

# The Book of Jude – (Part 9) The Flesh and Defiling the Temple

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/gs967s4/the-book-of-jude-part-9>

**\*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.**

Shabbat shalom, everyone. For several weeks we've been looking at verses five, six, and seven and this is where we've discovered the writer has brought some biblical history to the table specific events. We think of Israel in the wilderness. We talk about the backdrop to Genesis 6 and, of course, what we've been looking at for the last couple of weeks, Sodom and Gomorrah.

And really, with each one of these events that the writer brings to the table, the writer is conveying an idea, right? And that's the idea that there's another side to God that we need to be mindful of. You know, we need to look at the totality of who He is, the full spectrum of His character and His nature, not just at the fact that He is a God of love, because He is, but He's also a God who is just. Not just the fact that He's a God of mercy and compassion—He is—but He is also a God of judgment. He is a God of wrath, and this is a God that you absolutely can provoke to anger. This God gets angry, and this God will call into account your sins, your unrepentant sins. It is an absolute biblical guarantee. And I'm going to tell you this is something the devil does not want you to believe.

He's so good at what he does. Just look at the church today. Convincing so much of the church, no, no, God's okay with that; He doesn't mind that sin. God doesn't get angry. He's not going to call in an account. We don't hear about a God of judgment or a God of wrath anymore. There's no more of that talk because that's offensive. Well, today we're going to build upon this whole notion.

I want to peel back another layer of perspective for you. It's going to hit hard. And this is a perspective that, even just for me, startles me to know that this is actually happening. And so, the way we're going to do this is we're going to go back into history. We're going to look at some early church history.

I looked at a couple of different early church fathers. They're going to be commenting on one specific individual. Most of you know this individual well, and that is Marcion. For those of you who are not acquainted with this guy, this was a second-century Christian, emphasis on Christian, theologian. He was prolific, one of the most influential men—listen to me—one of the most influential men that have ever lived. No question about it. And this guy in his study, now we know from testimony from the early church fathers that this guy was rock solid in the faith. He was, as they say, Tertullian would say, He's one of us. But as he continued to further study the word of God and to really dig in and to look at the Old Testament, look at all these books floating around, which at some point would be compiled into what we call today the New Testament.

He's bringing in all the evidence; he's looking at it all. He began to develop some very unfortunate ideas, some very corrupt ideas, in regard to the faith, absolutely vile. What was it that Marcion taught? Well, let me take you to Justin Martyr. I want to begin with him because he's a contemporary of Marcion. So as Marcion is going out, doing his thing in ministry, guess who else is doing it at the same time? Justin Martyr.

He lived right at the same time period. So, this is a good eyewitness, if you will. And what we read is, and he begins by saying—*And there is Marcion, a man of Pontus, who is even at this day alive and teaching his disciples*. Look at the highlighted part here, *to believe in some other God greater than the Creator* (emphasis added). *And he, by the aid of devils*, see Martyr understood, this is demonically inspired. What he has got is so seductive, so deceptive; this is not even of human origin. Aided by *devils, has caused many of every nation to speak blasphemies and to deny that God is the maker of this universe*. And then he says this, *and to assert that some other being greater than He has done greater works* (emphasis added).

Right off the bat, what you need to see is Marcion came to the understanding—he wasn't always there—came to the understanding there are not one God but two gods. He's looking at all the evidence, and this is where he lands. Now, to give you a little further perspective on what Marcion actually believed, listen to me carefully. Marcion believed that the God of the Tanakh, the God of the Old Testament, was the God of the Jews. And he was a hateful, wrathful God full of vengeance. But the God of the Christians is a different God. This is a God of peace, this is a God of love, and this is a God who's compassionate. He's the God of the New Testament.

He's this God. In these letters that have been circulating by Paul, this is who this God is. This is what Marcion believed. This is what he taught. Well, it gets worse as Martyr goes on. Listen to this. *All who take their opinions from these men*, in other words, the men who have been taught by Marcion, who believed his works and were going out teaching others, *are, as we before, said*, oh, they're called Christians, *just as also those who do not agree with the philosophers and their doctrines, have yet in common with them the name of philosophers given to them*.

Kind of a brilliant moment by Justin Martyr right here as he's using this analogy. He's looking out in his days, and what he does is he recognizes we have men all over the place that bear the names of great philosophers, and yet these very men don't agree with the philosophy of the philosopher. In the very same manner, he's saying we now have Christians running out among us. They bear the name Christian. They don't believe what we believe.

A completely different breed. Can you say, as Jude has indicated in his epistle, wolves in sheep's clothing? This is what we have. The church has been breached. Now I want you to understand something: Marcion was so prolific in his message that Tertullian even said he had embittered the whole mass of the faith. Every corner had been infected. You understand how profound that is. And what's more eerie than that is that to this day, it's alive. To this day, the church is still feeding on what Marcion was giving people to eat. To this day, the church actually believes the Old Testament is completely separate from the New Testament. These are two diabolically opposed things.

Let's dig into this even further. I want to take you to Tertullian. He says this: *Marcion's Antithesis, or Contrary, Oppositions*—remember, Marcion is a theologian. This was his work, his literary work, his pride and joy, if you will, *which are designed to show the conflict and disagreement of the Gospel and the Law* (emphasis added). Again, as Marcion is looking at the totality of it, he's looking at all the books

we have in the New Testament. He's looking at the Old Testament. What he's coming to the termination is that law is incompatible. It's the antithesis to the gospel. They do not work with one another at all. In fact, if someone is to grab hold of the law, that's because they're rejecting the gospel. And if someone's going to grab hold of the gospel, they must reject the law.

This is what he believed. This was his effort. And we continue on—so that from the diversity of principles between those two documents they may argue further for a diversity of gods. Did you catch that? Pay attention, because this is huge. The fact that Marcion went out and showed that we have a problem between law and gospel—there's no harmony between the two.

We've got to separate them; they're enemies of one another. And what Tertullian just revealed to you is that basis, that was the foundation so that Marcion could argue furthermore for two gods. I want you to understand something: Marcion has nowhere else to go. He has nowhere else to go. Because in his mind, if he says, If I have to confess that this is just one God, my whole thesis falls apart because law can't be contrary to gospel. Unbelievable. So, the way he dealt with this was diabolically brilliant. He said, Well, it's clear. It was clear to him, of course, being peddled by Satan; it was clear to him that no, you just don't understand, there are actually two gods. Problem solved. We can now justify this opposition between law and grace.

We now have two different gods. We have a God over here. The God of the Christians, who is loving and compassionate, all merciful. He is not a God of judgment. He's not a God of vengeance. But this hateful God of the Jews, this hateful God of the Old Testament who created this earth. And as many men have looked at it and gone, Man, there are a lot of evils that are wrought on the earth. He is just wicked. This is a different God. And He's not as powerful as this other God who sent His son Jesus. Now, keep in mind, he's peddling this nonsense in the name of Jesus. He's peddling this why he identifies as a follower of Christ. He's peddling this while he promotes love. Unbelievable. He goes on.

He says this: Therefore, as it is precisely this separation of Law and Gospel, which has suggested a god of the gospel, other than and in opposition to the God of the Law, it is evident that before that separation was made, that god was still unknown, who has just come in to notice in consequence of the argument for separation: and so he was not revealed by Christ, who came before the separation, but was invented by Marcion. In other words, what Tertullian is saying is that you can go and look at the teachings of Yeshua, of Jesus, and you can even follow them all throughout over 100 years as the apostles go on preaching Christ and Him crucified. And you will find no such teaching of a disunity of an opposition between Torah and gospel. You will not find it anywhere.

Tertullian recognizes this until Marcion comes on the scene, and guess what? Polycarp calls him out. It's recorded right in the early church fathers. Polycarp comes out, and Marcion wants to be recognized by the great Polycarp, who was literally taught by the Apostle John. And you were talking first generation. Recognize me, Polycarp. He says, Yeah, I recognize you. The firstborn of Satan, the firstborn. Now you think about that when guys like Polycarp are coming out and saying, I know you're the firstborn of Satan, and to this day I'm telling you, Marcion absolutely deserves that title because that's the work that is going on.

Irenaeus, another second-century early church father, states, Marcion, therefore, himself, by dividing God into two, maintaining one to be good and the other judicial. One is good; this would be the Christian God. This is the God of the New Testament. He's a good God, but this other God is a God of

law. You see, here's the thing: if you confess that he is a God of law, you must confess that he is a God of judgment.

You have to. There's nowhere to go. That he is a God of judgment, that he is a God of wrath. Let me tell you where I'm going with this. This is where you want to talk about peeling back a layer of understanding, which is when you look at the Christian church today and they're abandoning this notion of a God who is going to put on garments of vengeance, of a God who gets angry at sin, and a God who's coming with wrath and judgment. When you abandon that, what are you doing? You are creating a new god. You are creating a new god. You are preaching a different gospel, as Paul would say in 2 Corinthians 11. You're preaching a different gospel and a different Jesus. That, to me, is startling. When we will not accept God in His infinite nature, in His character and its totality, we start cherry-picking as Marcion did.

Now I'm only going to look at the things that really please me and make me happy. I'm not going to allow anything else. I don't want to change. I want to be affirmed in who I am. You allow that to happen in your life; do not be deceived, you have now created a new god. You can call him Jesus, but he is not.

Jesus is a God of law. He's a guy who said, I am the Lord of the Sabbath. He's the Lord of the Sabbath. He said, Do not think that I came to destroy the Law. I didn't come to destroy it. And we're told He is the one. Read Revelation 6 that the wrath of the lamb is coming. All judgment is going to be through him. Make no mistake, Jesus is a God of law. And unless you believe that, you are sorely deceived. Irenaeus goes on to capture this very idea. He says, *Those persons prove themselves senseless who exaggerate the mercy of Christ but are silent as to the judgment* (emphasis added). They speak nothing of it.

I'm not going to have anything to do with this. I can't bring hellfire messages. I'm going to offend people. I had someone comment to me this week that they were shocked that I have any people in this building the way I preach. And that was not a testimony to me. That person was giving a testimony to the people in the building because anyone that can endure that is walking the path. Amen.

I need to clarify Irenaeus's statement here: *The person proves himself senseless who exaggerate the mercy of Christ*. Irenaeus is not talking about how you can talk about the mercy of Christ too much or you can rely too much upon the mercy of Christ. Oh, no, no, no, no. Do you know what he's talking about? He's talking exactly about what Jude is talking about. And when you go back to verse four, when he says, *certain men have crept in unnoticed* and they're turning *the grace of our God into lewdness*. They're turning it into lewdness. That's exaggerating the mercy of Christ; he's saying the exact same thing. See, these are people that will not, will not relate to; they will not accept He is a god of judgment. I don't want any of that. We're not going to go there. We're not going there with you.

I mean, how many of you have discussions that, hey, you know, you go to bring up law, and immediately that person has been so brainwashed when they hear the term law? That's the opposition to the gospel. You're coming against Christ. This is what the devil has established. It's absolutely demonic. He is it all. God is a God of mercy, a God of love, and a God of judgment.

Moving on. Listen to what he says, Irenaeus. *And they look only at the more abundant grace of the New Testament*. Does this sound familiar? This is second-century stuff. We're living this right now. He goes on, *but are forgetful of the greater degree of the perfection that it demands from us*. Interesting. So, when you read passages, like when you read Yeshua is teaching, the greatest teacher of all time comes out and says—*unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of Heaven* (Matthew 5:20).

Well, if you think about my righteousness exceeding the righteousness of the scribes, you have to go to the word. What does he mean by that? **All your commandments are righteousness**, Psalm 119:72. You think about passages where he says, unless you forgive your brother their trespasses, you will not be forgiven. This is the kind of perfection Yeshua Himself said, **be perfect, just as your Father in heaven is perfect** (Matthew 5:48). Be perfect. We don't want to talk about that. It's amazing. This is Yeshua because it gets too real. Because what happens is every one of us gets dropped to our knees because we are imperfect. Amen.

When we fall short, that's where God wants you. Because that's what cultivates conviction. Conviction cultivates repentance. We need the godly sorrow that brings about repentance and leads to salvation. This is a beautiful thing. This is what Irenaeus is talking about. Perfection, which it demands from us. Then he says this: **they endeavor to show that there is another god beyond Him who created the world**. Yes, they are. That's exactly what they're falling into when they overemphasize.

They're attempting to justify their lives and their behaviors through the New Testament. And yet they don't even read the aspects of the New Testament that demand total perfection, total righteousness, and total commitment. Meaning you have to forsake all that you have to go and be his disciple. This is what it demands. And so, as we look at what Jude does as he begins in verse four, talking about, you know, certain men creeping in, they're turning the grace of God into lewdness, and he will list these things out.

This is where he's coming from. You know what he's doing? He's preventing you from creating your own Jesus, your own God. Rather than accepting the Yeshua of Nazareth, who came and said, **Do not think that I came to destroy the Law** (Matthew 5:17). I didn't. I came to fulfill it.

With that said, let's move on in, Jude. Circling back to where we left off, Jude 1:7: **as Sodom and Gomorrah, in the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh** (emphasis added).

Oh, here we go. What? They **are set forth as an example, suffering the vengeance of eternal fire** (emphasis added). Understand something. You know, it's amazing to me. People will pay good money to go and sit with an astrologer or with a soothsayer, one who does divination. You know why they pay good money for that? They want to know their future.

It's amazing. Now, given the conversations I've historically had, they want to know what's coming down the pike in their life. They're not worried about your life or anyone else's life. No, no, no, no, no. They're worried about their life. Show me; look at your crystal ball and tell me what's going to happen to me. This is mind-blowing.

Listen to me. This book is going to tell you what's going to happen to you. If you read it, if you believe it, it will tell you exactly what's going to happen to you. This is what Jude is telling you. He's telling you to basically understand something. You want to live not believing in the judgment.

You want to live as though God won't call your sin into account. You want to live like the inhabitants of Sodom. Know this: they're the example; that's your future. Your future is hell and destruction and wrath. And you will come to that moment, and I guarantee you, you will mourn, you will sorrow. There will be weeping. There will be gnashing of teeth.

But guess what? There will be no hope. Do you understand? A time is coming very soon where you won't have a second chance, where you won't have the ability to go and repent. There's no time. Could you imagine Lot's sons, whom we talked about last week? All of a sudden, hell is unleashed upon them. What were they thinking at that time?

Why didn't we listen? Why didn't we listen to Lot? They didn't escape. I bet you they had a serious, brief moment of sheer terror and regret. This is not who we want to be. You know, is it any mystery? It shouldn't be. Why the devil would come and try to strip the Tanakh, try to strip God's holy law, and try to strip these stories out of your life? There's no mystery. He knows what it will do. He knows how it will change your heart. How the words of Yeshua will burn in your heart, and it will give you the strength to move into repentance, a place that we need to be. Let me take you to the Apocrypha.

We're going to be all over the place today. Second Esdras 2:8—**Woe to you, Assyria, who conceal the unrighteousness within you!** So look, you conceal the unrighteous; in other words, we're not going to acknowledge those who sin or those who are not walking with the Lord. No, we're not going to do it.

Then he goes on and says, **O, wicked nation, remember what I did to Sodom and Gomorrah, whose land lies in lumps of pitch and heaps of ashes? That is what I will do to those who have not listened to Me, says the Lord Almighty.** This is what he's going to do to them. Don't listen to His word. Lot's sons didn't listen to his words.

You know, there's a passage in Psalm 78. It's beautiful. It says, and I'm going to read it, and I didn't put it up here, but **Give ear, O my people, to my law; Incline your ears to the words of my mouth.** You've got to understand the words of His mouth are His law. See, Marcion didn't want to give ear to His mouth, did not want to give ear to His words.

And if we don't do that, guess what's going to happen? We're going to end up just like the inhabitants of Sodom; they are the template. The generation of Noah, the template. Deuteronomy 28:1-2 says this: **"Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all the nations of the earth. 2"** And all these blessings shall come upon you and overtake you, **because you obey the voice of the LORD your God** (emphasis added).

You don't hear any of that. No, we're going to be blessed through obedience to His word, to His commandments, to His law. But apparently today, His commandments and His law are offensive to the church. I'm telling you, it's all going to come down. All this nonsense, all this deception, all this vile behavior, all in the name of Jesus—it's going to be called into account. It will be accounted for.

Moving on, breaking new ground today. We're really moving here. Jude 1:8 **Likewise also these dreamers.** Now, I'm going to interrupt here right in mid-sentence. Dreamers. **Ονειροπαρμένος (Greek).** And the English is very, very good here. Who is Jude talking about? I mean, he's going to call these dreamers. Who's he referring to? Again, go back to verse four, these men who have crept in unnoticed. These wolves in sheep's clothing profess to be Christians who turn the grace of God into lewdness and who think nothing of the judgment of God. They think nothing of the sins that they're committing. They have put and shelved His commandments and the law in the backseat.

He calls them dreamers. Think about that. These are men that literally live in a virtual reality that was created by the devil. These are people that have succumbed to believing the lie. These are people that live in a fantasy world. They're dreamers. Marcion, the dreamer of dreamers. Moving on, he's going to list out three specific characteristics that these dreamers do.

Now listen to this. We'll look at these one by one. Number one, Jude 1:8, they **defile the flesh**. Number two, they **reject authority**. Number three, they **speak evil of dignitaries**. Now, certainly he could've listed more, but these are the three that Jude chose. And actually, right now what you're really seeing is his literary cleverness. You really do. Because remember, he just brought up three historical events.

How many? Three. And right immediately following talking about the characteristics of men who were a part of these and what things to look for, he lists out three specifically. I'm going to take it a step further. This is important. Listen to me carefully. One of the things I mentioned when he lists out those three events historically, beginning with Israel in the wilderness, is Jude, who does so completely out of order, which would have captivated his audience.

There's no question about it. But he puts Israel in the wilderness at the front. The very first one he mentions has a special emphasis to it. Listen to me carefully. This one to **defile the flesh**, Jude has done this again. There's a special emphasis to this. None of them are good characteristics. But this one you want to pay close attention to.

And so, we're going to dig into this a little bit. And the first thing I really want to ask is, what does it mean? What does Jude mean when he says to **defile the flesh**? Well, the apostle Paul helps us out here with something I just freely quoted several weeks ago, but he says in 1 Corinthians 3:16, **Do you not know that you are the temple of God and the Spirit of God dwells in you?**

Now listen to this. If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are. So, when you understand what he is talking about, Jude is bringing these characteristics of these dreamers, and the first one he brings out is to **defile the flesh**. This is what he's talking about. So, if I want to know who the dreamers are, I need to have a profile.

And the first profile you're given is, oh, you'll know a dreamer when, in fact, they're defilers of the flesh. These are the deceived ones. These are the ones who believe a lie. And here's this. Part of that lie, they believe they're saved. They will tell you. They will scream at you. They will tell you softly until they're blue in the face.

I'm saved. I'm a Christian. I'm a believer. I believe in Jesus. Those individuals that we read about in Matthew seven that Yeshua has to turn away. And so here we see that this defiling of the temple of God is to defile the flesh. Now, I'm going to pull it back more because what does that mean? What does that look like?

To defile the temple, and I want to know scripturally, how would you define this? Well, a good place to start is in Acts 15. And this is the point, of course; I know most of you are well acquainted with this. The whole kerfuffle, as you would say, with the Gentiles pouring into the house of Israel, they're coming into the faith. And these believing Pharisees come out and say, Hey, you can't be saved unless you're circumcised in the flesh. Paul and Barnabas took up contention with them. They said, Not so. Well, the argument becomes so heated, they have to go to Jerusalem. They have to deal with the matter. And so they go to the apostles and the elders on the matter, and they rule on it.



And essentially you say, you know what, they don't need to; we're not going to trouble the Gentiles. They don't need to be circumcised in the flesh. However, there are four things that they must implement immediately. These are not negotiable. And these things have everything to do with defiling the flesh, everything to do with defiling the temple.

And they read as follows. And in Acts 15:29, this is the verdict that was rendered: **that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality.** Now, I understand something, obviously, and I've talked in depth on this. I'm not going to do that today, but these first three really encompass the totality of the food laws.

They all have to do with eating clean food that is rendered unclean. In other words, you know, if I can't eat it just because a cow is determined biblically to be a clean animal that has cloven hooves to chew the cud just because it has, if it's been offered to a pagan god, to a demon, it is off limits. I cannot partake of that. If I eat meat strangled, I cannot partake of it. And that's essentially eating meat with the blood. And then if I wanted to drink the blood of a cow or I wanted to coagulate the blood and eat it like some people do today, which, just the thought of it, I can't even handle it.

All of those things are doing what? This is a very, listen to me, this is a super personal, intimate sin because it's coming into the temple directly of God. And then there's one more sin listed, and that is sexual immorality. Listen to what Paul says here (1 Corinthians 6:18). He says, **Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body** (emphasis added). What is being displayed here is unique. It is special. And here's the deal. Judgment begins at the house of God. You must first purify the house of God because the Holy Spirit, the Ruach Ho Kadesh, is not going to come dwell and anoint you when these things are just freely flowing.

He's not going to live with uncleanness. You can't go out and live an adulterous lifestyle and expect the Holy Spirit to continue with you. It's blasphemous. That whole concept is blasphemous. I'm going to tell you, you want to talk about some perspective.

One of the greatest feats for the devil, for the spirit of Antichrist. What does the devil want? He wants to come into the temple of God, sit down, and show himself that he is God. This is the ultimate. This is the crème de la crème for Hasatan, for the spirit of Antichrist. You can go back and you can read historically, you know, Daniel 9, moving into the Apocrypha, you can read Antiochus Epiphanies.

He's elated to come in and totally defile the temple. This is the greatest feat. This is what he's coming for. See, he wants to get in here. And this is the mind-blowing thing for you. Listen to me, men. You guys that are caught in pornography and you're watching it, you just seem like you can't stop, but you're watching pornography that you're doing it.

Do you understand that you've invited the Antichrist to take housing in your temple to defile the temple of God? And let me tell you something. See, Satan knows what happens when he does that; when he can come in and rule you, he becomes your god. Little g. You men who think you're going to get away with, you know, going to all these crazy websites, you are going to secretly have an affair. Because that's going to excite you and commit adultery against your spouse.

Men who can't stop lusting after other women in their temple in the holy of holies. This is the holy of holies. And they can't stop. They have invited the enemy to come in and take over the temple. You're



going to have a hard time convincing me you serve the one true God of Israel, when in fact, the spirit of the Antichrist has reign in you.

It owns you. That needs to stop. That mentality has got to stop. Are you thinking through these things of what these sins are doing? Are you thinking through the fact of what happens when the temple is defiled? God is sharpening his sword. He's preparing the instruments of death for you. That's not a joke. He will destroy that temple when it is defiled.

All you need to do is look at the history of Israel. And, man, it sends chills up and down your spine. I want to put these three back up here. You have Israel in the wilderness. You have angels of God taking earthly wives, Sodom, Gomorrah. All these stories that Jude has brought to the table. Notice anything?

There's a common denominator here. This defiling of the flesh is in every one of them. Sexual immorality. Clearly, in Sodom and Gomorrah, to the point that they're giving themselves over to homosexuality. Angels of heaven don't need any commentary there. Complete sexual immorality. Oh, and Israel in the wilderness. I challenge you. Go read through the Torah and look at all the events.

There are a lot of things that happened to Israel that didn't go so well. One of the lowest points in all of Israel's time in the wilderness, one of the most frightening moments, was Numbers 25. This is where Israel becomes seduced. Now, keep in mind, before this, Israel is untouchable. They couldn't be cursed. Balak wants Balaam to curse them.

Nothing could happen to Israel until Numbers 25. And then what you discover is they began to fornicate with the women of Moab. Oh, wait. And to eat food sacrificed to idols. This is what they began to do. Do you know what the effect of that was? God wiped out eight times the men that He had wiped out at the Golden Calf incident. Thousands were slain at the Golden Calf incident. That is minuscule in the sense that it's an awful sin. Don't get me wrong there. But that's minuscule in regard to the numbers of the people that died in Numbers 25; it's 24,000, eight times the effect. Isn't that interesting? They committed sexual immorality, and they ate food sacrificed to idols. What does the devil want?

He got exactly what he wanted from Israel. Worship. Sexual immorality, fornication, is a worship of the devil. Don't let anyone tell you different. The devil got what he wanted. And guess what God had to do. He took them out. If anyone defiles the temple of God, he will destroy him. This God is such a beautiful God in the sense that I was just talking about this morning.

He is so unique that he wants to be in a relationship with us. This is His habitation. This is to be holy unto Him. He's not willing to share. And so, we need to be mindful of these things. You know, you can go throughout Scripture, and I'm going to tell you this right now. Sexual immorality is talked about more. We are warned more about it. Entire chapters of scripture are devoted to this issue. Virtually more than any other sin in existence. Something you want to pay attention to. I mean, especially when we can look at all three of these and it's there, it's the common denominator, and it is plaguing our nation and it is plaguing the world right now.

I want to read to you. It's not something I do often; I do it from time to time. But I want to read some rabbinical commentary that really speaks to how close we are to judgment in our issues. [Rabbi Hiyyah taught: the passage reads, 'I am the Lord your God two times.](#) Now it's important to know. Okay, we're going to jump past that.

There we go. Sorry, guys. You guys just have to yell at me. It's okay. Rabbi, he had taught that [the passage reads, I am the Lord your God two times](#). Now he is commenting on Leviticus 18. The entire chapter is dedicated to sexual immorality. And it's interesting when you read Leviticus 18, it says, I'm the Lord your God at the very beginning and to close it out. So, it's a pair of bookends. This is the rabbis. They see this. [I am the One Who punished the generation of the Flood, and the people of Sodom and Gomorrah, and Egypt](#). Notice this is virtually the same structure Jude has brought to the table. And our Rabbi Hiyyah, he's recognizing you better take notice of what is going on here.

Each one of these was judged by God. This is our God that we serve. Then, going on, we read this, [and in the future I will punish those who do as they did. The generations of the Flood where kings were wiped off the earth when they were soaked in sexual sin](#) (emphasis added).

Do you understand that sexual immorality is the barometer of judgment? You can tell how close judgment is to where God is, where he's literally done sharpening his sword. When you become totally soaked in sexual immorality. As our nation is right now completely soaked. The world is soaked in it. And it goes on to describe, ["And what did they do? A man got married to a man, and a woman to a woman, a man married a woman and her daughter, and a woman was married to two men."](#) Absolutely vile. Even the thoughts of this are from the Antichrist, the devil himself. This is what the devil wants. The devil has his version of sexuality. And God has his.

And everything that you see happening right now, plaguing our society, is not God's plan. It's not what God has for us. It's not things that are going to bring about blessings. These are things that are going to bring about curses. [Rabbi Huna said in the name of Rabbi Joseph, 'The generation of the Flood was not wiped out until they wrote marriage documents for the union of a man to a male or to an animal.'](#)

Both of those things are happening today. And see the sages recognize right before God unleashes hell, when no one's expecting it to come, because they think tomorrow is going to be just as it is today. Just like Lot's sons did. But we have a barometer, and this barometer is being soaked in sexual sin. This barometer is when we start writing marriage documents for a male-to-male marriage; we are at the precipice of judgment.

Listen to me you guys. In 2015, we legislated the union of a male to a male in this country. And it was interesting; on the last day of Obama's presence in the office in the White House, they did something very special. They lit it up in solidarity with the LGBT community, in solidarity with the concept of a male marrying another male or a female being able to marry another female.

The most important iconic symbol in this country looks like this. I don't care what you think right now and how you think things are going right now. And we know I think Henry was talking about this morning; he was praying about, you know, it looks as though, you know, the governor is going to ease up on some of the restrictions and the lockdowns. And, you know, that's just kind of a breath of fresh air. I'm telling you right now. No, no, no, no, no. Hell is coming. It's going to get way worse. Judgment is coming. Biblically, we look at where we're at today; you've got one or two decisions. You can either believe that or not. If you don't believe it, you'll continue on in your life and continue sinning. You will continue to put other gods before Him. Some of you will just flat out, like Marcion, create your own god so that you feel better about not failing Him. You just create your own god. Now is not the time. Today, if you will hear His voice, you cannot harden your heart.

Now is the time for repentance. The churches are completely taken over. The churches are flying the same symbol that was lit up on the White House, in essence. So, you want to talk about it. Wow. You want to talk about absolute guaranteed judgment coming unless this entire nation, and we legislate it, moves in repentance and we ask for the forgiveness of God. I'm telling you, there is no hope. There's no way out of this. There's no way. And so, this is the time you really want to seek the Lord. You want to get right with him. You get your houses in order. Men, you get your houses in order. You get your family in order. You start praying over your family.

You start leading them as a spiritual leader because hell is coming, and you don't want to be one of those people that go, Man, okay, now I'm going to go read my Bible. Then all of a sudden, hell has broken loose. You want to be prepared, spiritually prepared. Take you to the Book of Enoch. Enoch 67:8—*now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name.* We're not going to get into it here, but there's a parallel here to what Paul says in Romans 1, and this is what I want to get to. Enoch 67:10—*For the judgment shall come upon them, oh listen to this, because they believe in the lust of their body and deny the spirit of the Lord (emphasis added).* Think about that. Think about how this is articulated. Mind-blowing. Talk about giving you another whole perspective.

They believe in their lust. See, here's the thing. When you're addicted to sin and you're in bondage to sin, I want to be very clear, you believe in it. That's what you believe. And that's where your faith is. It is not in God. But when you truly believe in God and you believe in his word, guess what happens? You're set free when you believe in Him. See, when you do that, you are set free from the addictions and the bondages. And He gives you the Holy Spirit; He gives you His heart, and you start to yearn for the things that He loves. You start to bear the fruit of the Spirit. It's a beautiful thing. Of course, you know, we can't get real today.

The churches across the city, they can't get real with the people. I'll close with this: 1 Corinthians 6, verse 9: **Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived** (emphasis added). Don't be deceived. The unrighteous. And then he goes on to describe **fornicators**. Now, this is not just talking about homosexuals. He's talking about flat-out fornicators. People that are living together but they're not married. They're fornicating, **nor idolaters**. And I'll say something about this in a second, **nor adulterers**. Okay, cheating on a spouse is a common pastime now. **Nor homosexuals, nor sodomites**. All these things, you'll notice all of these things, sexual immorality. First thing's, not a coincidence, like Jude. The first things he brings to the table are all about sexual immorality, including idolatry.

You know, it's like he slips in idolatry. All these things are about sexual immorality, but he slips idolatry in there. You have to understand, if you haven't picked up on it, you're committing sexual immorality; you will be guilty of idolatry. So, you've allowed the Antichrist Satan to come in and dwell in the Temple of God. He is your god now, little g.

Colossians 3:5 says this: **Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry** (emphasis added). Interesting. You're coveting all those things that you're following that are a lie? All the different forms of sexual immorality that exist? You do it because you covet it. You're lusting after it. Idolatry.

And literally, quite literally, idolatry is the worship of the devil. It's the worship of demons; that's not where we can be today. I got to tell you that. We're going to close here.