The Book Of James (Part 28) – The Fruit of Faith October 17, 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/hqr364b/part-28-the-fruit-of-faith

***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.**

Showing Faith by Works: The Proof of True Belief

In this transcript of a sermon from **Corner Fringe Ministries**, **Pastor Daniel Joseph** emphasizes that **true faith** cannot exist merely as a **mental belief** or **isolated thought** but must produce tangible **works** and **obedience**. Daniel emphasizes that even demons possess **cognitive belief and tremble** in fear, illustrating that a faith devoid of righteous actions is **spiritually dead** and mirrors a **counterfeit, demonic existence**. Referencing biblical passages, historical texts like the book of Enoch, and early church history regarding Gnostic heresies, Daniel cautions against the false security of **claiming salvation while persisting in sin**. Ultimately, he urges believers to undergo genuine **repentance**, completely **surrender to God**, and **align their daily lives** with the teachings of Scripture.

[Daniel Joseph]

Shabbat Shalom, everyone. We're going to push a little bit further into James, chapter two today. Not a whole lot, but a little bit. And if you remember last week, we were looking at verses 17 and 18. This is where James comes to the table and says (James 2:17), Listen, ... faith by itself, if it does not have works, is dead.

Okay, so faith is not simply a cognitive idea that you have in your mind, tucked away in your heart. This idea, this belief in and of itself, is not faith. Faith is something that can be seen, felt, and heard. Faith is something that, when it's authentic and true in your heart and mind, will drive you to obedience. Well, it will drive you to love. It'll drive you to love your neighbor as yourself. It'll drive you to love the LORD your God. It'll drive you to actually find a place in your heart to forgive your brother when they sin against you. It will drive you into prayer. It will drive you into the Word. It will drive you to praise the LORD. It bears the fruit of the Holy Spirit. That's what true faith is; true faith is shown by its works.

So, James says faith by itself, if it doesn't have good fruit, if it doesn't have the fruit of the Spirit, if it doesn't have righteousness and obedience, it is a lie. It is totally dead—James 2:18— But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. In other words, James is saying that you will see it in true Christian believers who have faith. There will be a witness. Their actions will bear witness. Faith is a verb.

Now, as we move into James 2:19, and this is as far as we'll get today, what James brings to the table here, what he says next, I'm going to tell you right now, is one of the most radically extreme teaching lessons I've ever found anywhere in Scripture. That is not hyperbole. I think you're going to see that this is the case today.

You know, James is going to drop this atomic theological bomb on us that is absolutely going to eviscerate this deception, this delusion that faith somehow can be alive without obedience. That faith can be alive without righteousness, without righteous works, without full surrender of your heart. This unbelievable deception—that so much of Christianity has been plagued with—they are infected with this idea: "I just said a prayer; I just need to have belief in my mind, and I'm good." James is absolutely fundamentally going to destroy that notion today. It is an awesome thing.

So, what does he say? He says this in James 2:19—You believe that there is one God. You do well. ... I want to stop mid-sentence here and bring something to the table. When you look at a lot of other translations, they structure the order of the words, the order of this sentence, differently, and actually, it's much more accurate. It can convey the same idea, but the order matters. So, whether you're looking at the Legacy Bible, the New American Standard, or the Amplified Bible, I could go on and on and on with the translation after translation, translating this text differently.

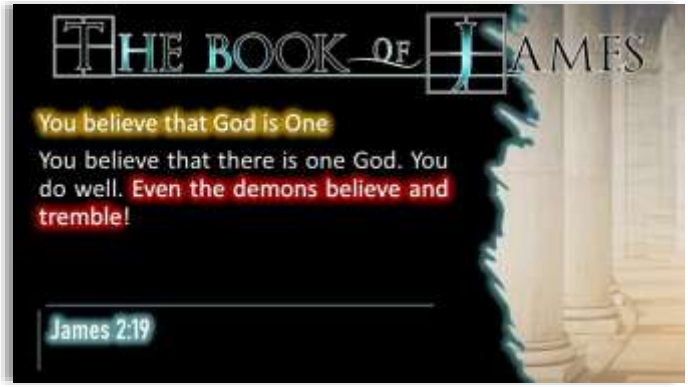
So, I want to put up the better translation. The better translation is "**You believe that God is One**." (emphasis added). This is what James brings to the table. Why does this matter? Because the most prolific declaration in all of the Jewish faith for all time has been *Shema* Israel. Deuteronomy 6:4—"Hear, O Israel: The LORD our God, the LORD is one!" He is "*echad*."



In fact, it's even more interesting what James says in conjunction with this, because when Yeshua is asked, "What is the greatest commandment of all," His response in Mark 12:29 begins with *Shema* Israel: "Hear, O Israel: The LORD our God, the LORD is one!"

The reason I say that is because what follows in James 2:19 is ... You do well. Only two times in the Epistle of James does James say, You do well. And isn't it interesting that the first time is just over 10 verses before? He actually says in James 2:8, you know, "*Ve'ahavta l're'akha kamokha*" (וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ), or the idea of "You shall love your neighbor as yourself," you do well. Well, that's the second

greatest commandment. Then he gets to the first and greatest commandment and says the same thing: You do well.



What is so radical about this? How could this possibly be one of the most radical teaching lessons in all of Scripture? It's what he says next in conjunction with this that is radical. He goes on and says—James 2:19—... **Even the demons believe and tremble**! (Emphasis added). To prove that faith without works is dead, James is appealing to the demonic realm here, to the demons themselves, that they actually believe. And it's not even just belief; they believe and tremble.

Now, there are some things here that he has brought to the table. There is so much depth to this statement that we're going to spend the rest of today digging it out. And the first thing I want to establish is this: I want to establish that James did not invent this idea. This isn't his philosophy. It's not his opinion. This is categorically a biblical fact.

So, I want to take you into the gospels. We're going to go into the Gospel of Mark, chapter one. Listen to this—Mark 1:23-24—Now there was a man in their synagogue with an unclean spirit. And he cried out, [24] saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? Now listen to this—**I know who You are—the Holy One of God**!" (Emphasis added).

When James comes to the table and says, "Even the demons believe—and they tremble." That's a fact. That is a historical fact. We have evidence of this actually happening. Right here, in Mark 1:24, you see the demons confessing, "I know who you are—You're the Holy One of God."

But they don't just say that; they tremble. They tremble. Did you come to destroy us? In another passage, one of which we're going to look at, they say, "Did you come to destroy us before the time?" They know the Holy One of God is their judge, and He's going to destroy them. They not only believe and know who He is; they fear and tremble, knowing He's going to destroy them. That's a reality.

Going to Matthew, we read this: —Matthew 8:28-29—When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. The demonic realm has unnatural, unholy strength. [29] And suddenly they cried out, saying, "What have we to do with You, **Jesus, You Son of God**? Have You come here to torment us or destroy us before the time?" (Emphasis added).

There's so much information we're given, just in this snapshot. They know He is the Son of God. He's not just a son of God. He is the Son of God who is bringing judgment. Curiously, these evil spirits have enough knowledge; they know it's not time for judgment yet. They knew—Are You here to destroy? I mean, they're taken aback. They're like, "Whoa, what are You doing here?" So, have You come to destroy us before our time? They have enough eschatological understanding and insight to know it's not the time. History would bear this out. It wasn't the time.

I want to give you one more example. We read the following in Acts 19:11-13—Now God worked unusual miracles by the hands of Paul, [12] so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits, take this in. The what? The evil spirits. You're going to see how valuable that is in a moment. The evil spirits went out of them. [13] Then some of the itinerant Jewish exorcists, traveling exorcists, took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you **by the Jesus whom Paul preaches**." (Emphasis added).

I can appreciate that statement to ensure everyone knows specifically the demonic realm, where there is power and authority, and to make sure we're not confused about which Yeshua we're talking about, because Yeshua was a common name in the first century, Yahushua, a very common name. To ensure they get the one true name with power and authority, they say, "By the Yeshua, Paul preaches."

Now, you know, let's be clear. You believe, and I believe, largely because of the Yeshua that Paul preached. He went to the Gentiles, to the ends of the world, and brought Yeshua the Messiah; the Gentile population began to grow, and it was awesome. So, you see that when they say this, it's the Yeshua that Paul preaches—man, this is good. This makes sense. We want to make sure we're not talking about a different Jesus. There's no power in a different Jesus.

But then we continue, and we read. Acts 19:14-15—Also there were seven sons of Sceva, a Jewish chief priest, who did so. [15] And the evil spirit answered and said… This is interesting—"**Jesus I know**, and **Paul I know**; but who are you?" (Emphasis added). They know Him. They believe Him. Oh, and they tremble, and they know His power. This is fascinating: they didn't just say they knew Yeshua; they knew Paul. Why would they know Paul? Because he belongs to Yeshua. He's in Yeshua's hand.

Isn't it interesting when you hear the testimonies, and there are multiple ones, of people coming out of Satanism, who worshiped the devil, who wanted the dark power, who spent their time literally casting spells and hexes, astral projecting into the spirit realm, to take with them principalities and powers and to wreak havoc in certain areas and to curse people? When you hear these stories, like John Ramirez, someone came to him and said, "I'll pay you; I'll give you money. You just go curse this person." She was a Christian, and he was told by a principality, "We can't do that. We don't have the power." That started his journey to the one who has all power and authority: Yeshua the Messiah. Isn't that interesting? The demonic realm knows. Something is in the spirit realm; they know those who are Yeshua's.

So what happened here? Acts 19:16—Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. Isn't that fascinating? They didn't know these men. They know Yeshua. They know Paul, but they know nothing of them. They had total power and authority over them and laid waste to them.

And so, here's the deal. As we look at James 2:19, where James says even the demons believe and tremble, this isn't an idea up for discussion. This is a biblical fact. James brings reality here. This is true.

That said, I want to take a little bit of time here to unearth some additional facts and some additional perspectives that we need to have that are going to radically put this into context for you so that you can appreciate just the magnitude and the power of what is being conveyed. It's so sobering; it will be life-changing. It should be life-changing when we understand what is being communicated.

To begin, I want to take you to the Jewish apocalyptic book that sits in the pseudepigraphic arena: the book of Enoch. Now, anytime we go outside of the 66-book canon, which is Scripture. Anytime you go outside of that, it's important to give a little preview and a little bit of insight, just a little historical backdrop to this writing, and I know a lot of you know about Enoch. For those of you who don't know Enoch, there's a lot of Christian history with the Book of Enoch.

For starters, the discovery of the Dead Sea Scrolls is one of the greatest archaeological discoveries, not just in our lifetime, but in the history of Christianity. We found these ancient manuscripts, preserved for thousands of years. They date to before the time of Yeshua, with some a couple hundred years before, and documents reaching into the first century. So, you're talking about this treasure trove of this Jewish group, the Essenes. This was a very spiritually driven, God-fearing Jewish group, and we find all these biblical manuscripts—everything we find in the Old Testament. The Dead Sea Scrolls contain Isaiah, Malachi, and virtually every Old Testament book except Esther. In addition, we found other books that are not in our canon. We know by this alone that these God-fearing Jews who were waiting for the coming of the Messiah, the Essenes, were reading the text of Enoch.

To add to that, the book of Enoch, and I'm going to be brief here because I don't want to turn this into a massive two-hour tutorial. But the book of Enoch is made up of five principal works. And so, if you have a book of Enoch today, it's a compilation of five works with two appendices. All five works except one, the work known as the Book of the Similitudes. Some call it the Book of Parables. All five principles are found in the Dead Sea Scrolls except Similitudes. And even the first appendix in this compilation, if you will, is also found in the Dead Sea Scrolls.

So out of the totality of the seven, five were actually present in the Dead Sea Scrolls, and it would make sense because they date back to the third century BC, to the second century. The book of the Similitudes, by contrast, is later, dating to the first century. And then the eschatological ending of what we have today, Chapter 108, is the first century as well. And so, this is very significant.

I mention this because the part of Enoch we're going to look at is the book of the Watchers. It's the oldest and very prevalent in the Dead Sea Scrolls; I mean, over the top. Cave 4 has all these Aramaic copies, and even in Cave 7, there are parts of Enoch, later Enoch in Greek. And so, this is very important to have some historicity.

But more importantly for me is this. The book of Enoch is quoted in the New Testament. In fact, we have multiple books in the New Testament that draw from Enoch. 2 Peter explicitly draws from Enoch. Jude literally quotes Enoch verbatim, particularly the book of the Watchers, which is what we're going to look at today. And Jude quotes it in a divinely inspired way.

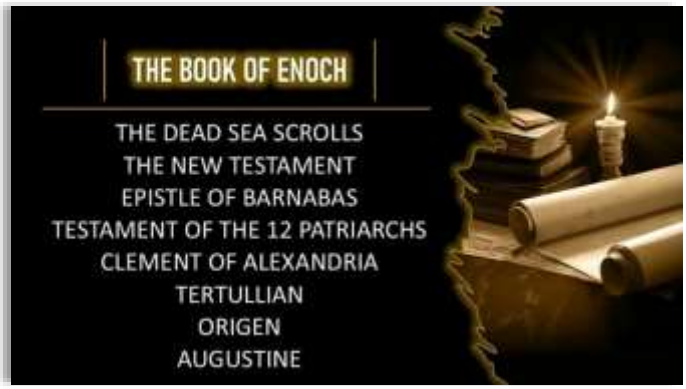
Now, it's interesting: throughout history, there was some controversy over Jude. And the reason for the controversy, at least according to Jerome, is that some hesitate to accept it fully as canonical, meaning the book of Jude, which we accept today and should, because it quotes from Enoch. Well, what's interesting is Jerome is from the fourth century. I mean, the earliest canonical list of the New Testament we have is the Muratorian fragment, going back to the second century. And Jude is one of those books listed on that. So, I can tell you there's no question that there's a very strong presence and acknowledgment and acceptance of Jude. But some later on would question it because they're wrestling with the book of Enoch. That's a little history.

Moving forward, the Epistle of Barnabas—now this is important. A second-century Christian document I don't appreciate. I think this is erroneous writing, and I have my reasons. But all I want you to understand today is that this was highly influential in early Christianity. And some bizarre things are stated, things that I would even say, "This is off the rails." Be that as it may, it was circulating, and the early Christian church, they were reading this. The reason I bring this to the table is that the Epistle of Barnabas draws from the book of Enoch explicitly. It is indisputable.

And so, here you have two contrasts in my mind. You have solid, good, divine, inspired teachings embedded in the New Testament; whether it's 2 Peter or Jude, these are faithful epistles. And you have what I would call an unfaithful epistle, and yet they're both drawing from Enoch. It's interesting.

Moving further into the second century, we again have what is called the Testament of the 12 Patriarchs. The Testament of Judah draws from the book of Enoch. And we get into early church fathers, like Clement of Alexandria. We look at Clement, who was very influential. He drew heavily on the Epistle, or the Book of Enoch. You have Tertullian actually call it Scripture. Tertullian believes it's Scripture. The Epistle of Barnabas did the same. They believed it was Scripture. Then we go to Origen and, of course, Augustine. So, you have the second into the third century, the second and third, going into the fourth century, Augustine.

So, you look at this, and there is strong attestation to the Christian realm drawing from it. Whether or not you want to bicker or talk about it, do they consider it canonical? Because there's always been debate about that. What we do know is they drew heavily on it, and the book of the Watchers was deemed inspired, at least in our New Testament. And that's the writing we're going to go to today.



Let me tell you the value you're going to see in part. For me, the value of the book of Enoch isn't about theology. I don't need theology; I have the Bible. I have the Tanakh, the Old Testament, and the New Testament. My theology is locked. Everything else will be subservient to the 66-book canon.

But here's the value of Enoch. It gives us insight into historical events that fall outside Scripture, where there are gaps, and we're not told certain details. It fills in those gaps. Gaps, mind you, that our New Testament authors had. They filled them in, and where do you think they got it from? Well, historically, we know from the Book of Enoch.

With that said, we're going to dig into this. —1 Enoch 15:8, Charles, R.H. (ed.) (1913)— And now, the giants, who are produced from the spirits and flesh, ... The giants are what are called Nephilim. And there are countless videos about people spinning tails and things about the Nephilim. I caution you, don't get taken into the weeds. Let's keep our faculties.

The Nephilim are produced from spirits, i.e., angelic heavenly beings who amalgamated with earthly women. Now I want you to understand this: when we read Genesis 6 and hear about these sons of God

coming to earthly women and creating offspring, this is what it is. We're going to get the backdrop to this in detail.

Now, I want you to understand something. God created heavenly creatures whose abode is in heaven; they're to maintain that heavenly dimension. They are not to amalgamate into the earthly dimension. They're not to create families. This is a horrific perversion according to the LORD. The LORD never designed this. Yet certain angels looked down from heaven and wanted what we have, what God has given us: the ability to have family. They wanted that. They coveted this as angelic beings.

1 Enoch 15:8-9—And now, the giants, who are produced from the spirits and flesh, **shall be called evil spirits upon the earth** ... The very thing the New Testament writers call the demons. This matters because we need to understand what evil spirits are. I used to think they were simply angelic beings. There's way more to it than that, actually. They shall be called evil spirits on the earth, and on the earth shall be their dwelling. [9] **Evil spirits have proceeded from their bodies**. ... (Emphasis added).

OK, so take this in. The amalgamation of the heavenly, the angelic beings, amalgamating with earthly women, created the Nephilim. But here, because they were created from spirit and flesh, they didn't just give birth to flesh, meaning the Nephilim, these fleshly giants on the earth, but also to spirit. Think of it as twins. They gave birth to flesh and spirit because they were both spirit and flesh. So once these Nephilim were born, evil spirits proceeded from their bodies. This is a huge insight into the realm and our earthly realm and what we're up against.

1 Enoch 15:9—Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers (i.e., the Angels), listen to this; this is important; it **is their beginning and primal origin**; they shall be evil spirits. Where? On earth—**and evil spirits shall they be called** (emphasis added). Okay, so the first thing we know in the New Testament is that it's consistent; this is exactly what we call them today. Even to this day, they're called evil spirits.

The second thing that I really want you to take in, and this is huge, is that you want some context for what James has brought to the table. Notice what is said. Where are these evil spirits? Their beginning and their primal origin? It's earth. Now, this is significant because here's what I can tell you. The fallen angels that left their abode and amalgamated with women—what do we know about those angelic beings? They sat in God's presence. They saw the creator of heaven and earth. They saw the Messiah Yeshua with the glory that He had with the Father before the world was. These angelic beings witnessed that. The evil spirits did not.

I want you to think about this. The evil spirits were not created in heaven. They didn't bask in the glory of the *echad* nature of the Father and the Son; their primal origin is here on earth. They were never allowed access to witness the glory of God. Well, isn't that interesting? Because that opens up a whole new perspective regarding James bringing (James 2:19) even the demons believe, even though they've never seen. They believe and tremble—mind-blowing.

Moving on to 1 Enoch 15:11-12—And the spirits of the giants, they afflict; these evil spirits afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offenses. [12] And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

I'm going to tell you right now that gives you some insight into how diabolical this genetically modified creation really is. They are wreaking havoc against humanity. Their soul function here on earth, which is their primal origin, because they were born of this amalgamation of perversion. They were born in rebellion. Their function is to come after you and take you out. This is what Paul calls in Ephesians 6:12: "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." They're coming to try to take us out.

This is not to sow fear. This is to tell you: this is the reality. When you understand that you don't have power over them apart from Yeshua the Messiah, you won't talk about being faithful to the LORD; you'll run to Yeshua with everything you have, because, you know, the righteous run to the name of the LORD. —Proverbs 18:10— The name of the LORD is a strong tower; the righteous run to it and are safe. They don't walk. They don't deliberate, "Should I surrender all today? Should I give everything I have to Yeshua? Should I pick up my cross and follow Him?" They're not messing around because it's all out of war, and they're much stronger than we are unless we have Yeshua. Yeshua is the strength of our life. They're scared of Him. They're not scared of you. And the only way they're going to know us is if we know Him.

Well, there's something else that we need to peel back here that is absolutely vital to this entire discussion. And we're going to read this in 1 Enoch 14:4. Listen to this: I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement has been finally passed upon you: **yea (your petition) will not be granted unto you** (emphasis added).

What petition? What is the context of this? This is where it gets interesting. These angelic beings that left their heavenly abode and totally perverted what God created and amalgamated wanted to start their own families here on earth; they realized they sinned. They want forgiveness. They want God to forgive them so that they can be restored to the heavenly realm. And what does Enoch convey? Your petition will not be granted to you. There is no forgiveness for these angelic beings. They have no forgiveness.

Now that opens the door for you to really appreciate Hebrews 2:16, where the writer says, For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Those angels saw God in their glory, and yet they chose to leave their abode. This falls right into the camp of blaspheming the Holy Spirit. Every sin that a man does is outside the body—Luke 12:10—"... but to him who blasphemes against the Holy Spirit, it will not be forgiven." Do you understand why that is? Because the kingdom of God has been manifested in your sight. You have seen it. You have witnessed it, and you denied it. No forgiveness for these angels.

We continue, 1 Enoch 14:5—And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth **to bind you for all the days of the world** (emphasis added). This is what's amazing. Peter in 2 Peter 2:4 actually draws this. He talks about how the angels, speaking of these angels who left their own abode, are held in *tartaroó* (ταρταρόω). God ... delivered them into chains of darkness, to be reserved for judgment;. This is literally where it comes from. What Peter is talking about comes from this part of Enoch.

And then it goes on; we're getting to the point. Here we go. —1 Enoch 14:6—And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, **but they**

shall fall before you by the sword (emphasis added). Take this in; this is amazing. The judgment that God is imposing upon these fallen angels who love their Nephilim—these giants—these are their sons. They love them. The LORD's judgment is this. You will first watch your sons fall before your eyes to be destroyed by the sword as they kill one another. And then I'm casting you into a place of darkness. You'll never see anything else again.

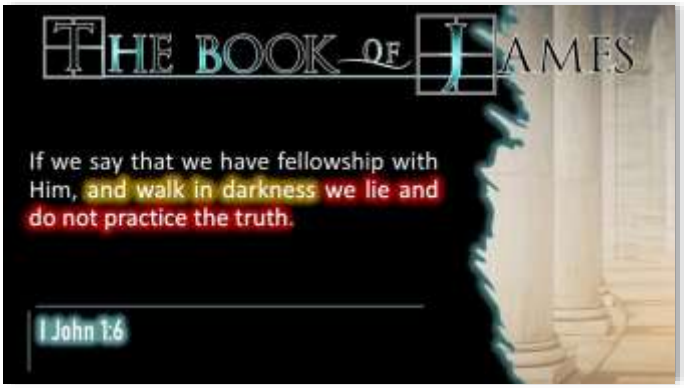
Isn't that interesting? Have you read the book of Jeremiah? King Zedekiah—basically one of the last reigning moments in Judah—and Nebuchadnezzar comes in. What does he do? He took it because Zedekiah rebelled against the LORD and against Nebuchadnezzar. Nebuchadnezzar lines his sons up, kills all his sons, and plucks out his eyes afterward. The last thing he witnessed was his sons being killed. Literally, this is what happened to the Nephilim, the giants, and these sinful angelic beings.

But this is the point. Look at this: 1 Enoch 14:6—And your petition on their behalf shall not be granted, nor yet on your own. Do you actually get what is just said? See, they were not petitioning for their own lives to be forgiven. They wanted forgiveness for their offspring. For these Nephilim, think about who their offspring are. These angelic beings had offspring, the Nephilim. Also, these evil spirits, whose primal origin is here, the LORD says there will be no forgiveness.

Now take this in. When James comes to the table and says (James 2:19), Even the demons believe and tremble! Know this: the demons are condemned to death. They cannot be saved. They never will be saved. The demons stand as the example par excellence of dead faith. Do you understand? James is telling you that if you have faith without works, you have a demonic faith; you cannot be saved. You understand the magnitude of this statement: literally life and death.

You want to jump in that camp? You're going to find out. You'll be one of those sitting in Matthew seven, crying out to the LORD, "Oh, I know You, LORD; I built Your kingdom. I prophesied even in Your name." He will say, "Get away from me. You practiced lawlessness." This, like I'm telling you right now, this little tiny statement, can change a person's life overnight.

1 John 1:6—If we say that we have fellowship with Him, this is a self-professing Christian saying, "Me and Jesus, we're good. I'm in a relationship; I'm a Christian, and I follow Jesus Christ. My life is dedicated to Him." If we say we have fellowship with Him **and walk in darkness**, … (Emphasis added). You know, Psalm 119:105 says, Your word is a lamp to my feet and a light to my path. The commandment is a lamp; the law, the Torah, is a light. We walk in darkness only when we turn our back on this, when we turn our back on the Word of the Living God.



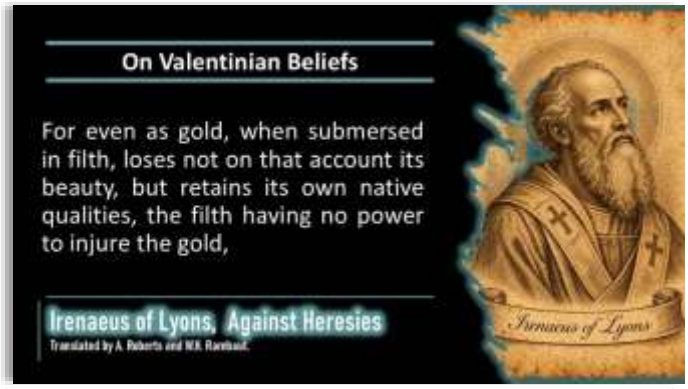
So, you can call yourself a Christian, profess Jesus till the cows come home, and try to convince everyone in the room that you are His, but if you walk in darkness, **we lie and do not practice the truth**. (emphasis added). We lie; it's deception. You're deceived; it's complete delusion.

And there's only one way to measure what the metric is. How do I know whether I'm walking in the light or in darkness? I have to go to the light. I have to go to His Word, and I have to measure the holy Word of God up against my frailty. Up

against my ignorance, up against my foolishness. And then with the conviction of the Holy Spirit, the strength of the Holy Spirit, and faith in Yeshua, we turn.

You know, I can tell you, when you go back to the early church, the early Christian church, as you turn to the second century, and many of you have heard me talk about this much more in-depth than we'll get into today. Still, as you got to the end of the first century and into the second, all hell broke loose. The devil came in and theologically carpet-bombed the entire church. They were so overwhelmed with so many phony teachings of Jesus, so many false prophets and false teachers with one heretical teaching after another, dismembering the Word of God, that there were early Christian apologists who all they did was put volumes together trying to identify all the lies, all the deceptions, and all the delusions that were coming into the Christian church. You could tell they couldn't even keep up.

One group that was far too influential in the early church, mostly in the second century, was the Gnostics. This is the idea of Gnosticism, and just to be clear, there were different levels of Gnosticism. There were different schools of thought. Irenaeus took them to task. I want to show you what Irenaeus spotted because it relates directly to today's topic. In Irenaeus' writings, he argues against heresies, specifically the Valentinian belief system. These are Gnostics.



Irenaeus of Lyons, Against Heresies, Book I, "On Valentinian Beliefs," translated by Alexander Roberts and W. H. Rambaut—For even as gold, when submersed in filth, loses not on that account its beauty, but retains its own native qualities, the filth having no power to injure the gold, so these corruptors of truth, they affirm that they cannot in any measure suffer hurt, or lose their spiritual substance, whatever the material actions in which they may be involved.

Do you understand what the Gnostics, this Valentinian school of thought, were teaching? Let me put it in modern terms. They were teaching once saved, always saved. This vile ideology of Calvinistic thought—you said a prayer one time, you confess Jesus, and it doesn't matter what you do afterward; that has no impact on your salvation. The heretical Gnostic group, the Valentinians—that's what they taught. That no matter what they did, you don't have to...

And they were very sophisticated in explaining why that is. Because, you know, basically your flesh, all matter, made by the Demiurge—all matter—it's all going to be destroyed. It can't inherit the kingdom of God. And frankly, you go to Scripture, and we hear the words that (1 Corinthians 15:50) ... flesh and blood cannot inherit the kingdom of God, … So, in the Gnostic mind, it is the spirit that's within me; well, that's pure and holy. But if my flesh does something, I'm not going to lose salvation. Because my spirit is saved, my flesh will be destroyed, but I'll still inherit eternal life. This is the insanity that is still going on today and being proliferated from pulpits all over the world in Christian churches. It's absolutely demonic, and they were going after this insanity.

He goes on, "Wherefore also it comes to pass, that the "most perfect" among them **addict themselves without fear to all those kinds of forbidden deeds**" (emphasis added). Do you understand how important it is when James talks about a dead faith, faith without righteousness, obedience, full

surrender, godly love, and godly humility? It's demonic. It is a demonic faith. The Gnostics peddled a demonic faith. They could live like hell; it doesn't matter, we're going to inherit heaven.

This is an ancient anti-Christ deception, and the devil is going to keep playing the same record over and over because it keeps working. It makes me want to smash my head against the wall to see how successful it can be. We've already seen this as heretical. Why aren't we seeing this today? If we're plugged into the Word, how are we not getting this? Because people believe what they want to believe, and that's what I call a demonic faith. They have a demonic faith. It's abhorrent.

Of which the Scriptures ... I love what Irenaeus does; Irenaeus brings the Word. Of which the Scriptures assure us that "they who do such things shall not inherit the kingdom of God." Can't even make this up. This was the very passage Gene quoted in the prayer. This is the Apostle Paul, who is assuring people they don't get seduced into a demonic fake faith, thinking they're saved and they're walking in hell. You can't walk on the wide path and stroll into the narrow gate. It's not going to happen.

Listen to the example he gives. You want to talk about shedding light on what we covered last week? For instance, they make no scruple about eating meats offered in sacrifice to idols... Well, now, as you look at the churches like Thyatira, they were seduced by Jezebel, this prophetess, into eating food sacrificed to idols. How did that creep get into a Christian church? The Gnostics. They were so cunning. This was a diabolically evil deception. And coming in and saying, "You're not going to lose your salvation." Even in that, you won't lose your salvation. You're okay.

So, going back to 1 John 1:6—If we say that we have fellowship with Him, **and walk in darkness, we lie and do not practice the truth** (emphasis added). One thing I can tell you is this: Do not be deceived. We're told that sin, scripturally—the implication of sin—separates you from God. And so, in those moments where you're feeling pretty good about yourself, but you know you're missing the mark, and you're not walking in holiness, and you probably shouldn't be doing this. Know this: If you keep going down that path, you are walking away from God, and God is walking away from you. He is holy. Sin will separate you from the living God. You cannot make it in that context.

So, John says this—1 John 1:7—But **if**, and I'm going to highlight, if, it's conditional, if **we walk in the light**... It's a walk; it's not a thought standing still, conceptual alone. If we walk in the light—(Thy word is a lamp into thy feet and a light into thy path)—as He is in the light, not as the devil is in the darkness, we have fellowship with one another, and **the blood of Jesus Christ His Son cleanses us from all sin**. (emphasis added).



You may not want to believe this, but it is true. There's a concept; it's conditional. If we walk in the light... That's when, see, this is the protasis—this is the apodosis. Then the blood of Messiah Yeshua cleanses us.

That is not saying, "Oh, we merit the grace of God." What it is saying is this: listen to me clearly; the grace given to humanity is a free gift. Yeshua willingly offered Himself to all who believe. But you cannot receive that free gift unless you repent. Do you know... and this is substantiated from Genesis to

Revelation, there is no forgiveness without repentance? There's no forgiveness without repentance; we're missing it. We have diluted, and we have corrupted and perverted the gospel of Yeshua. It has been so watered down; it's Gnostic. It carries Gnostic tendencies today. We can't be saved without repentance.

So, when the Word says in 2 Chronicles 7:14, "if, conditionally, My people who are called by My name will humble themselves, and pray and seek My face, and what? Turn from their wicked ways, repentance. It says, Then I will hear from heaven, and will forgive their sin..." Oh, you better believe there is no forgiveness without repentance.

When Peter gave the awesome message that inspired men to ask, What must we do to be saved? His first word was "repent"—Acts 2:38—"Repent, and let every one of you be baptized in the name of Jesus Christ ..." Do you think you're going to come before the Son of God without brokenness, without humility, and without shame and say, "LORD, I recognize I'm a sinner, and I need to be saved"? And if we have that discussion and that prayer, that doesn't mean I walk in darkness. It means I walk in the light.

[Closing prayer]

Abba Father, we thank You for the power and the awesomeness of Your holy Word. It demands; the gospel demands change. We're not called to (Romans 12:2) be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. We're called to be a living sacrifice, not simply to look at the cross, but to pick it up and follow You, Yeshua.

And may You raise up a remnant in these last days, the end times, LORD, that are cross-bearers, that do not love their lives to the death, that eat Your Word daily. It is their daily manna, their heavenly food, knowing that (Matthew 4:4) "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." May we take Your words as Your prophets did and eat them, and consume them. May we walk in them.

LORD, may Your Spirit be so heavy upon us. We can't fall asleep until we get right. LORD, I pray that a fear sweep over the community, a fear of God sweep over Your body, trembling before an awesome and holy judge, and recognizing that (Romans 6:23) the wages of sin is death, and if we continue to walk in sin, we will die. (Colossians 3:6) The wrath of God is coming upon the sons of disobedience, and it is almost here.

LORD, I thank You for the grace. You give us time to repent, because without it we have nothing, and we all deserve to be destroyed. But may we give You the honor You are worthy of by committing our lives to righteousness, bearing fruit worthy of repentance, and LORD, I pray that nobody leaves until they get right, until they say, "This is the day, right now. Today I have heard His voice, and I will not harden my heart. I will not wait till tomorrow." (Joshua 24:15) Choose for yourselves this day whom you will serve. And we thank You for the blessing and the opportunity to choose today, that we have another day to choose You.

And so, we just pray all of this in Yeshua's mighty name, amen.

Authentic Faith vs. Demonic Belief

Understanding James 2:19

DEMONIC FAITH

(Intellectual Belief Without Works)



Mere Intellectual Assent Does Not Save

Demons know God exists and recognize Jesus, yet remain condemned without salvation.



Fear and Knowledge Lack Obedience

Evil spirits tremble knowing judgment comes, but their belief lacks righteous action.



The Illusion of "Dead Faith"

Professing fellowship with God while walking in darkness is a dangerous self-deception.

AUTHENTIC FAITH

(Active Obedience & Repentance)



Living Faith Drives Visible Action

Authentic faith naturally produces love, prayer, obedience, and spiritual fruit.



Grace Requires True Repentance

Receiving God's cleansing demands turning away from sin to walk in light.



Faith Demonstrated by Righteousness

True belief is visibly proven through full heart surrender and righteous works.