

The Book of Jude (Part 22) – Pull Them Out of The Fire

September 11, 2021

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/w9jdjky/the-book-of-jude-part-22>

***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 transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.**

[Music montage]

The letter of Jude. The warnings of history to the ungodly. Wolves in sheep's clothing.

[Daniel Joseph]

Shabbat Shalom, everyone. I'm titling today's message *Pull Them Out Of The Fire*, get them out of there. We're going to hit this more towards the back half of today's message. We will be crossing the finish line, finally getting done with this series. This is maybe just a me thing, but I really like finishing series; I feel good about it. I feel accomplished, like I did something, so I'm excited to cross that finish line. Next week we'll be breaking into new ground, and I will share with you what that is later today.

Last week, this is where we ended. —Jude 1:20—**But you, beloved, building yourselves up on your most holy faith...** An incredibly profound statement with a world of understanding behind it. The whole concept here that is being conveyed is your faith in no way is to be stagnant. Your faith in no way is to be where you suffer from spiritual lethargy, where you do nothing. There has to be a burning fire kindled in your heart. There should be desire; you can't get enough of Yeshua; that's the faith. You're pressing in on a daily basis and growing in Him; you're adding to your faith. This is where Jude's coming from, but then he says this, **praying in the Holy Spirit**. (Emphasis added). What does that mean? I tell you; it means different things to different people.

Specifically, there are two groups here. One group, those who are of the charismatic persuasion. Your Word of Faith, your Assemblies of God, your Pentecostals. Keep in mind, this is my background; I was raised this way. It was nothing for me to listen to the entire community on a Sunday erupt in the gift of tongues. I'd hear it week after week; the pastor would pray in tongues. We would have this, so I'm going to tell you right now, you lay this out before a charismatic, and what they'll say is there's one thing being communicated here: we're talking about praying in tongues.

There's another group that comes along and says, Well, hold on a second, and I fall into this group as irony would have it, despite my upbringing. There's another group that comes on the scene and says, This is much broader in scope; this is not that narrow, what's being described here, a narrow demographic. What do I mean by that? I mean the following: If we were to believe that praying in the Holy Spirit is explicitly referring to praying in tongues, now you're only talking to the people who've

been given the gift of tongues. Think about that; let that sink in. You'd be excluding a very, very large demographic. Jude, the whole time, is speaking to all the brethren, but now in this little, tiny moment, he's only going to speak to a very narrow demographic. So, I submit to you that that is exactly what he is not doing; this is a much broader demographic. Now, it would include this demographic, where it's a much broader scope; it would include the gift of tongues; it doesn't exclude it; it would include it.

When the writer tells us he's instructing us to pray in the Holy Spirit, what is really being communicated? I'm going to tell you, one of the easiest ways to see this is how Yeshua taught His apostles to pray. To pray; how did He teach them to pray? — Matthew 6:9-10— ⁹ **Our Father in heaven, Hallowed be Your name.** Listen, ¹⁰ **Your kingdom come. Your will be done ...** It's at the head of the prayer. To pray in the Spirit is to pray the heart of the Father. It's to pray the will of God. That ultimately is what is being conveyed.

We're going to go through this a little bit, and I'm going to take you to I John 5:14—**Now this is the confidence that we have in Him, oh, that if we ask anything according to His will ...** John is talking about prayer; this is talking about communicating with God. He's involved with prayer, and he lays out the first thing in essence, that Yeshua lays out after you give the Father glory, you pray the will. John is setting the people up, like Yeshua set His apostles up, for success, for true success and power. This is what's going on here; this is praying in the Spirit. Look at what happens when we pray in the Spirit, when we pray according to His will. It says, **... He hears us.** (Emphasis added). He hears it; do you even know what that means? Do you understand what that means for you? Do you understand the gravity of what's being conveyed?

It's interesting; not that long ago, maybe it's coincidence, maybe it's not, but just recently, I was reading Plutarch's work on Moralia. Some of you might be a little concerned about Daniel right now. No need; there is a biblical context for that, a historical context. In other words, Plutarch is in the first century. This Greek philosopher and pagan priest was a priest for some 30 years at the Temple of Apollo in Delphi. He was alive when the Apostles' message was going out, when the gospel was going out. No question he was confronted with the gospel in some way, shape, or form. This guy is from the first century. Now here's what's interesting about Plutarch. He mentions the island of Crete, specifically in regard to the statue of Zeus that was there, and what he identifies is that statue of Zeus has no ears. The reason he has no ears is because there's an inscription written down and it said, it's not fitting for the lord and ruler of all to listen to anyone.

Think about that. I read that; that hit me hard, and I cracked a smile because their god is not like our God. Their rock is not like our Rock. Our God is so amazing that He is willing to bend His ear to His creation, to His people. Let that sink in because when you start absorbing that reality, it will change your life. So much so that if we do what John is saying here, if we're praying in the Spirit, we're praying according to His will, we are told God hears us, and then here's the payoff. —I John 5:15—**And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.** Whatever; whatever petition, nothing is impossible for God. Whatever you petition can happen when you're praying the proper way, when you're praying in the Spirit. John goes into other things in his little epistle as well. We won't get into those. Do you understand the value of that? Do you understand what Jude is setting his audience up for when he says we're to pray in the Spirit?

I want to take you to Ephesians Chapter 6; most of you know this by heart, but Paul talks about how we're to (Ephesians 6:10) **be strong in the LORD and the power of His might.** We're to (Ephesians 6:11) **Put on the whole armor of God, that you may be able to stand against the wiles of the devil;** you're

supposed to suit up. Get your helmet of salvation on, get the shield of faith, put the belt of truth on, the breastplate of righteousness, shod your feet with the gospel of peace, and grab the sword of the Spirit. You're going to war.

The very next thing Paul says is this. —Ephesians 6:18—**praying always, always**. Pray without ceasing, **with all prayer and supplication**. What? **In the Spirit**, we're to pray in the Spirit; think about this statement. Paul is conveying to the Ephesians and everyone else who would receive the gospel, obviously, this letter went around the globe. It would be for everybody; this is all-inclusive. This is what you need to be doing as warriors going to war. It's incumbent upon every one of you to get on your knees and pray in the Spirit. Again, I challenge you, as you think about your prayer life, how much are you praying the will of God? How much are you saying (Matthew 6:10), **Your kingdom come, Your will be done on earth as it is in heaven**? As I've said before, most of us don't want to pray that prayer; we want to pray our will. That is not praying in the Spirit. Do you want to know why you pray without power? You have no faith, and you're not praying in the Spirit; that's a reality—**being watchful to this end with all perseverance and supplication for all the saints**—(emphasis added).

I think of John 4:24, where Yeshua says, **God is Spirit, and those who worship Him must worship in spirit and truth.**" Now, are we talking about, whoa, wait a second, now we're talking about tongues? So those who worship him must now worship him in tongues and then in truth? This context of Spirit is much broader; it includes the gift, of course, it includes the gift of tongues. If somebody is praying with the true gift of tongues, it's not them; the Spirit of God is speaking. Hallelujah. Amen? But what Jude is conveying is much broader.

I want to show you what it looks like to pray in the Spirit. Yeshua's in the Garden of Gethsemane, and He is facing an experience right now that we can hardly describe, and this is what we read. —Matthew 26:39—**He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."** (Emphasis added). Considering what He was faced with, Yeshua is praying in the Spirit. He's praying the will of the Father, knowing the agony and the suffering that He is about to experience, and He still prays in the Spirit. That's the ultimate example. That's what Jude is conveying; he's conveying that when we pray in the Spirit, this is what it needs to be.

Continuing on, he says this in Jude 1:21—**keep yourselves in the love of God**. (Emphasis added). How do you do that? How do you do that? I think of these things; first, he tells us in Jude 1:20—**But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit**. (Emphasis added). You're to build up on your most holy faith, you're to pray in the Spirit, and now you're to keep yourselves in the love of God. What does that look like practically? Well, Dan actually covered it in the opening prayer; check this out. —John 15:10—**"If you keep My commandments, you will abide in My love**. (Emphasis added). Do you want His love? If you want His love, you have to get His commandments. You need to keep His commandments. That's how we keep ourselves in the love of God. That's how we abide in the love of God—**just as I have kept My Father's commandments and abide in His love**.

What we're being told today is, no, that's the exact opposite. If you subject yourself to His commandments, if you subject yourself to His Torah, His law, you don't love Him at all, you're rejecting Him, you're rejecting the grace, it's absolutely demonic. Does it not blow anyone's mind that Satan is so successful at destroying the truth by pretending to defend it? That's insane; think about it. Yeshua says in John 14:15—**"If you love Me, keep My commandments**. When was the last time you heard obedience

to the law of God as being an act of love? Being an act of love. Obedience is love; it's the proof of your love. This is the proof of your love.

We're going to the Torah and see the heart of the LORD. —Deuteronomy 30:10—**"if you obey the voice of the LORD your God, oh, to keep His commandments**, this is something we've covered in this series: the voice of God is equated to His commandments. It's His Word; this is not complicated, right? It is His voice that He speaks. He's looking for us to listen to His Word, which are His commandments. Then it goes on and says, **and His statutes which are written** in the dictates according to your own heart; it's not what it says. Which are written **in this Book of the Torah, Law**, we have that today, and the church is throwing it out. We have this, **and if you turn to the LORD your God with all your heart and with all your soul**. (Emphasis added).

Do you understand what it means to turn to the LORD your God with all your heart, not 80% or 99%; with 100% of your heart, it means you come back here, and you hear Him. You abide in His commandments, those things. You let the Word speak to you; you let it tear you up and tear you down so that the LORD can build you up strong. As you listen to His counsel, His truth, His wisdom, and His understanding, you will be a new creation in Messiah Yeshua. You don't get to conceptually follow Yeshua; conceptual believers go nowhere. Believers who actually believe in Him move; they move with diligence; they add to their faith, right? They pray in the Spirit, and they keep themselves in the love of God.

I look at this, and of course we think of Yeshua's teaching in Matthew 6:21—**For where your treasure is, there your heart will be also**. Deuteronomy 30:10 says, **turn to the LORD your God with all your heart**, and to do that, you must treasure Yeshua. You must treasure Him; He must be your ultimate desire and the problem that Jude is dealing with; all these imposters, dreamers, mockers, and scoffers, do you know what they've done? They've turned away from God; they've given their heart to someone else. They've given it to the world.

We read this as we drop down to Deuteronomy 30:17—**"But if your heart turns away so that you do not hear**, that you do not hear. In other words, His Word, His command, His Torah—you're stopping up your ears. —Proverbs 28:9—**One who turns away his ear from hearing the law, Even his prayer is an abomination**. Why? Because you've become an adulteress. You've told the LORD, I don't love You. I'll come to you in prayer, I'll praise Your name, I'll go to church, I'll sing all the songs, and I'll look the part, but I'm not going to do certain things, and I'm not going to give up certain things in the world; that's just too far. You cannot come into the faith of Yeshua unless you are fully committed and totally radically sold out. Period. There's no in-between here. There is no such thing as being lukewarm, and the context is you're in or you're out. Lukewarm is going to send you to hell—**and are drawn away, and worship other gods and serve them**, (emphasis added).

He goes on in Deuteronomy 30:18—**"I announce to you today that you shall surely perish**; now, hold on, if we stop listening to the voice of the LORD, we stop keeping His commandments, He says, You shall surely perish. That sounds vaguely familiar; I've heard that somewhere before. Oh, yeah, in the Garden of Eden, where the LORD warned Adam and Eve, If you do not keep My commandments, if you eat of this tree, you shall surely die. The same message that the LORD preached to Adam and Eve is the same message that was preached to Israel in the wilderness, and it is the same message that Yeshua preached in His ministry, and the apostles took it out into the world. The exact same message, it's unreal; nothing has changed. Oh, that's because God is the same yesterday, today, and forever, and the Torah is His character; it's His love language. Whether you want to speak that love language or not, it is going to

really affect your relationship with Him—you shall not prolong your days in the land which you cross over the Jordan to go in and possess. (Emphasis added).

There's a passage I alluded to last week, but I wanted to get it up on the screen this week. —Romans 6:16—Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, do you understand? Who are you serving? Are you serving yourself? Ultimately you'd be serving the devil, or are you serving God? **whether of sin leading to death, or of obedience leading to righteousness?** (Emphasis added). What is sin? —1 John 3:4—Whoever commits sin also commits lawlessness, and sin is lawlessness. So read this: lawlessness, walking away from the law, refusing to hear from it, is leading to death. You are walking in death by rejecting God's Holy Word, by His commandments. That somehow today is being exalted when you have certain Christians and certain Christian pastors telling their congregants to run for your life, unhitch from the Old Testament, and get rid of the Word. That is from the pit of hell, I kid you not. 1 John 5:3—For this is the love of God, that we keep His commandments. And His commandments are not burdensome. Isn't that interesting? I mean, obviously, playing off of what Yeshua says in Matthew 11:28, this is what love is.

I want to take you to Philippians Chapter 2 and give you, again, the ultimate example. I want to show you how far, how radical, we need to be in our pursuit of the LORD. —Philippians 2:8—And being found in appearance as a man, He Yeshua, humbled Himself and what? **became obedient to the point of death, even the death of the cross.** (Emphasis added). Think about that. We know Yeshua assimilated into His own creation—Hebrews 2:17—... He had to be made like His brethren... He became like one of us, and we know from the writer of Hebrews that He was—Hebrews 4:15—... in all points tempted as we are, yet without sin. His obedience to truth, in the flesh, we have God in the flesh; His obedience to the truth took Him to His death. This is where you need to be. You need to look at the obedience that Yeshua showed as He put on a garment of flesh and experienced all of the temptations and the trials and everything that you have and more, obviously, with His crucifixion. This is the mindset that you need to put on; this is the mindset that the apostles put on. They would be faithful unto death.

This is something I've been quoting quite a bit lately. —Revelation 2:10—"Do not fear; this is Yeshua speaking—any of those things which you are about to suffer. I'm just going to tell you right now this is a word for today; this is prophecy; there are things coming. There is going to be persecution; there is going to be suffering, so listen to these words. **Indeed, the devil is about to throw some of you into prison, or into camps, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.** (Emphasis added). What does it mean to be faithful, to be faithful unto death? Do you know what it means? The biblical definition, the structure of the faith, is that you call on the name of Yeshua, you put your trust in Him, and you keep the commandments of God. It's the structure of the faith. This is what it means.

So, I will not renounce the name of Yeshua, as we've seen people who were put to the test, even in the second and third centuries, where they were to renounce the name of Yeshua, and they were to break the commandments of God. They were to compromise those commandments, and that could range from bowing down to not being able to hear the simple principles of the Word. We cannot compromise all the way to death; you've got to get your heart right here. Do you know what you need to do? You need to get in love with the LORD. You need to get in love; you need that first love to burn because of what's coming.

This is what it means, as Jude tells us in Jude 1:21—Keep yourselves in the love of God—he goes on to say this, looking for the mercy of our LORD, Messiah Yeshua, Jesus Christ unto eternal life. (Emphasis

added). Do you see what he just did? You're looking at the structure of the faith. When it says in Revelation 12:17—**And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.** All things are established on (John 8:17) **the testimony of two**. Jude drops that testimony right here because what does he say? **Keep yourselves in the love of God.** Keep the commandments, and who are we looking for? Yeshua. Who's our faith and trust in? Yeshua. That's our testimony.

I love what David says in Psalm 27:13—I **would have lost heart, unless I had believed that I would see the goodness of the LORD in the land of the living.** The goodness of Yeshua—I would have lost heart. I am stunned, I'll admit. I am stunned at how prophetic and how applicable, how relevant the Book of Jude is for us today; it's unreal. That's how you know it's an anointed book; it has an anointing of the Holy Spirit.

He moves on to Jude 1:22—**And on some have compassion, making a distinction;** (emphasis added). There's a shifting of gears here. He just got done telling us all the things that we need to do, but now he's shifting gears and telling us how to react to certain others. There's going to be two groups here. This is the first group he brings to the table. He calls here, **and on some have compassion.** Now, I've highlighted this **making a distinction** because it really should be translated the following way: *who are doubting*; and that's why most of the other Bible translations have this. In other words, what Jude is telling you, and this goes back to last week, how I said we would be talking about it this week, is loving kindness, brotherly kindness. Jude is saying, Show some kindness, show some love to those who are struggling in the faith.

Why would they be struggling in the faith? Just read the Book of Jude. First and foremost, because you have imposters that have crept into the church, like Hymenaeus and Philetus, who told people lies. —2 Timothy 2:18—**who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.** They were messing with the church. When you have people like that, it affects people; words do matter; words do affect; they have an impact. In this case, what he's dealing with, what we're dealing with, are false prophets and false teachers that are rocking the world of the church. Jude is saying, Run to their rescue, strengthen them, hold them up, encourage them. That's what he's conveying here.

Then we get to the second group, and this is much more intense. It says in Jude 1:23—**but others save with fear, pulling them out of the fire,** (emphasis added). In other words, notice the distinction and notice Jude coming out this strong, with strong language like this. He's saying, Make a distinction between these groups; look at the difference. This group of people, they're in hell. They are on the path to hell; they are deceived; they are delusional; they're caught up in sin; they're embracing the lawlessness and not bearing the fruit of the Spirit of God. These people are truly in trouble.

Today, people don't want to hear any sort of rebuke whatsoever. In fact, I won't get into the details, but someone posted on their blog, and it was sent to me about this particular pastor. I think he was a pastor, at least one of the congregants within the church, who was living a same-sex lifestyle as a Christian. Someone came in, and it was done well. They said, Hey, brother, you know, basically coming in, you know what? You want to turn from this because there's a great deception involved here, and the Bible really comes against this. You want to check out some of these passages, blah, blah, blah. Just came in like a champion, and their response was, You're not to judge me; don't come and judge me. You don't know my status or my spiritual state with the LORD; only the LORD knows that. Then the whole (Matthew 7:1) **"Judge not, that you be not judged"** comes to the table where Yeshua talks about that.

Please read the rest of Matthew Chapter 7, where you say, No, you get spiritual, you get your own house in order, and then you'll be able to go to your brother and help him, but nobody wants to hear it.

The reason I'm taking a little bit of time right here on this: look at what he says. He's telling you to pull these people out of the fire. You can't do that without confrontation. You cannot do this without bringing the truth. Is that going to be easy? That is not going to be easy; it's never easy to do this. I've already admitted this, but there have been times in my life where I failed when I should have excelled and I should have succeeded. In years past, certain situations came up that, if I were given the opportunity, yes, I would do it differently. What is being described here is life and death.

Paul says this, and this is put in a context—II Corinthians 5:11—**Knowing, therefore, the terror of the LORD, we persuade men...** Why is Paul going out with the gospel and telling him hell is coming? Because he actually believes it; he believes hell is coming. The judgment is tangible to Paul, and that has pushed him, hurled him, into the world to spread the gospel. That hurled him back into the churches to correct them. Read his epistles; he does a lot of correcting; he's bringing the hammer. Whether we're talking about the Galatians or the Corinthians, et cetera, he brings it. Why? Because he truly believes the judgment is coming.

I got to thinking about this: When we drag our feet and we are not going to our brothers who are going to hell and we know they're going to hell, we know the Word, we know what they're doing, and we know that it's totally contrary to the Word, when it says in 1 Corinthians 6:10, **drunkards, nor revilers, nor extortioners will inherit the kingdom of God**, I'm sorry, we've got to have a discussion. You have to have a discussion. The only way you're going to do this is if we actually believe it's coming. So, I wonder, in dragging the feet, could it be due to the fact you really don't believe it? The judgment isn't tangible to you. You don't see that person being thrown into hell, eternally separated from God. This is scary stuff.

I'm going to take you to Paul's second letter to Timothy because if we're going to talk about pulling people out of the fire, there's a course of action we need to follow. There are certain attributes that we need to possess, or we're not qualified to do this. We read this in II Timothy 2:24—**And a servant of the LORD must not quarrel**. The first thing to recognize: have you ever met those people that all they want to do is debate? They're argumentative for the sake of being argumentative. As a young teen, I have to admit, if my parents said up, I'm going down, and I'm going to explain why down is a better choice, you know, the teenage rebellion type of stuff. But let's be honest, these people drive us nuts inside. These are people you don't want to be around. These are people that don't edify the church, they destroy the church. You will never pull somebody truly out of the fire in the Spirit, in the Spirit of God, by having that pompous type of attitude. With that type of arrogance, you will ruin the chance for them to come around. I cannot tell you how many times stories have come back to me of, I didn't even want to come into Torah because this is my experience, and I can tell you, there are people walking away from the Torah right now because that is their experience. They're like, this can't be of God because there's no love. It's just diabolical.

Paul goes on to say in II Timothy 2:24—**... but be gentle to all, able to teach, patient** (emphasis added). I look at everything that is mentioned there, three things, and every one of those things our LORD possesses more than all. These are all characteristics of Yeshua. He is always gentle; He's so loving, and He's so patient. Look at your own life; you should be dead. He should have snuffed you out long ago. He should have snuffed me out long ago. So I know the LORD is patient; my own life bears witness to that. Able to teach, in other words, if you can't properly navigate the Word with the right heart, no, you're not the right person to go on this rescue mission as a first responder to save somebody's life. You're not

equipped any more than if somebody wanted to call for an ambulance to a horrible accident; I'm not the guy; I'm not equipped to do that.

Then he continues in II Timothy 2:25—in **humility**, another attribute of Yeshua, **correcting those who are in opposition**. Opposition to what? The truth. They're in opposition to the truth, Paul is recognizing this, and therefore he says, **if God perhaps will grant them repentance, so that they may know the truth**, (emphasis added). What is the goal? This is the goal: It's to come to repentance so that we know the truth. In John 8:32 it says, **“And you shall know the truth, and the truth shall make you free.”** Isn't it amazing how Paul lays this out so systematically? That's the whole goal: get them to repentance.

You can look at the promises of the LORD in Jeremiah 3:22—**“Return, the call of the LORD is return, you backsliding children, and I will heal your backslidings.”** ... It doesn't say I might or I might think about it; it says, I will. That kind of goes back to what it says in Exodus 6:6-8 for the seven I wills of all deliverance; it's amazing. He says, **I will heal your backsliding**. Those sins you've committed, or you failed Him, those things you're ashamed of, that you bear shame, Yeshua will take those. You think about that; we're coming up on Yom Kippur, and this is all about the glory of Yeshua and Him redeeming us. Literally, our sins—Isaiah 1:18—... **“Though your sins are like scarlet, they shall be as white as snow; ...** It's a beautiful mentality, and this is really the heart of God. This is what He's after; He wants people to come back to Him.

Paul says this in I Timothy 2:4—**who desires all men to be saved and to come to the knowledge of the truth**. Again, Paul's theology is consistent, and this lines up with what we covered last week. That's His desire, that we can be saved and come to the knowledge of the truth. To come to the knowledge of the truth, you have to bring it, and the devil has set it up so that people are no longer bringing the truth to them. They're putting their arm around them, they're betraying them with a kiss, and saying you don't need to change, it's okay, God loves you as you are. Where is the truth? Where is God's version? Where are His words? Where is His input? Does anybody care more?

Moving on to II Timothy 2:26—**and that they may come to their senses and escape the snare of the devil**, what? **having been taken captive by him to do his will**. (Emphasis added). Let that sink in for a second. This is what's so scary about all of this as I look at this. There are people out there; they believe, they go to church, they raise their hands, they sing the right songs, but at the end of the day, they're not serving the LORD. At the end of the day, they're not walking with Him. At the end of the day, they have literally given their heart to *Hassatan* (הַשָּׂטָן); they've given their heart to the devil. What's so amazing is just replaying what happened in the garden. Somehow the devil convinced Eve to trust him more than trusting God. Somehow the devil convinced Eve to listen to his words more than the words of God. Think about that because this is replaying over and over; this is happening right now—it's unbelievable.

The devil convinced her that he would offer her something more than God had offered her. God had prohibited the tree of the knowledge of good and evil; He prohibited it, but the devil offered it to her. Oh, that which is prohibited? No, I'll give it to you; just go do it. Of course, rip out all the fear; you'll surely not die; it'll be fine, and you'll gain on top of it. This is getting insane.

Going back to Matthew 15:8—**“These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me.** (Emphasis added). You've got to go back to the Torah; see, all of this works together. He's dealing with the heart, and we know if your heart is not right, you are not listening to God, you're not listening to His voice, and you're not keeping His commandments. You're not

doing those things that you're supposed to be doing; their heart is far from Him. Look at this; we're dealing with believers here. They're drawing near to Him; they're paying Him homage.

I want to take you to Ezekiel Chapter 3, and this is where the challenge really comes in. —Ezekiel 3:17—
"Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and what? **Give them warning from Me:** interesting. Where does the warning come from? Does it come from Ezekiel? It comes from the Word. The Word of the LORD is what gives the warning. All you need to do is read Psalm 19:7—**The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple.** Then drop down a few verses to Psalm 19:11, and it says, **"Moreover by them Your servant is warned..."** In other words, this is a pretty important book; it's the warning. Like I said, you're not equipped to handle the deception that the evil one is going to throw at you, but God is. When you go to His Word and absorb His Word, this is the truth. Then you'll be able to see the lie, even though it sounds so believable, even though it sounds so right.

Moving on to the next verse—Ezekiel 3:18—**"When I say to the wicked, 'You shall surely die,'** again, does this sound familiar? This is what was said in the Garden of Eden: You're going to die, **and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life.** What happens here? **That same wicked man shall die in his iniquity** (emphasis added). Again, one of the scariest passages in Scripture. Isn't it interesting that Jude managed to grab pretty much all the scariest Scriptures in the Bible and bring them to the surface? Really, we keep looking at these things, and the reason this is so scary to me is this: God is flat-out saying in this passage, and He says it elsewhere as well, if you do not go on the mission, if you're called to go speak that warning and His Word to the people and you do not go on the mission, understand something: that person is going to hell. In our minds we want to think, No, God will take care of it; He'll send somebody else; I don't have to worry about it. According to this passage, that person is going to die in his sin, and they are going to go to hell because you did not step up, because you did not do what you were called to do.

This is not just scary one way; this is scary two ways. This is scary, incumbent upon us, this issue, a responsibility that is falling on us, and it really scares me that when someone doesn't follow what the LORD says and doesn't go on the mission and doesn't speak the word of truth when it needs to be spoken, that person is a goner. But again, if you don't believe that, you'll pat yourself on the back, you move on, and you'll keep it out of sight, out of mind. But understand this: it will come back because we read this—Ezekiel 3:18—**...but his blood I will require at your hand.** (Emphasis added). It will circle back. You did not build the Kingdom of God; you actually destroyed it. I think about that, and it weighs heavy on me. People wonder why I speak boldly. I've had so many people come up and say, You're kind of radical; you kind of speak boldly. There's no option, not for me, no other option. What am I going to do? I have to speak the Word of the LORD. I have to speak the truth; it's all I have to offer you, and those who actually stand on truth, yeah, they're radical. They sound crazy at times; I get that, especially from my wife. *[audience laughter]*

Ezekiel 3:19—**"Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; oh, but you have delivered your soul.** (Emphasis added). If you want to try to play with the sense of his blood being on your hands as though, well, you know, I don't really know what that means, but it's not death; it's not me being judged. This is scary because we're talking about the LORD coming out saying, Well, just in case you were trying to play with that, no, I'm talking about delivering your own soul. There's going to be a lot of repenting today if you think about all those opportunities that you missed where you knew the Spirit of God was calling you to speak up and

to speak in someone's life and you were scared and you didn't want the confrontation—God have mercy.

Ezekiel 3:20a—**"Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die;** hold on a second. Here we go again, scary, one of the scariest verses in the Bible. We're talking about the church. We're talking about believers who are saved; they're walking with the LORD. We're dealing with righteous men, men the likes of whom you would talk about Noah, described as a righteous man. But this righteous man came derailed; he came off the tracks. The LORD tested him, and what the LORD is telling you is when that righteous man derails, he stops listening to the LORD, he does not keep himself in the love of God, he is no longer adding to his faith, and he's going to die. The enemy today is going to tell you, No, you're not. You will surely not die. It's okay to let your hair down a little bit; it's okay to do a little bit of this because everyone's doing it. It baffles me; it's like the Word of God doesn't matter; nobody cares what the LORD has to say.

Why is this person going to die? There's more here—Ezekiel 3:20b—**because you did not give him warning;** we're talking about in the church. We're talking about warning those in the church that have derailed, and when we don't give him warning, **he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand.** (Emphasis added). Do you ever wonder why I come down so hard on all the things that I'm seeing in the church? Don't wonder; the stuff needs to come out. When I'm given every opportunity to discuss these things, some of you may remember several years ago when I did the debate with Jeff; afterward, I was being called the Antichrist. It was not a message that was received well. I wouldn't take that back for the world; I spoke the Word of God and let God deal with it. I did my part.

Ezekiel 3:21—**"Nevertheless if you warn the righteous man that the righteous should not sin,** so now you're going to the rescue of these men, **and he does not sin, he shall surely live because he took warning; also you will have delivered your soul."** Ultimate victory: this is the ultimate plan of Yeshua. This is the plan of God. It's that you listen to Him, you go on the mission, you show gentility and patience and love, you move in the Spirit, you bring the truth, the person hears you and repents and comes back into the Kingdom of God; that is beautiful. There's poetry that describes this in Proverbs that I have to share, and I thought about this, so I put it up here. —Proverbs 25:11-12—¹¹ **A word fitly spoken is like apples of gold in settings of silver. ¹² Like an earring of gold and an ornament of fine gold is what? a wise rebuker to an obedient ear.** (Emphasis added). Not a foolish rebuker, not a puffed-up and arrogant rebuker with a big plank in his eye. A wise rebuker to an obedient ear is like apples of gold in settings of silver. In other words, what we just read in Ezekiel at the end there, that's the beauty of God. People are getting saved; people are being redeemed.

James says this in James 5:19-20—¹⁹ **Brethren, if anyone among you wanders from the truth, and someone turns him back,** again, we're dealing within the church; these people have derailed—²⁰ **let him know that he who turns a sinner from the error of his way will do what? He will save a soul from death and cover a multitude of sins.** (Emphasis added). Do you want to be a part of that? Absolutely.

I want to share a passage with you from the Talmud that speaks to all of this and again, more poetically puts into context the gravity of what we're dealing with. —Babylonian Talmud, Sanhedrin 4:5 (Everyman's Talmud, Abraham Cohen)—**Man was first created a single individual to teach the lesson that whoever destroys one life, Scripture ascribes it to him as though he had destroyed a whole world;** think about that, you destroyed a whole world. What does Yeshua say in kind of a different way? He

says in Matthew 18:6—**“But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.** Strong language; strong language here, of putting it into context. That you make one person stumble, you destroy one life, you're destroying the entire world. The way they get this, I won't get into it, but they get this out of the interaction between Cain and Abel and the fact that when you read the Hebrew, the term blood that is used there, and you shed the blood of Abel, the term there is in the plural. So, the way the rabbis look at that is, it's all the descendants that were to come from Abel; Cain killed them; he took them out. Think about that.

Then it says this in Sanhedrin 4:5—**and whoever saves one life**, one person in our context for Yeshua, **Scripture ascribes it to him as though he had saved a whole world.** (Emphasis added). That's the kind of weight that we need to feel in regard to pulling these people out of hell, getting them out of the fire. I want that conviction, I want that urgency, I want that weight.

Yeshua says in Luke 15:7—**“I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.** I want to bring joy to heaven; I want to be that guy. You have to decide whether that's what you want to do, where you can actually have an impact on heaven itself, and how it rejoices when we pull these people out of the fire.

Jude says in Jude 1:23—**but others save with fear, pulling them out of the fire**; then he goes on, **hating even the garment defiled by the flesh.** (Emphasis added). That statement goes back to Zachariah Chapter 3, where Yehoshua, the son of Jehozadak, is clothed with nasty, filthy garments, and those garments are equated with his iniquity, but when God comes in and forgives his iniquity, he's given new garments. It's the redemption of God. This is a powerful lesson that Jude, right at the end, lays out for us.

Now we're going to the closing, and this closing is really pure; it's a doxology. This is not something that needs commentary, so what I'm going to do to respect this is just read this, and this is what he says as he closes out his epistle. —Jude 1:24-25—²⁴ **Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy,** ²⁵ **To God our Savior, Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.**