one of the nastiest forms of bondage, is fear. It cripples people and causes spiritual paralysis. This is exactly where Satan wants you to be. He wants you to succumb to the fears he is peddling because he wants to control. Satan wants to control every single one of you. If you do not believe that, you are delusional. He wants control, and one of the ways he gets this is through fear. He wants to control your mind, control your thoughts, and control your actions.

You need to understand something. Fear is going to cause you to walk outside of the commandments of God. Fear is something that prevents you from walking in victory. It is one of Satan's greatest ploys to take us out. It is because of fear and insecurity that people lash out at one another. It is because of fear that people don't tell other people about Yeshua. It is because of fear that we fail in marriage. It is because of fear we give our souls to our employers allowing them to dictate our lives, and we end up compromising the commandments of God for the sake of financial security. It is because of fear we give our children to the pharmaceutical companies. I could go on and on in the various ways fear is destroying us from the inside out.

However, if we embrace love, I promise you that you will overcome fear, and you will walk in victory. You need to put your trust in Yeshua. It is the power of love. Amen?

1 Peter 4:8—**And above all things have a fervent love for one another, for "love will cover a multitude of sins."** Think about that statement for a second. Think about the power that is being spoken of here. Our love for one another is going to cover a multitude of sins. That is true power.

If you're a new believer, I want to be clear on something. This is not to say that you and your actions in and of themselves have the power to wipe away sins. That's not what is being said here. You are not the Messiah Yeshua. He is the only one who can do that. I will let James explain it a little bit better. This is what he says in James 5:19-20—¹⁹ Brethren, if anyone among you wanders from the truth, and someone turns him back, ²⁰ let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins. That is the power of love.

It's our love that pulls people out of the fire. It is our love that is going to save a soul from death by encouraging and strengthening others to walk in righteousness. It is by us going out and bearing one another's burdened and bringing them back to the feet of Yeshua so they can confess their sins and be forgiven. The question is, do you have this power? Is this power literally flowing through you? Do you have the fire of Torah burning in your heart?

What did Yeshua tell us in Matthew 5:16? **Let your light so shine before men, that they may see your good works and glorify your Father in heaven.** This is power, light, and fire. Love is the difference between experiencing God or just reading about Him. If you think about it, love is the difference between life and death, and love is the difference between victory and defeat. It all comes down to love

I'm going to close with the most famous passage on love in the New Testament. 1 Corinthians 13:4-8—⁴ Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; ⁵ does not

behave rudely. Are you doing these things? Are you puffed up and behaving rudely? Do you parade yourself? If so, you are not walking in love, and you are powerless. Continuing—**does not seek its own, is not provoked, thinks no evil;**⁶ **does not rejoice in iniquity, but rejoices in the truth;**⁷ **bears all things.** I want you to think about that. Everything that gets thrown at you; do you bear it? You have the ability and the power to go through it. Continuing—**believes all things, hopes all things, endures all things.** In other words, we believe all those promises in Scripture. We do not fail in our faith, and we don't second guess it. We believe it with all our heart that which God says He is faithful to perform. Amen? His Word does not return to Him void. **Endures all things. Love never fails.**

How many of you like to win? I like to win. If you have ever played a game at my house, you know I am going to win. When my daughters want to play with me, and they're just little innocent daughters, I never let them win. This is my opportunity to show them how to have that humble spirit and be gracious losers because I am not going to lose; I like to win.

Let me tell you something. If you like to win, if that is burning in your heart, and you do not want to fail, you need love. Love never fails. Think about Isaiah 54:17—**No weapon formed against you shall prosper.**

Love cannot fail. When you think about that, you realize all the power is in love. Everything that you do when you operate in love will stand. It cannot fail. That is a beautiful promise to test the LORD in. Walk in love and see what happens.