

Hell of torah Part 4 of 6: The Structure of the Faith (Presented around April 2015)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=3108E6LC1cM>

***Portions of this sermon message have been edited to better provide a written document. All Scripture verses are from the New King James Version unless otherwise noted and are in the red. Therefore, it is recommended that this document is printed in color.**

We are in our fourth week of this theme, the Hell of torah, and little by little we have been building a case to prove the legitimacy of Torah by merely looking at one aspect of Torah. Obviously, there are countless aspects that we could utilize and many roads we could go down to prove that Torah is valid today under the New Covenant. There are so many different avenues we could go down, but we're just looking at one. We are looking at the fiery judgment of God.

There is no doubt Yeshua is going to come back. As we have seen, the gates of heaven are going to open, He is going to come out, and fire is going to proceed from His mouth. Fire is going to pour forth; it is going to kindle the universe. Everything that is defiled and wicked in this universe and on this earth is going to burn up. And what is that fire? It is the Torah. It's the hell of torah. It is God's righteousness, holiness, and commandments that are going to proceed forth and judge.

This week we're going to continue this theme, the hell of torah. But this week we're going to begin to take some twists and turns, and we're going to discover some beautiful truths that are often overlooked. If I may borrow from the words of Yeshua in Matthew 13:52—**Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old.** Today I am going to bring in all things new and things old. These are things I have covered before, and you have heard me teach on; also things you haven't heard me teach on.

In part three we left off with the story of Shadrach, Meshach, and Abed-Nego. King Nebuchadnezzar makes this image, and he sends out the command throughout the land that everyone is to bow down to this image. Shadrach, Meshach, and Abed-Nego refuse to do so. So King Nebuchadnezzar has them thrown into the fiery furnace. It was at this point we left off. That was the crescendo of the story.

I want to circle back to this crescendo because it is this part of the story that's bursting with prophetic insights as to how the fire of Torah is going to affect the righteous. Not just that, but we're also going to find the story itself holds deep spiritual insight into the faith. I call this the structure of the faith. We see the structure of the faith right in the story.

With that said, let's go back to this crescendo. Daniel 3:23-25—²³ **And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace.** ²⁴ **Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king."** ²⁵ **"Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God."**

Here were given amazing insight as to what happens to the righteous when the hell of torah is unleashed. We find that the fire has no power over them. It does not consume them. The righteous are literally brought through the fire without even the smell of smoke on them. However, that does not mean that the fire of Torah, the hell of torah, has no effect on the righteous.

Let me explain that by going to Paul's first epistle to the Corinthians. In this epistle, Paul talks about how we are going to be affected by this fire. Listen to what he says in 1 Corinthians 3:10-11—¹⁰ According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. ¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

Two critical things are established in that verse. First, Yeshua is the foundation of it all. There is no other foundation. The second thing to note is the warning that you better be careful how you intend to build upon the Gospel or the foundation of Yeshua. I want you to think about that because that talks about how you move in your faith and the things you do for the Kingdom of God. This is what he's referring to.

Listen to what he says as he continues in 1 Corinthians 3:12-15—¹² Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw [There are various kinds of material from strong to weak], ¹³ each one's work will become clear; for the Day [The day Yeshua returns] will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. ¹⁴ If anyone's work which he has built on it endures, he will receive a reward. ¹⁵ If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

What Paul is saying is even though a man might be found righteous, when the fire of Torah comes, he may not be affected, but he may lose the works that he did for the kingdom all in the name of Yeshua. He may lose some; he may lose all. Yeshua is the judge.

You might say, "That sounds really bizarre. How is this possible? What example could you give me to collaborate what Paul is talking about here?" Fortunately, we have such an example of the teachings of Yeshua that applies to this very thing. Yeshua sent out the same warning that Paul sent out. Matthew 6:1-2—¹ Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. ² Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

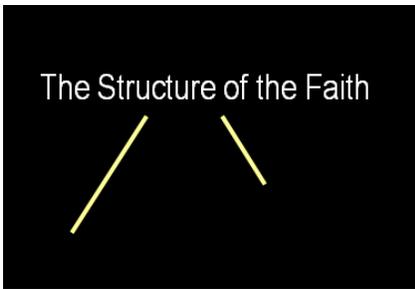
That is fascinating because charity is a Godly thing that is found commanded in the Torah. One of the most powerful things you can do as a believer in Yeshua is to give away your possessions to another who is in need. That is one of the most powerful things you can do for the Kingdom. And here Yeshua looks at the hypocrites, and He is warning His disciples to not be like them. He tells them not to seek the glory in front of men because if you receive your glory from men, you've already received your reward.

Yeshua goes on in Matthew 6:3-4—³ But when you do a charitable deed, do not let your left hand know what your right hand is doing, ⁴ that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. If you do your works in secret, the work that you do in secret will be preserved. The fire is not going to burn it up. That is exactly what Paul is talking about right now. Amen?

If, however, you do it to receive glory from men, you can be assured it's going to be likened to what Paul talked about regarding the wood, hay, and straw. The fire that is coming is simply going to devour those things. There is no reward left.

I want to ask a question. This is one I haven't asked yet in the series. How is it possible the righteous are preserved through the fire of Torah? This is the question. How is it possible that the righteous could be preserved through the fire that is coming through the fire of Torah? With that question, we are basically asking how do we obtain eternal life? What's the secret? I want to know what the secret is because our lives depend on it.

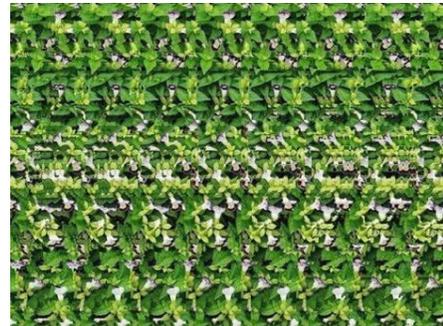
Well, what is so beautiful about this story of Shadrach, Meshach, and Abed-Nego is that right within the story itself we're given understanding as to how the righteous are saved. That understanding is what I like to call the structure of the faith. That is the secret.



It doesn't sound like much, but it is everything. It is the key if you will. This is something that shows us what salvation looks like. And when you understand this concept, I can tell you right now you are never going to look at the Scriptures the same way again. You will never look at the Torah the same way. Your eyes are going to see things they have never seen before. You are going to understand things in the Word of God you have never understood previously.

During this lesson and next week's lesson, we are going to see that the pages of the Bible are filled with this concept showing a chemistry, of salvation. You will see with perfect clarity the harmony that Law and grace have with each other. You will see there is a union between the two, and you will find this concept in both the Old Testament and New Testament.

How many of you have ever heard of a stereogram? A stereogram is simply a piece of artwork. That's all it is. What you'll notice about stereograms is they are patternistic in design. We could hang this up, and I could have this up three, four, or five weeks. Everybody would look at it and say it looks nice. It looks like flowers and some nice greenery. It is appealing and not offensive.



But that's a one-dimensional view. To those with a trained eye who know there is something concealed in here, they know how to look at this picture. When they look at this picture, they can see there's another picture inside this picture. It is a three-dimensional holographic picture. There is the obvious picture right here; then there is a three-dimensional holographic picture.

If you can see this in the picture above, there is this big circle and another circle inside of it. It is cupped almost like this big target symbol with a big flower puffed out. It is absolutely breathtaking when you visualize it. But to most of you, it just looks like a beautiful little picture.

I can remember about ten or fifteen years ago we had three of these pictures up on the wall in the office. I walked in one day, and there was a guy just standing there looking at it with all the diligence he

had; he was determined he was going to see the inner picture. Other guys would tell you that there was nothing there. Some guys would sit there a half hour staring into it because they wanted to see it so bad. What I told them was there was a three-dimensional hologram inside the picture that they needed to see because it was incredible. It was breathtaking.

The reason I'm showing you these pictures is that I want to give you some perspective regarding how Scripture functions like that of stereograms. There are critical concepts in Scripture that are hidden, or concealed, from the rest of the world. For many people, the Bible is simply a one-dimensional pattern, but to others, it's three-dimensional. To others, they marvelously see that it literally comes alive in a holograph. They can look at it, and they can look under it, and they get spiritually something that is concealed from many people. They get a perspective like that of the structure of the faith.

For those of you who are not aware, this is the key to unlocking so much of the understanding and beautiful relationship between Law and grace. One of the things about these stereograms is you could spend weeks looking at this and never get it. Then I could take you aside, and within a minute I could teach you how to look and see the picture inside. There is an element, a tool or key, needed to be able to see the structure of the faith. That key is understanding a fundamental principle that is woven throughout the tapestry of Torah. That principle is all things are established on the testimony of two or three.

That is the fundamental principle woven throughout the tapestry of the Word of God. Once you have this key, this ability and knowledge, the structure of the faith all of the sudden begins to take this three-dimensional form and no longer looks like a one-dimensional pattern. It comes to life.

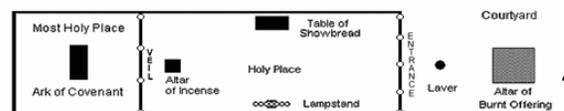
Let me give you some examples of how this is woven all through the tapestry of the Scripture. When you think about how man was created with dust and breath, it's not just the breath of God alone that created man. Man was established by dust and breath which is the testimony of two. All things are established on the testimony of two or three. When you look at marriage, how did God ordain and confirm marriage? It wasn't man marrying himself; it's the testimony of a man and a woman. It is the testimony of two.

Take it further. How do we procreate? It is on the testimony of two, a man and a woman. God has given us the ability to create life but on the testimony of two. Look at Joshua. How did he send out his spies? Did he send them out by five? No. He sent them out by two's to spy on Jericho. Right?

You can even go back to Moses and think about the twelve spies who went out to spy out the Promised Land. How many spies came back with the true report? Two. God established truth on the testimony of two. Think about how Yeshua sent His disciples out by two's. In the heavens, God created two great lights, not one. It could not have been just the sun. He created two great lights, the sun, and the moon.



The heavens themselves are divided into

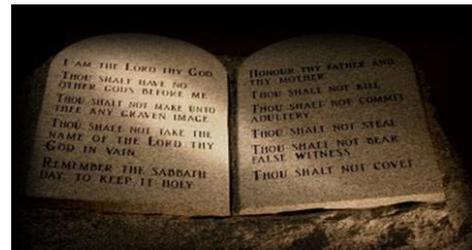


three parts. We have the cloudy heaven, the starry heaven, and then the unseen heaven where our Master resides. The Tabernacle is divided into three parts. You could say two main parts which are the holy place and the Holy of Holies. You would also have the third part which is the outer court.

The Bible, God's Word, is divided, at times, into three parts. There is in Judaism what they call the Hebrew Bible or Tanakh which is an acronym for the Torah. The acronym stands for the Torah, Ne'vim, and the Ke'tuvim. Out of that we get the Law, the prophets, and the writings. So there is the testimony of three. Often it is referred to in the New Testament simply as the Law and the prophets. It is the testimony of two.



Over and over again we see these things. How did the tablets of the testimony come down from God at Mount Sinai? They did not come on one tablet; they came on two tablets. Judgment, the Law, is established on the testimony of two.



Think about Deuteronomy 19. You cannot put a man to death except by the testimony of two or three witnesses because the thing has to be established by God. When Moses, in Deuteronomy, calls witnesses against Israel, he calls on heaven and earth. He doesn't just call on heaven. He calls on heaven and earth.

Think about the history of the universe. The history of the universe is divided into three main pivotal moments. They are creation, redemption, and judgment. And interestingly enough, every single one of these was done on the testimony of two, the Father working through the Son. All things were created by the Father through the Son.

How did the Father redeem the elect? He redeemed them through His Son. The Father is going to judge through His Son which is the testimony of two. Look at the Godhead itself. We have the Father, the Son, and the Holy Spirit. All things are established on the testimony of two or three because of the very nature of our God.

Think about that. When you get this concept, and your eyes are trained to see the Bible in a three-dimensional fashion, the structure of the faith comes out like a hologram. It's absolutely incredible. When you truly understand the structure of the faith and what it consists of, then and only then do you realize just how important it is to keep God's Law. That is when you realize it is still valid. This is not something you want to cast behind your back. Actually, you're going to run to it when I show you what I show you today.

So with that said, let's begin to peer into this biblical stereogram and attain a three-dimensional image of the structure of the faith. And what better way to start than by going all the way back to the beginning where we find the father of the faith. Genesis 15:1-5—¹ After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."² But Abram said, "LORD God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?"³ Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!"⁴ And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir."⁵ Then He brought

him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

So right at the front end of the story, the LORD tells Abraham to go outside, look up to heaven, and count the stars. I want you to see something here that is not part of our topic. I want you to see the richness of the statement made here and the prophetic significance to it because of the terms used and what the LORD commanded Abram. He commanded Abram to look up and count the stars, and then the LORD likens the stars to the descendants of Abraham. Now, this is rich with meaning, and I'll tell you why. Because as we continue throughout the Bible, we find the righteous are actually likened to stars.

Let me briefly show you this in Psalm 147:2—² The LORD builds up Jerusalem; He gathers together the outcasts of Israel. ³ He heals the brokenhearted and binds up their wounds. ⁴ He counts the number of the stars; He calls them all by name. This is referring to the outcast of Israel. He is calling His elect by name. Enoch 43:1—And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him. They came on to Him. When you continue in the passage, it actually says, "These are the holy ones the elect of God."

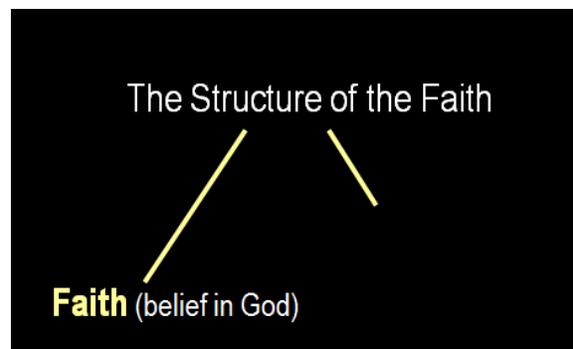
Look at Daniel 12:2-3—² And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. ³ Those who are wise shall shine Like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever. The simple point I'm making with these verses is the stars mentioned here in Genesis 15 quite literally represent Abraham's descendants.

Continuing on in the passage. How does Abraham respond to the LORD? He responds with one of the most prolific, well-known passages in all of the Word. Genesis 15:6—And he believed in the LORD, and He accounted it to him for righteousness.

This is powerful! Right here we are given the first part of the structure of the faith. Faith is the real belief in your heart and your mind that God is who He says He is, and He can do what He says He can do. It is the belief; it's the faith. Abraham had this faith.

The Apostle Paul gives a great commentary on the story of Abraham in his epistle to the Romans. Romans 4:1—¹ What then shall we say that Abraham our father has found according to the flesh? ² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." In other words, Paul is telling us that Abraham's faith in God is the reason why God declared him righteous. The LORD didn't declare Abraham righteous because of his works alone. It wasn't Abraham's works that prompted the LORD to declare him righteous. It was the fact that Abraham believed God and what God had promised him. Abraham believed it would come to pass because God had the power to do so.

Think about this statement in Hebrews 11:6—But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that



He is a rewarder of those who diligently seek Him. This is the first and foremost critical part of the structure of the faith. You have to believe there's not another option.

However, is this all there is to it? Is faith merely conceptual in nature? Can I say I believe in Yeshua and yet continue to walk in sin by continuing to murder, cheat, steal, break Sabbath, and lie? Would I still be declared righteous if I believe in Yeshua and still did those things? Or is there more to faith than just the conceptual component?

Well, if we go back to the story of Abraham, we do find there is more to it. Faith is not a concept alone; it has depth. There is structure to the faith. As we continue in the story of Abraham, you're going to find this to be true.

Now, to give you a quick recap of Genesis 15, God told Abraham that He was going to make Abraham's descendants as the stars of the sky. Abraham responded with belief and was, therefore, declared righteous. So when you look at Genesis 15:6, it sure seems like "case closed." But that's not the end of the story. As we continue in the story of Abraham, we're told that God commanded Abraham to take his only begotten son, which the whole image is all typology of the Father in the Son, bring him up to Mount Moriah, which is now the Temple Mount, and offer him there to God as a burnt offering.

So how does Abraham respond to this command? He does exactly what the LORD commanded. He takes his son Isaac and goes to the mountain. He puts Isaac on the altar, and just as he is about to slay Isaac, this is what we read in Genesis 22:11-12—¹¹ **But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."** ¹² **And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God.**

Wait a second! What do you mean, "Now I know that you fear God." I thought this was already established in Genesis 15:6 where it said—**And he believed in the LORD, and He accounted it to him for righteousness.** I thought Abraham's righteousness had already been established. But here we are in Genesis 22:12, and God, through the angel says— **Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me (emphasis added).**

Moving on the Genesis 22:13-18—¹³ **Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.** ¹⁴ **And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, "In the Mount of The LORD it shall be provided."** ¹⁵ **Then the Angel of the LORD called to Abraham a second time out of heaven,** ¹⁶ **and said: "By Myself I have sworn, says the LORD, because you have done **this thing**, and have not withheld your son, your only son, blessing I will bless you, and I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.** ¹⁸ **In your seed all the nations of the earth shall be blessed [Why?], because you have obeyed My voice" (emphasis added).**

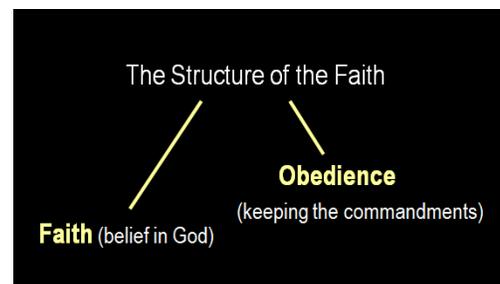
So you look at Genesis 15 where God tells Abraham that his descendants are going to be as the stars of heaven. Abraham responded by believing God. It would seem that the promise was established

because Abraham believed. Right? It seems that it is established as evidenced in the statement itself when God declares Abraham righteous. But we see it's not the end of the story.

As we move on to Genesis 22, we find God tested Abraham. It was only upon completing the test that God confirms His promise. Abraham was obedient. Abraham walked out his faith which is the true belief in his heart and mine. That is why God blessed him.

You can think of it this way. Faith moves through obedience. Faith is merely the contracted form of faithfulness. If you want to understand faith, understand it in its extended form which is faithfulness. There's an action to it. There is obedience to it. There is fear to it. We clearly saw Abraham feared God at all cost, and that's what prompted him to obey Him.

Think about the Psalms and Ecclesiastes 12:13 where it asks us—**Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.** That is exactly how Abraham moved. This is the structure of the faith. It is faith and belief in my heart believing God is who He says He is, and Yeshua is who He says He is, and we are to be obedient to Him. This is a structure that cannot be tampered with. If you attempt in any way to remove one of the items, either faith or obedience, you're going to find it will result in death.



If you think you're going to be justified by removing faith, the belief in God, out of the equation, and yet you're going to walk blamelessly in Torah, you are deceived. The converse is if you think you're going to put all your faith in Yeshua, profess His name, and walk in disobedience, reject Torah, again, you are deceived. Understand this, the true faith is established on the testimony of two or three. That's the fundamental principle woven throughout the tapestry of Torah and through the New Testament.

Revelation 14:12—**Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.** In the Greek, patience is perseverance. It is enduring and a willingness to never compromise. You continue the path. How are the saints described? They have faith, and they keep His commandments. This concept is imperative for believers today to possess especially since we have so many messages coming out of the Church telling us that we don't need to keep the Law. We are told that the Law is not binding on us because we are under the New Covenant. They insist the Law has been done away with. I've even heard people say, "Well, we don't need to keep the Ten Commandments because they are a burden."

Think about that. It is deception. I've looked people square in the eye and said, "I'm sorry my friend. You were deceived because that is not the biblical testimony."

When we go to Scripture, we find a whole other message is preached. We find one of obedience and one of faith in Yeshua. That's what we find.

James really gives a great commentary and brings out some things old here. He gives a great commentary on the structure of the faith. Ironically enough, guess what? He is going to go to Abraham

because it is a pivotal moment in the Word of God where the structure of the faith is revealed. This is what he says in James 2:14—**What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?** As you've heard me say before, this is a million dollar question. This question is asked under the New Covenant. It is in the New Testament. What a question to ask!

This is amazing— **if someone says he has faith**. What is James referring to here? Make no mistake; he's referring to conceptual faith which is belief in your mind. But James says—**if someone says he has faith but does not have works? Can faith save him?** When you ask this question, and I have asked this question quite often, I am flabbergasted by the answers that I get from believers. They say, "Of course because all that is required is belief in Yeshua. That is all that is required. It is belief in your heart."

I have had a lot of debates on this topic where people believe conceptual faith is salvation. Well, let's look at how James handles this. Can faith save him; that is the million dollar question? James 2:15-17—¹⁵ **If a brother or sister is naked and destitute of daily food, ¹⁶ and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? ¹⁷ Thus also faith by itself, if it does not have works, is dead.**

James is very cleared. He explains the structure of the faith right here. When you take obedience, works, out of the equation, what happens? Faith is no longer faith; it's deception. You end up with nothing. This is the very deception that Satan has been so successful in peddling among the Church. He is seducing people by getting them to think their faith without obedience will save them. However, what they are embracing is death because they are refusing to hear from God. They are refusing to hear His voice.

Now James, anticipating an argument, goes on and says this in 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.** Many people these days in main-stream churches would put their hands over their mouth and gasp at such a statement. However, saying—**I will show you my faith by my works**—is not legalism. This is obedience out of a fear of God. This is fear of the hell of torah.

He goes on in James 2:19—**You believe that there is one God. You do well. Even the demons believe-- and tremble!** That kind of takes you out at the knees. First, he commends you for believing in one God, and then he cuts you off at the knees and says, "Well, even the demons believe and tremble." He literally goes to the most wicked and vile beings this universe has known and told us even they believe in God.

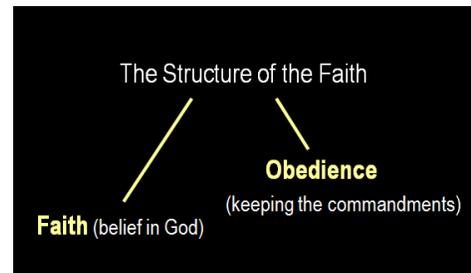
Continuing in James 2:20-22—²⁰ **But do you want to know, O foolish man, that faith without works is dead? ²¹ Was not Abraham our father justified by works when he offered Isaac his son on the altar? ²² Do you see that faith was working together with his works, and by works faith was made perfect?** That is amazing! James goes right to the story where we see the structure of the faith. Abraham confirmed the promise that God would make the descendants as the stars of heaven because Abraham walked out his faith. His faith was confirmed.

James 2:23-24—²³ **And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God. ²⁴ You see then that a man is**

justified by works, and not by faith only. James is not saying that man is justified by works alone. Do not pervert his words. He is saying faith is not faith without action. Faith is not faith without obedience and moving.

Notice he says—Scripture was fulfilled because Abraham took his son and he obeyed God. Because of that, Abraham was declared righteous. The Scripture, the promise, was fulfilled. In other words, he's showing the structure of the faith. This is hands down one of the most important teachings for us today.

Everywhere you look in Scripture, and the more you study the Word of God, the more you're going to see this structure of the faith in the pages of the Bible. It is really like a stereogram. Once you understand how to see it, you see it everywhere. It is beautiful. It is holographic, if you will.



Even within the story of Shadrach, Meshach, and Abed-Nego, we find the structure the faith. King Nebuchadnezzar commands everyone to bow down and worship the image which he made. What do Shadrach, Meshach, and Abed-Nego do? They refuse; they don't want any part of it. Why won't they bow down to the idol? Because it is against Torah. God said in the Torah. "Because you're my servants, I have called you, and you can't do these things." It was because of their obedience to God they refused to do it.

It is not just that. What else do we find in the story? The structure of the faith is not just obedience; it's also faith. It is belief. Right within the story, we see they profess and declare their faith in God. We see this in Daniel 3:16-17—¹⁶ **Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king.**

They declared their faith in the God of Israel. This kind of takes you back to those powerful words that Yeshua spoke in Matthew 10:32—**Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.** Moving in faith and professing that faith. So right within this story of Shadrach, Meshach, and Abed-Nego, we see the structure of the faith which is belief in God and keeping the commandments.

One of the amazing things we are shown in the story itself is the image of Yeshua. As Nebuchadnezzar looked down into the fiery furnace, something didn't make sense because look at what he sees—**"Look!" he answered, "I see four men loose [Nebuchadnezzar had thrown three men in], walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God" (Daniel 3:25).** The reason these men were spared hinges on the fourth character mentioned in this story. This fourth character is the very one who is called the Son of God. This is who we know to be Yeshua of Nazareth. Our salvation depends upon putting our faith in Him. Yeshua said—**No one comes to the Father but by me (John 4:16).**

It all hinges on Him. We cannot get to the father without Him. There's no back door here. If you want eternal life, you have to go through Yeshua. Unlike what Oprah says, there are not multiple paths to the Kingdom of Heaven. Hope, salvation, redemption, forgiveness, power, and authority all come through Yeshua.

Listen to what He says. This is one of my favorite passages in all of Scripture. John 3:17-18—¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. ¹⁸ He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

If you don't believe in Yeshua or His testimony, you cannot be saved. This is one of the most frightening things. When you peer out, and you look at Orthodox Judaism, it crushes your heart. You have pain and sorrow in your heart. They are trying so hard, so diligently, to be zealous for Torah and to walk out the Torah. It is all in vain if you do not believe in Yeshua.

In His own words, Yeshua said this in John 12:44—He who believes in Me, believes not in Me but in Him who sent Me. Yeshua is—the Way, the Truth, and the Life (John 4:16). And again in John 6:47—Most assuredly I say to you, he who believes in Me has everlasting life. He is the bread from heaven. He is what sustains us. He is what is going to defend us and bring us through this fire at the end of the age.

However, I'm going to say this. That's not all Yeshua taught. Yeshua taught the structure of the faith. We see the structure of the faith being taught through His ministry.

On the one hand, we find Him teaching faith in Him, "You can't be saved unless you believe in me." Does He ever teach the second component of the structure of the faith? Do we ever see that in the gospels?

You need to pay close attention because again this is the structure of the faith. Matthew 19:16—¹⁶ Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?" What is at stake? Eternal life, the Kingdom of God. He is asking the million dollar question; how can I be saved. And what is the answer? Verse 17—¹⁷ So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments."

That is powerful because when you go to John 3, 6, or many other places in the gospel, you will find Yeshua telling people if they want to enter into life, they need to believe in Him. But that wasn't the only thing He said. As we just noticed in Matthew 19:16, when asked what must be done to have eternal life, Yeshua answered—if you want to enter into life, keep the commandments. This is, again, the structure of the faith.

You need to understand this concept and be able to articulate this to your friends, unbelievers and believers alike. We have a great responsibility to do this as we are at the end of the age.

I want to close today with a passage from 2 Esdras. When I opened up with this in the series, there was a part I purposely skipped over because I knew I was going to circle back to it at the end. What is so

powerful about this verse is it talks about the people living in the last days who are to adhere to the structure of the faith.

Remember that Ezra was given this vision, and now the angel comes to give him the interpretation. 2 Esdras 13:21-23—²¹ I will tell you the interpretation of the vision, and I will also explain to you the things that you have mentioned. ²² As for what you said about those who survive, and concerning those who do not survive, this is the interpretation: The one who brings the peril at that time will protect those who fall into peril, who have works and faith toward the Almighty.

He said—**works and faith**. This should sound familiar because this is exactly what is stated in Revelation 14:12—**Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus**. It is the exact same thing.