
Episode 18: Jude 22-25

Live the Contrast (continued)

In our last Podcast, we started to explore the depths of what it means to live like a bondservant of Jesus Christ, which includes coming to understand and accept the mercy of God which always operates to show us **WHY** we can believe and trust ourselves completely to Jesus and practically **HOW** to bet our lives on His name. Let's continue in our exploration of what it means to live as a bondservant and pick up in **Jude 22-23**.

Jude 22-23

And have mercy on those who doubt; save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.

Another aspect about our now and continually looking to the mercy of God is that it becomes a barrier to our judging and condemning our brothers and sisters in Christ. In fact, if we honor God by ascribing to Him responsibility for everything that happens in our lives, then we can realize that when people hurt us and do evil to us, they are just tools in the hands of the enemy, who is just a tool in the hands of **Yahweh Adonai** and **Yahweh Sabaoth**, to carry out His good, pleasing, and perfect will in our lives, i.e., to transform us (and the offender) into His image. That is a mind-blowing perspective! And it speaks to why we can and must have mercy on others.¹

Besides, when we now and continually realize that God wants to help the doubter with their doubt (with their wrong belief and unbelief) and secure them in His love by showing them the abundance of His mercy, then we are freed-up to love others with His love, and likewise be merciful. In other words, by His Spirit we can choose to not deal with others based on their sin but on their wrong belief and unbelief. How is that for radical living? It moves the relationship away from our hurt to how they are hurting themselves.

**WE SHOW MERCY BY CHOOSING TO NOT DEAL WITH OTHERS BASED ON THEIR SIN,
BUT ON GOD'S PERFECT LOVE, AND HIS PERSPECTIVE OF THE SIN IN OUR LIVES.**

This passage assumes, by the way, that we are to be in close enough of a community with the doubters and those who struggle that we can help them. It implies that we must be willing to get outside of our own little world and enter theirs. It means we must set aside our agenda and consider others more important than ourselves and walk along side of them until they realize the truth.²

Keep in mind, through our teaching and instruction we can demonstrate who God says that He is; but until we live our teaching and instruction, our attempts to help the doubter will likely fall to the wayside.

¹ **James 2:12-13**

² **Philippians 2:1-11; Galatians 6:1-2**

THROUGH THE FIRE OF TESTING, THE TRUTH BECOMES OUR TRUTH!

With that said, we must come to understand the importance of God testing us in our faith. Prior to being tested, what we learned is the knowledge which someone else taught us, it still belongs to them. But in testing, the Holy Spirit takes that knowledge and imprints it in our heart, our mind, our soul, and our strength. It is only then that the truth we have learned becomes our truth and we no longer live as a doubter. Thus, even though we tend to take the offenses of others so personally, God tests us (and them) to give us the opportunity to move from doubt to faith, to move from a truth to our truth.

In mercy, we are to save others by snatching them out of the fire. This idea of snatching them from the fire pictures for us a sudden and decisive action in which we might get burned if we are not careful. If, for example, a person is sliding away and following someone or some teaching that clearly takes away from, or adds to, the grace of God, or which denies that Jesus is our Master and Lord, and we start to interfere, we will most definitely encounter serious backlash and opposition. In fact, we need to expect it. If we decide to take a stand against the religion of Christianity, and *instinctual religious wisdom*, attempting to keep someone from falling away, we will get burned in one-way-shape-or-form.

This picture however is one of fast action, which means that if they do not want help, if they do not want to be protected or saved, then we must not stay there trying to convince them or we will get injured. We are to snatch quickly if we have the opportunity; but, if that opportunity passes, we are not to allow ourselves to be burned in the fire that is set aside for them.

THIS IS RELATIONALLY HARD, BUT IF THEY DON'T WANT THE HELP, IT IS TIME TO MOVE ON AND TRUST THEM TO JESUS AND HIS PURIFYING WORK IN THEIR LIVES.

To others we are to show mercy with fear, even hating the garment stained by the *flesh*. I know that many have thought that I am a little too intense when it comes to the separation of the *flesh* and the **New Creation**. But this passage captures the Spirit's sentiments perfectly.

We are to show mercy, or fight for others, with *fear* lest we fall into a similar temptation. This is not speaking about our being afraid, but our abiding in the **fear of Yahweh**. One of the most effective ways to avoid our falling into temptation is if we hate or detest everything that comes from the *flesh*, as the **fear of Yahweh** is to hate all evil.³ The verb "hating" (hating even the garments polluted by the *flesh*), is a *present active participle*, so it is to be how we continually approach each-and-every moment of our now.

The Greek word here that is translated "*flesh*" is the word "*sarx*." This word is used a lot in the New Testament and has various meanings. It refers generally to our humanity, our life in these bodies of flesh. But it is most often used in a spiritual sense, and refers to that which derives from our *Old Sinful Nature*—

³ *Proverbs 8:13*

that part of our being which stands in opposition to God and is an enemy of God.⁴

The extensive use of the word *sarx* as it relates to our *Old Sinful Nature* (the *flesh*) conveys that this is imbedded truth, it is old truth, it is nothing new. This is not new truth, although it is an often forgotten, overlooked, or misunderstood truth. Hence, there are many, including these teachers, these dreamers, within Christendom who have denied this distinction between the *flesh* (the “*sarx*”) and the **New Creation**. They do this because they do not like the way this truth threatens their *instinctual religious wisdom* and the power, control, and authority it offers to them as they follow the ways of Cain, Balaam, and Korah.

You see, if they let the Bible be authoritative over their lives, they would have to conclude that it is possible to live from the Spirit and not be bound by the failures of the *flesh* nor live under the domination of sin. It is our purpose to live in **unrestrained freedom**. But, if they did this, it would threaten the very foundation of the ministries in which they serve. It would take away from their power over people, as believers would begin to realize that they can be free in the Spirit and that they can personally know God, know His will for their lives, and live from His Spirit doing only what **Yahweh** wants them to do (when He wants) and not what these leaders want them to do.

**THE RELIGION OF CHRISTIANITY IS DEPENDENT UPON THE BROKENNESS OF BELIEVERS
AND THE SIN OF BELIEVERS BEING THE NORM, NOT THE FREEDOM OF BELIEVERS.**

In practical application, our affection, our care, and our mercy, are to be towards those who doubt or those who are leaning toward apostasy. But we are to hate and despise anything and everything that comes from their *Old Sinful Nature*, as well as everything that has been contaminated by their *Old Sinful Nature*. This is radical Christianity. **This is the fear of the Lord!**⁵

The reason being is that if we do not hate it all, we just might be tempted to follow in their pattern of thinking and living. If we are dealing with someone trapped in sexual sin, we often get tempted in that area. If we are dealing with those who are bound by religion and their duty and service to God and the church, it is easy to be tempted to go back to thinking in those “ministry” ways. If we are dealing with someone who is in love with their own goodness, we start to forget that everything in us that does not derive from Jesus is sin.

I know that each of us have faced those types of temptations. But we must hate the *flesh* and all that is corrupted by the *flesh*; we must give ourselves no room or excuse to live from the *flesh* for we are under no obligation to the *flesh*.⁶ “*For you have been called to live in freedom, my brothers and sisters. But do not use your freedom to satisfy your sinful nature. Instead, use your freedom to serve one another in love.*”⁷ We need to take this instruction and let it be authoritative over our lives. It will be our protection from the dangers and snares of dealing with apostasy and apostates in these **End Times**.

⁴ **Romans 6:9; 7:5,18; 8:3,4,5,6,7,8,9,12,13; 9:8; 13:14; 1 Corinthians 10:18; 2 Corinthians 7:1; Galatians 4:23, 29; 5:13,16,17,19,24; 6:8,12,13; Ephesians 2:3; Philippians 3:3,4; Colossians 2:11,13,18,23; James 5:3; 1 Peter 3:21; 4:6; 2 Peter 2:10,18; 1 John 2:16**

⁵ **Proverbs 8:13**

⁶ **Romans 8:12**

⁷ **Galatians 5:13**

The Closing

Jude 24-25

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

This is a reason to be filled with joy. Our only Master and Lord, Jesus Christ, is so big, so mighty, and so powerful that He can keep us from stumbling and present us **blameless** before the presence of His glory, with great joy. The Spirit wants us to know that if we cling to Jesus, if we are dependent upon Him for all things all the time, He will keep us safe and prevent us from being damaged by wrong belief and unbelief. He will fight for us. And when it is all said and done, we will be presented before Him **blameless** (which is the best news ever), as we are even now before Him **blameless** in His sight.⁸ Now that is unbelievable grace!

Again, this is a reason to be filled with great joy. In the Greek “great joy” is a noun, hence, joy will describe us. We will be joy. We will exist as joy. Can you imagine?

Paul and John both say that we will see Him face-to-face as His face radiates the fullness of the glory of God.⁹ And David says that we will behold His face in righteousness and will be satisfied with His likeness.¹⁰ Since life on this earth gives us very few reasons to have true joy, God gives us an abundance of reasons; but they are all found in Him through Him, i.e., the *substitution principle*.

All that we are for all that He is, our life in exchange for His life. This is glorious and a reason every one of us are to have exceeding joy as we wait the return of our only Master and Lord. As David said, “*I will be satisfied with your likeness when I awake.*” Yes, one day, we will know full and complete substitution, His likeness for ours. We will be like Him.¹¹

To the only God, our **Savior (Yahweh Yasha**—the one who gave us life from the dead), through Jesus Christ our Lord—**Yahweh Adonai**, the one who is sovereign over all the details of our lives; the one who gets to call the shots for our lives, be **glory** (the divine radiance), **majesty** (the incomparable, ineffable, or impossible to describe, omniscient One), **dominion** (the one who is in control of all things everywhere all the time, as nothing and no one seen or unseen escapes His Lordship), and **authority** (the one with ultimate power—the Almighty), before all time and now and forever. Amen.

This is a powerful description of Jesus. This is the one who loves us and has chosen us. I think the point the Spirit wants to make is that we are in big hands; we can, therefore, let go of all our attempts to control our own lives and instead surrender to His *agape* love. He is beyond glorious. Words cannot express the marvel of His presence. And, one day, without question, we will be like Him. Again, this is to spring up in each one of us a well of joy that bursts forth in abundant praise.

⁸ See also **1 Corinthians 1:8; Ephesians 1:4; Colossians 1:22**

⁹ **1 Corinthians 13:12; 1 John 3:2**

¹⁰ **Psalm 17:15**

¹¹ **1 John 3:2**

Epilogue

With that, we have finished this prelude to the book of **Revelation**. Things are winding down to a close, apostasy is going to get worse, the church is only going to become more corrupted, the line between the supernatural and the natural is going to be blurred, for judgment is coming. It starts with the household of God and then quickly moves to the ungodly.¹²

We have been **WARNED**.

**WE GET THE CHOICE TO LIVE IN HIM OR TURN AWAY AND LIVE FOR HIM
(IT IS A VERY SUBTLE BUT DEADLY DIFFERENCE).**

To me this is not even a real choice; I have already made up my mind. I am choosing to be living in Jesus Christ (now and continually), regardless of the consequences. And I know that He will keep me and present me blameless before Him, full of joy.

I am rejoicing that only He is good, and it is not up to me to be good. I am rejoicing that everything about my life is His responsibility. I am focused on learning **HOW** to be **willing** to let Him be my **I AM**, and to rest in the paths that He has established for me. I am learning **HOW** to let Him be my **Adonai**, because He is whether I want to accept it or not.

I no longer want to live for Him, but I want Him to live in and through me. I want Him to possess what is His. This is the way out of apostasy → betting our lives on the truth.

Next comes **Revelation**, which is an amazing book. It gives us details and drama regarding the **End Times**, but it will show us more of Jesus and literally shock us with what it has to say in comparison with the many fictions that have been marketed to the world.

The **Revelation** is an unveiling of Jesus. We will see Him as never before. The reason Jesus wants us to study this book is because He is so jealous for us and so desires oneness with us that He wants us to know everything we can about Him, even the things that were previously veiled. Yes! He wants His children to know Him as He is fully disclosed, just like we are known by Him.

¹² **1 Peter 4:17**