

The Book Of James (Part 24) – The Days of Noah August 22, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/7scvncf/part-24-the-days-of-noah>

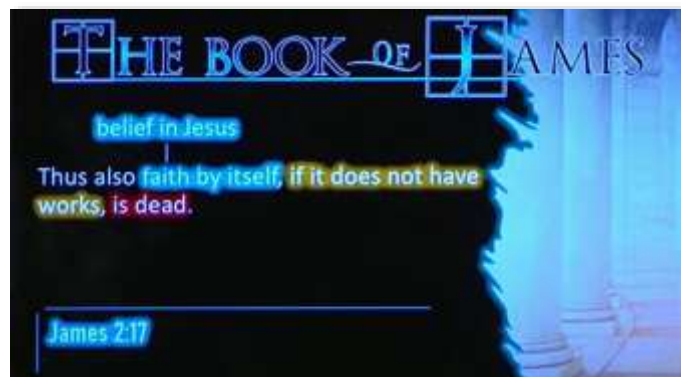
*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

Faith Without Works and the Return of Noah's Days

In this transcript from **Corner Fringe Ministries**, **Pastor Daniel Joseph** argues that **genuine faith** must be accompanied by **active obedience** to God's commandments. He contends that many modern believers are living in a state of **self-deception**, professing a relationship with Jesus while practicing lawlessness and ignoring the **Torah**. Daniel draws a parallel between the current generation and the **days of Noah**, suggesting that the Hebrew term for wickedness, **ra**, encompasses the **violation of the Ten Commandments**. By examining ancient Jewish texts and various scriptures, he asserts that the **divine law** predates Mount Sinai and remains binding for **all humanity**. Ultimately, his message serves as a **stern warning** against the rise of false prophets and the cultural **normalization of sin** within the church. The teaching concludes with a **Battle Cry** for the faithful to repent and zealously uphold biblical righteousness in the face of coming judgment.

[Daniel Joseph]

We are in Chapter 2 still, and if you remember, we kind of dipped our toe into those controversial waters last week, when we saw James make the following statement to his brethren: he says in James 2:17, **Thus also faith**, explicitly belief in Yeshua, if it's **by itself**, it's cognitive alone, **if it does not have works**, and that means if it does not have love, if it does not have obedience, obedience to God's requirements, to His *mitzvot* (מִצְוֹת), to His commandments; if it doesn't have that, it **is dead** (emphasis added). It's a lie. If your faith doesn't look like that, then you're deceived. You're in this deception.



And again, just to reiterate the point, it is clear that James is concerned about this. We do know from Scripture that the walls of the church will be breached in the last days. That there will be a great falling away. That men will be deceived. The Spirit Himself says it. Men will be deceived. We're talking about believers. And these are the believers that we read about in Matthew 7:21-23, who are sitting before Jesus at the end in the judgment. And they're crying out His name. They're telling Him, "Man, we did

ministry for Your great name. We were bold for Your name. We went out and proclaimed it. We did many wonders in Your name”, and He will respond, “I never knew you; depart from Me, you who practice lawlessness!” They didn't get James 2:17.

In their mind, and that's so terrifying to me because in their mind, they're getting in. They're saved. They and Jesus are good. The relationship's intact, and you don't find out until you get to the judgment: “My faith was dead. My faith isn't alive; it was a lie. I lived a lie in my life all the time I was calling on Jesus.” That is terrifying. The idea of this statement is to wake us out of a delusion, out of a self-deception that we lie to ourselves, and we tell ourselves, “Yeah, we're saved, we're good,” when, in fact, our behavior, our fruit, isn't showing it. And so, you want to talk about getting into those waters of controversy, stirring the pot, and stepping on toes; James is not afraid to do that.

Today, we're going to start right where we left off in our last message, looking at Paul's words to the church at Ephesus. This is what we read: Ephesians 2:10—**For we are His workmanship**, and the key part here is **created in Christ Jesus for good works...** (Emphasis added). Again, the whole concept of identity, of purpose—we're made for this.

And when Paul talks about good works, it is irrefutable. And we'll cover this in much more detail in the distant future. It is irrefutable that he is talking about those things recorded in the Torah, the instructions of the LORD, and the commandments. There is no other way to define what is good and what is evil outside of God's holy law. And so, when he's talking about how we've been created for good works. We have been created to walk in His will, in His way. And we know His Word, His Torah, promotes love of God and love for our neighbor. That's the whole purpose of the Torah.

And so, those people who are struggling, who feel empty, feel they're not living to their potential. In their mind, they're struggling with identity; they're struggling with purpose. They don't feel fulfilled in their life. I mean, how many of you have felt that way, where you're just not feeling fulfilled? I'm going to tell you why, because Ephesians 2:10 hasn't happened. The reality of your understanding, of your purpose in this life, is to literally walk out of the Word of God. And Yeshua said it best when He said in Matthew 5:16, **“Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”** (Emphasis added). We feel fulfilled when we live a life that brings glory to God. That's when we feel fulfilled.

What Paul says next is where we're going to spend the remainder of our time today and actually the coming weeks. And that is this: Ephesians 2:10—**... which God prepared beforehand that we should walk in them** (emphasis added). I mean, you want to peel a whole other layer off this discussion.

You know, it's interesting when you study, and I've wanted for years to do a study on Ephesians, but I just haven't been released to do that yet. But one of the amazing things that Paul does, as you look at chapter one, coming into chapter two, is that he brings two things to the table that were pre-foreordained before the foundation of the world. Number one, Yeshua. Yeshua was predestined to be the Lamb of God who takes away the sins of the world. And it's not just Paul who brings that to the table. Peter does it in 1 Peter, his first epistle. John does it in the book of Revelation. He tells us the Lamb of God, who was slain from the foundation of the world. There's zero mystery on that. Before there was even a world, Yeshua was already predetermined to save us. That is an amazing thought.

But Paul brings the second thing to the table and says it's pre-foreordained. And that is God's Holy Word, His righteousness, His Torah, His truth, and His commandments, pre-foreordained, that we as believers in Yeshua should walk in them.

Now, I'm going to tell you, it's interesting that the rabbinic sages of old—and I'm talking about a very specific group, the Tannaim. They go all the way back to the first century, the time of the apostles. The ancient rabbinic sages and the Tannaim were a group of the first, second, and even into the third centuries of Jewish sages that really formed the foundation of the Mishnah. These sages believed that the Torah predated the creation of the world. This was their thought. And it's amazing because it reflects exactly what Paul, a Pharisee and an expert in the Torah, believed.

And I'm going to tell you, today, for the rest of today and in the coming weeks, we're going to peel back layers to this reality: that Torah, and with a heavy emphasis on the heart of Torah, we have the Decalogue, the Ten Commandments, and the peripheral commandments even around that predate Mount Sinai. We know this. We know this because Scripture attests to it. And I'm going to tell you where this study is going. As we cover what James is going to bring to the table, we need perspective. We need to understand what I'm talking about right now, because this will help you digest what is coming.

And so, we're going to begin today, taking this journey in kind of an unsuspecting way. I'm going to take you to the Talmud, okay? And in the Talmud, there's something known as the Noahide Laws. And how many of you have heard of the Noahide Laws? Okay, so we discovered the Noahide Laws.

In Rabbinic Judaism and amongst the Tannaim, there is this idea, and I want you to understand this because I've gotten so many, you know, I don't know how many emails I've gotten this and how many people have texted me questions about the Noahide Laws over the years, but it's a lot. In Rabbinic Judaism, there is a thought that, number one, the Torah predated creation itself, but there's another thought. That there are two systems of expression of faith between Israel, or the Jew, and that of the Gentile. The system of faith for the Jew is, in fact, the Torah; the system of requirements and commandments that are to be kept amongst the Gentiles is identified as the Noahide Laws.

And as you look at this in the Talmud, and we'll go through this, seven laws are incumbent, and historically rabbinical Jews have understood that this is what needed to be kept in the days of Noah. This is what Noah was subject to, the sons of Noah and so forth, and the nations would be subject to. And I can tell you this: to this date, right now, Orthodox Jews do communicate to Gentiles that come visit them in the synagogues; they will tell them you're only subject to these seven laws because you're a Gentile. So, this is your system of requirements from the *Babylonian Talmud*, Tractate Sanhedrin.



Now, you look at this; they're both prescriptions and proscriptions, right? This is a prescription. We're called to do this; we're to set up courts of justice. Number two is idolatry, a prohibition against worshiping idols, and a prohibition against blasphemy, adultery, murder, and thievery. And then number seven is cutting a limb from a living beast. And some think it's not merely communicating, you know, cruelty against animals. It's not just a prohibition against

that. But this would get into the dietary laws that you don't take an animal that's alive, chop off its leg, and start eating it. So these are what the rabbis determined is incumbent. This is what Noah and his sons and so on, the nations, were to fulfill. And even today, if you want to share in the world to come, this is what you need to do.

Interestingly enough, the Tannaim, the early sages, had two competing versions of the Noahide Laws, and it's right within the Talmud. Another version is said to be from the School of Manasseh, and it looks a little different. It looks like this.

Instead of having, setting up courts of justice, there's a prohibition against mixing seeds. Instead of the prohibition of blasphemy, they have the prohibition of castration or emasculation. You know, because you go back to Genesis 1:28, and it's *peru urevu* (פְּרוּ וּרְבוּ), how do you “be fruitful and multiply” if you're a eunuch? And so, the School of Manasseh—their system, their seven laws—are just a little bit different, and both are present in the Talmud.



The prevailing thought today when Orthodox Jews are communicating to Gentiles that, well, you only need to keep the Noahide Laws is the first version. This, if you will, has come out on top among the different versions.

Let's get to the problem. The problem with this system of thought is that we cannot find this classification in Scripture anywhere. Scripture doesn't classify Noahide laws specifically for Gentiles. It doesn't exist. This idea is very much so an invention of the rabbis. And here's what I can tell you: when you go back to Scripture, and you bring yourself into the context of pre-Mount Sinai, getting into Genesis, getting into the days of Abraham, and getting into the days of Noah. Here's what I can tell you: with a very careful read, you will discover that this list isn't accurate. In fact, what we can determine from what is recorded is much larger than this. It is expanding.

To help you appreciate this, I want to open up by taking you back to the context of the days of Noah. And I want to show you something that is, and I'm just going to tell you, it's mind-blowing. It changes the whole trajectory, and it will begin today. So, I want to take you back to Genesis, and we're going to pick up steam here. —Genesis 6:5—**Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually** (emphasis added).

The first thing I want to draw your attention to is to notice it's not a court of men. It's not the Sanhedrin. It's not rabbis, a rabbinical court, or any sort of court of man making the assessment here. They're not making the judgment. The evaluation that is taking place is by the LORD alone. And I ask you, this is a simple question: by what standard is the LORD judging? Because I can tell you, when it talks about wickedness, it means something to the LORD.



And I'm going to tell you: this is where we rip the veil back. There's a whole world of understanding that lies behind this passage, and so often we read this, and we move on. Today we're going to stop and take it in. The key to ripping this veil back lies in the descriptor used. It's a game changer. The descriptor that is used is "ra" (רע). So, when it talks about wickedness in Hebrew, that's "ra." It's the same word.

The important thing to begin with here is that "ra" means wickedness; it means evil. This is a great translation. It's where you're confronted with the semantic range and the contextual usage of this term specifically in Scripture; that's where your mind is blown because that's where we get insight. What is God seeing? Because contextually, we see this term, "ra," being used. And when you see how this term is being used in Scripture, the blinders come off. A veil comes off your eyes. It is absolutely incredible. You're going to get a taste of this today.

To begin this, I want to take you further into the Torah, to the book of Exodus, and Exodus, Chapter 32. The context here is the golden calf incident. Most of you are familiar with this. This is where Moses goes up, and Israel decides to play the harlot with their God. They make a graven image, this golden calf, and they begin to worship it. Moses comes down; he sees what's happening, and he is furious. And in a very real way, he lights Aaron up. He lets Aaron have it. Aaron responds to Moses, and listen to this: Exodus 32:22—**So Aaron said, "Do not let the anger of my lord become hot. You know the people, that they are set on what? Vera (ברע), evil."** (Emphasis added). They are bent on evil.

This term, "ra," is being explicitly used in the context of idolatry. And here's the deal: this isn't a one-off. Let me continue: go to Deuteronomy 4, 13, and 17, and we could go on. Over and over and over again, "idolatry" is explicitly used, or "ra" is explicitly used, in the context of idolatry. This is critical. It is a vital reality we need to digest to really understand when God is looking down, and He sees the wickedness of humanity in the days of Noah. What has He seen? I can tell you, in part, He's seeing idolatry.

And to put this further into context, I want to take you back to the last verse. We'll go back to the days leading up to the days of Noah. —Genesis 4:26—**And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD** (emphasis added). This statement right here is a whole other message on its own. We can look at this contextually, and it's easy to connect the dots to understand what is actually being communicated. This means men started building altars, making sacrifices, and calling upon the name of Yahweh. They entered into a real place of worship. Something happened. They were now being driven to do this.

And here's the incredible part of this. When you look at the Targumists' translation of this moment, they pull back a whole other layer of insight into what is being communicated. And when I say this, I'm talking about all the Targums. Whether you're talking Targum Onkelos, whether you're talking Targum Neofiti, or whether you're talking the much later Pseudo-Jonathan, they're all communicating something absolutely terrifying. I want to show you this. I'm going to take you to Targum Neofiti. We're going to look at the same passage here, and let me show you what they saw. —*Targum Neofiti*, Genesis 4:26—**And to Seth there was also born a son and he called his name Enosh. Then the sons of man began to**

make idols for themselves ... There's a whole other layer of understanding. They began to make idols for themselves.

Now, before we continue, let me preface with the following. For most of you, you understand; you've been around long enough. You understand that in the Targums, the *Memra*, which is simply "Word," is personified. It's a very unique reality, and it's something that the Apostles in the first century had. They understood it. So, when John says in his gospel, in John 1:1—**In the beginning was the Word, and the Word was with God, and the Word was God.** It's "In the beginning was the *Memra*," if I were to say it in Aramaic, and the *Memra* was with God, the *Memra* was God. The word is being personified. This happens throughout the Targums; it's absolutely incredible.

With that, let me show you what Targum Neofiti goes on to say. It says, **Then the sons of man began to make idols for themselves and to surname them by the name of the Memra of the Lord** (emphasis added). Now take that in because what is being communicated is that the generation leading up to the days of Noah was lifting idols, and they were calling these idols by the name of the Memra of the LORD. If I were to translate this today, going back even to the first century, I would say they surnamed them by the name of Jesus, the LORD. Do you understand how insane this is? This is insane because you're literally living these words right now.

We are living in a generation, the days of Noah; we're living in a generation where Christians, people who are calling and professing to be followers of Jesus, are worshiping the devil. They are lifting idols in their hearts, and they're baptizing their sin, and they're sanctifying their abominations. We now have a Jesus being preached from a pulpit that is pro-choice. We now have a Jesus who is trans. Are you hearing this stuff? This stuff is literally happening from the pulpit. We now have a Jesus who is pro-LGBTQ and supportive of gay marriage. You are living these words. That is absolutely ... You want to talk about a mind-blowing insight into what was going on in the days of Noah; we're there. It is an idolatry second to none. When the LORD was looking down in the days of Noah and saw *ra*, this is what He saw—incredible.

I want to build on this and take you to Jeremiah. We're going to further appreciate the semantic range of this term, "*ra*."—Jeremiah 23:11—**"For both prophet and priest are profane; Yes, in My house I have found what? Their wickedness," says the LORD** (emphasis added). Their *ra'atam* (רָעָתָם), their *ra*. I have found their wickedness. The LORD here is defining the shepherds of Israel. He is calling them *ra*. They're evil.



Here's the most incredible part of this moment: We're given specifics to put into context what the LORD Himself means by "*ra*"—Jeremiah 23:14—**"... They also strengthen the hands of evildoers, so that no one turns back from his wickedness..."** So instead of the shepherds literally bringing conviction, no, they're going to bring comfort to the communities. They're going to betray the sheep of the LORD with a kiss. They are going to affirm them in their sin. They won't preach hellfire. They're not going to preach the message that leads to repentance. They're going to throw their arm around them and tell them, "You will surely not die." This is *ra*, and it gets crazy.

Jeremiah 23:16— “...They make you worthless; they speak a vision of their own heart, not from the mouth of the LORD.¹⁷ They continually say to those who despise Me, oh, ‘**The LORD has said, “You shall have peace.”**’” (Emphasis added). They're going out, and they're speaking to the congregation of the LORD, and they're telling them, “Oh, God loves you just as you are. You don't need to change. You don't need to worry about the abominable lifestyle that you're living. You'll surely not die.”

By definition, when you have these corrupted and compromised shepherds coming out and saying, “Thus says the LORD,” when thus the LORD has not spoken. I ask you, by definition, what commandment is being breached? It's the Third Commandment in the Ten Commandments—Exodus 20:7—“**You shall not take the name of the Lord your God in vain...**” I've just shown you literally the first three commandments in the Decalogue, all being used, with “*ra*” being used in that context.

Pushing forward, I want to take you to the book of Nehemiah. God sends Nehemiah back, not just to physically get Jerusalem in order. He sends Nehemiah back to get them spiritually in order because they're out of order. And this is what we read: Nehemiah 13:17—**Then I contended with the nobles of Judah, and said to them, “What evil thing, Mah haddavar hara (מַה־הַדָּבָר הָרָע).** What *ra* are you doing? What **is this that you do...** We are talking about *ra*. This is what the LORD Himself saw with humanity in the days of Noah. In this situation, what is it **... by which you profane the Sabbath day?**” (Emphasis added). That is, *ra*. Here's what I can tell you: When the LORD was looking down on humanity in the days of Noah, do you know what He saw? We know what He saw; He saw humanity profaning and desecrating God's holy day.

And let's be clear that holy day was inscribed in the order of creation. —Genesis 2:3—*Vayvarech elohim et yom hashevi'i vaykaddesh oto (וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ).* **Then God blessed the seventh day and sanctified it... vaykaddesh oto.** He made it holy. The moment God made it holy, it became prescriptive. This is not simply descriptive of something that happened in history. This is prescriptive. It is holy...**because in it He rested from all His work which God had created and made** (emphasis added). And I'll take it a step further. God made man on the sixth day. Then on the seventh day, He rested. The first commandment in all of Scripture that is recorded, that man kept, that Adam kept, was the Shabbat. It's the first commandment, inscribed in the order of creation.

So, the whole concept that, you know what? You hear this over and over, and I know I'm not the only person here: “The Sabbath is for the Jew; it's not for the Gentile.” Whoa, whoa, timeout. It was inscribed in the order of creation. Adam himself kept the Shabbat. And do you remember the words of Yeshua in Mark 2:27? What did He say? **And He said to them, “The Sabbath was made for man, dia ton anthrōpon egeneto (διὰ τὸν ἄνθρωπον ἐγένετο), and not man for the Sabbath”** (emphasis added). Notice He doesn't say the Sabbath was made for Israel. *Anthrōpon (ἄνθρωπον)*—do you know that's the same term, the exact inflection when you go back, and we read man was made in the image of God? It's *anthrōpon*. When Yeshua made this statement, it was for humanity. Humanity is called in the Shabbat.

And the interesting thing is going back to that idea of the Noahide Laws and the rabbinical understanding of what the Gentiles are to do. When you go to the Talmud, it's actually prohibited for the Gentiles to keep the Shabbat. Very disturbing, especially when we know it's described as “*ra*,” the very thing that God saw the people committing in the days of Noah. The Shabbat was created for the created; it's that simple.

Continuing to push the envelope even further. —Exodus 20:12—*Kabbed et avicha ve'et immecha* (כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ), the Fifth Commandment. You shall “Honor your father and your mother...” I want to take you to Deuteronomy 21:20. Listen to what the Torah says: “And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’” This son is stubborn and rebellious; he will not obey. The actual command is: “You shall honor and revere your mother and father.” That means you submit to their authority. We're in a situation in the Torah here where this isn't happening.

This is where it gets interesting. —Deuteronomy 21:20—“Then all the men of his city shall stone him to death with stones; so you shall put away the *ra*, **the evil**. Put away *ra* from among you, and all Israel shall hear and fear.” (emphasis added). Isn't that fascinating? We now move into the Fifth Commandment: you're to honor your mother and father, and it's literally a breach of that which is described as *ra*. Again, I tell you, as God looks down and sees the *ra* inhabiting humanity in the days of Noah, understand what's being communicated.

And let me further put this into perspective for you as Paul talks about the days of Noah. Listen to this: 2 Timothy 3:1—“But know this, that **in the last days**, he's talking about the days of Noah; **perilous times will come:** ² For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, **disobedient to parents, unthankful, unholy** (emphasis added). I want you to think about that. When Paul thinks about the days of Noah, the days of Noah we are living in right now literally reflect what they were doing back then. We are tasting humanity's deprivation, the abominations that are happening. You are living it. That is not an exaggeration; that is truth.

Pushing this even further. In 2 Samuel 12:9—“**Why have you despised the commandment of the LORD, to do “*ra*,”** to do **evil in His sight?** The context is that Nathan the prophet has come to David. David has messed up, and the LORD saw it. And what the LORD saw is literally described as *ra*. And what is the very next thing that is said? Look at this: **You have killed**, you have murdered, **Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon.**” (emphasis added). Again, we just keep going right through the Ten Commandments. Every single one of these is being described as *ra*. Every one. It is absolutely incredible.

And let's go to the prophetic days of Noah, which I submit to you, you are living in. What we are told, what Yeshua warned, is that the righteous are going to be killed. The righteous are going to be hated by all. They will kill you. Revelation talks about those of you who do not receive the mark of the beast; you're going to be slaughtered. In the days of Noah, prophetically speaking, it's a bloodbath; we're going to be taken out. That's a reality because the world becomes intolerant of righteousness. The righteous stand against the *ra*. Just as Noah in his day stood against *ra*.

To put this into perspective, consider the pseudepigraphic work of the book of Enoch, which gives us the whole backdrop of the days of Noah. Look at what is recorded. —Enoch 7:5—**And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.** ⁶ **Then the earth laid accusation against the lawless ones** (emphasis added). It is interesting the terminology that is used in the book of Enoch, “against the lawless ones.” The whole concept that in the days of Noah, there wasn't a law is absolutely beyond absurd, because where there is no sin, there is no transgression. Sin is not imputed where there is no law. We know that's an impossibility. How does God judge the world and wipe the entire world out, except for a few faithful, with no law?

When we look at what Enoch 7:5 describes, things got so bad. This is literally describing it. It's not just that they're murdering one another. They're committing cannibalism. They're actually eating one another and drinking the blood. This is insane. This is absolutely disgusting. And yet I will spare you the things that I could bring to the table right now that are happening in our generation. That reflects this reality. I kid you not; we are living in the days of Noah. I don't know how we can become complacent in this generation as Christians. I don't; I can't; my brain cannot; and I cannot get there with you. If you're just kind of drifting along and you're kind of ho-hum, I mean, you are literally living at the end, the last seconds of the last minute. Now's the time to get radical for Jesus. Now is the time, amen?

Let's push a little further. We look at Deuteronomy 22:22—**“If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; oh, *uvi'arta hara miyyisra'el* (וְבִעַרְתָּ הָרָע מִיִּשְׂרָאֵל), so you shall put away the *ra*, evil from Israel.”** (emphasis added). Isn't that interesting? The Seventh Commandment, right within the Decalogue. We're not to commit adultery, and “*ra*” is the descriptor that's being used.

Taking this even a step further, kind of coming under the umbrella of immorality, if you will, we read this in Genesis 13:13—**But the men of Sodom were exceedingly what? Wicked.** They were absolutely wicked, *ra'im* (רָעִים), **and sinful against the LORD** (emphasis added). It's literally describing homosexuality, the perversion of what God created, as supposed to be the sacred union between a man and a woman. And Sodom perverted the ways of the LORD, and that's being described as *ra'im*.

And it is interesting to me that what we discover is that the rabbis believe, and there's some credence to this, just because of what we know is being said here and what we know the LORD looked down upon in the days of Noah and saw. But the rabbis, they do believe that the last straw for the LORD, when He pulled the pin and brought judgment, was when they made marriages between male and male and female and female. That is the ultimate expression of *ra*; it really is.

And so, you know, we're in this situation; it is just so fascinating to me as we look at the apocalyptic chapter of Matthew, Matthew 24. There's one thing that Yeshua highlights and emphasizes above all else in that entire chapter. He's talking about the last days. And that's false prophets. That's false prophets who will come in Yeshua's name. These are prophets that come to you in sheep's clothing. They pretend to be one of you, but inwardly they're ravenous wolves. And what Yeshua says is, guess what? They're going to deceive many. It is not some that are going to be taken out. That's the part that really agitates me. It'd be one thing if, hey, there's only going to be a few that get taken out. No, many are going to be taken because they're going to spin a deception that is so great that, if it were possible, Holy Spirit-filled believers would be taken. That's an unparalleled deception.

The irony is this. As you continue, do you know what Yeshua calls those days? The days of Noah. And I think about that. We go back to what we read in the Third Commandment regarding false prophets; they're called *ra*. All of the dots start to connect because in the last days, God will look down on humanity again in the days of Noah, and He is going to see *ra*. He will see unbridled false prophets breaching the walls of the church, and we will see an absolute destruction and obliteration of God's holy law. This is what we see.

We're going to end here, and we are going to do the Battle Cry today; I worked this in. Here we go, so if everyone will bow with me, we'll go through this.



[Battle Cry]

Exodus 34:6-7—⁶ And the LORD passed before Moses and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, ⁷ keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.”

Psalms 25:16-19—¹⁶ Turn Yourself to me, and have mercy on me, for I am desolate and afflicted. ¹⁷ The troubles of my heart have enlarged; bring me out of my distresses! ¹⁸ Look on my affliction and my pain, and forgive all my sins. ¹⁹ Consider my enemies, for they are many; and they hate me with cruel hatred.

Psalms 25:20-22—²⁰ Keep my soul, and deliver me; let me not be ashamed, for I put my trust in You. ²¹ Let integrity and uprightness preserve me, For I wait for You. ²² Redeem Israel, O God, Out of all their troubles!

Matthew 6:9-13—⁹ ...Our Father [which art] in heaven, Hallowed be Your name. ¹⁰ Your kingdom come. Your will be done on earth as it is in heaven. ¹¹ Give us this day our daily bread. ¹² And forgive us our debts, as we forgive our debtors. ¹³ And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever [and ever]. Amen.”

We do our Battle Cry.

TODAY

WE WILL go to war
WE WILL NOT fear
WE WILL NOT faint
WE WILL NOT give in to the flesh
WE WILL NOT give in to our enemy
WE WILL stand and fight
WE WILL conquer through the might of our LORD YESHUA

[Closing prayer]

Abba Father, we lift up the mighty name of Your Son, Yeshua the Messiah, in this dark and wicked and evil generation where Your name is being blasphemed, where Your law is being debased. It is being violated everywhere we look; treachery is happening. And more than at any time, LORD, we are called to repent because the Kingdom of Heaven is at hand.

We are called to be serious and watchful in our prayers, because the end of all things is at hand. There is no safer place to be than where we're at right now on our knees. To acknowledge Your awesome goodness, Your holiness, Your faithfulness, and the beauty of Your Word. We are called to (Psalm 96:9)

“worship” You “in the beauty of holiness,” the very thing the enemy is trying to steal from us. LORD, we will not let go; as Jacob clung to You, we will not let the Word go.

We thank You, LORD, for being patient and merciful, and we know that You haven't come with judgment because You're (2 Peter 3:9) not willing that any should perish but that all should come to repentance. And for this cause, LORD, I pray You empower us with Your Holy Spirit, with power and authority to go out to speak the holy and faithful name of Yeshua, to terrify the inhabitants of the land that judgment is coming, that they might turn to You, Yeshua, and be saved. Whatever wickedness, LORD, whatever deception, whatever complacency has come upon us in this community, LORD, root it out. (Galatians 5:9) A little leaven leavens the whole lump. Get the world out of us.

We thank You for Your Word, LORD. We are not worthy of Your tenderest mercies, nor of all the truth You have shown Your servants. May we live lives worthy of repentance, LORD. We pray all this in Yeshua's mighty name, amen.

The Days of Noah: Defining Biblical Wickedness

THE STANDARD OF "RA" (WICKEDNESS)

רע

The Semantic Range of "Ra"

In Hebrew, "ra" signifies wickedness defined by a specific breach of God's holy law.



The Decalogue as the Yardstick

Scripture uses "ra" to describe idolatry, profaning the Sabbath, and dishonoring parents.



Predated at Sinai

The Torah's instructions existed before the world began, serving as the eternal standard.



MODERN DECEPTION VS. TRUE FAITH



DEAD FAITH

Dead Faith vs. Living Workmanship

Faith without "mitzvot" (commandments) is dead; believers are created for pre-ordained good works.



The "Many" Who are Deceived

False prophets in the last days preach "peace" while affirming and baptizing sin.



LIVING WORKMANSHIP

Living Workmanship

Believing means Believers are created for pre-ordained good works.



The Call to be Radical

To escape modern delusion, believers must repent and walk in the beauty of holiness.

CONTRASTING RABBINIC NOAHIDE VS. SCRIPTURAL "RA" CONTEXT

LAW CATEGORY	RABBINIC NOAHIDE VIEW		SCRIPTURAL CONTEXT OF "RA"	
Scope		7 Specific Laws for Gentiles		Entire Decalogue/Torah
Sabbath		Prohibited for Gentiles		Inscribed in Creation for all humanity
Origin		Rabbinic Invention		Pre-ordained before the foundation of the world

