

Two Ransoms, Part 1

Introduction: Two Kinds of Belief

The essence of this teaching is what it means to obey the gospel. It was written to help outsiders, especially our parents, relatives, and friends, understand why we responded the way we did upon hearing the gospel. This teaching should be used in conjunction with Almah's letter to her parents.¹ Much of this letter is the outflow of this teaching.

This teaching (which is in nine parts), along with the "The Three Eternal Destinies of Man" teachings, should be taught to our children to give them a thorough understanding of the gospel. They should be doing book reports on what they learned so we can see what has gone into them and so that they can get ready to talk to people about the gospel.

This teaching makes it very clear where the gospel that we've received differs from the gospels of Christianity. It combats the wrong understanding or even accusations of those who have been falsely taught by those who distort the word and who have been deceived into thinking that obeying the gospel is working for salvation and eternal life. The understanding in this teaching will be one of the keys to calling those who are willing to do the will of God and who are entrapped in Christianity out of her.

Introduction — Two Kinds of Belief

A ransom is Jn 3:16. God loved the world so much that He ransomed His only begotten Son, that whosoever believes in Him should not perish, but have eternal life. To *believe in Him* is a matter of eternal life or eternal death (Jn 3:18). What does it mean to believe in Him enough so as to obey Him and the gospel (Jn 3:36; Mk 8:35; 10:29)?

The word *believe* in Jn 3:15,16,18,36 means that if one truly believes unto eternal life, or *into the Son* (Jn 3:15), he will obey Him and the gospel as Mt 28:20 commands. True faith is obedience for His sake and the gospel's sake. The end or purpose of such obedience is Mk 10:30.

The Greek word for *believe* is *pisteuo* and means to adhere to, cleave to, to trust in; entrust. The word *entrust* means that the person who actually believes, or entrusts

¹ *Two Ransoms – Letter from Almah* (1996.12.05-L01), also included in the December 1996 issue of the *Intertribal News*.

himself to Yahshua, will do what the good news demands, and this is faith — proven faith. *Entrust* means an absolute personal reliance upon His sovereignty so as to confess Him and believe in one's heart (Rom 10:9-10). This means that all that is expected of the believer he will do without any reservation since he received the sent one (Lk 10:16; Jn 13:20), having received the faith from his message.

To have faith (# 4102, *pistis*) is being persuaded to trust and obey (or to believe), and to believe (#4100, *pisteuo*, Jn 3:36, a verb) means to obey the Word that one must be persuaded of its truth. To *believe* is to obey because one is persuaded (2 Cor 5:11); to *disobey* (#544) is to not believe; to *disbelieve* is to disobey as through unbelief (Rom 10:17). Baptism seals one's faith (Eph 1:13-14).

Pisteuo is a verb. A person must do what the verb *pisteuo* means in order to be saved. Rom 10:21 — *Disobedient* (#544) is not doing what God's Word says to do in order to be saved (2 Ths 1:8). Rom 10:16 — *Obey* (#5219) is to hear, listen, hearken, give heed to. To *obey* is the manifestation of faith; the opposite is to not keep, heed, obey (1 Jn 2:4, #5083) so as to do God's will — to carry out His will or good pleasure (Isa 53:10). Only His offspring can and will obey His commands which is the fruit or result of His death for them (verse 11). Jn 3:36 — To believe is to obey; to disobey is to disbelieve. Faith is the work of the Holy Spirit (Eph 1:13-14).

Isa 53:1 — *Revealed* (#1540) is made known as Jn 7:17. What cannot be known naturally is revealed spiritually by the Spirit of truth (Jn 18:37). The mind, intellect, spirit is opened up and given light, the needed illumination to know what could not be known otherwise. This is a miracle of faith. The blinders are stripped away and stripped off. Things that were covered are uncovered.

Rom 1:16 — “The gospel is the power of God for salvation to everyone who believes,” or trusts and obeys (Rom 1:17), for God's way to make man have His righteousness is *uncovered, revealed* by the way of faith which can only come by hearing

the message which has to be proclaimed without any shame from the speaker (Jn 7:18; 2 Cor 4:1-4). So without faith it is impossible.

Rom 1:17; 10:17 — The gospel is spoken by the messenger and heard by the recipient. A revelation is required for salvation. Faith is revelation by the Spirit, spoken into the heart of the person. We are saved by His mercy or grace to us. His heart of compassion and mercy was released when we opened up our heart to hear His voice and receive the revelation called *faith* to obey Him or to do His will. His heart of compassion and mercy was released when He saw our heart, our response to Him (Tit 3:5; Eph 2:8-10). Jms 2:14 — Unless we are doing these works we were saved to do we do not have faith that works. The only purpose of faith is for obedience (Heb 11:6). Without faith it is impossible to please God. Faith alone does not please God, but the obedience through faith is what pleases Him (Heb 11:1-40). Jms 2:14 — So we see a person can have a false faith.

True faith brings into existence obedience that pleases God. Jn 3:36; 2 Ths 1:8 — The wrath of God is poured out upon all who have not obeyed the gospel. This means that the person has not believed, even though he has heard. He did not obey the gospel, proving that he did not receive faith (2 Cor 4:3) to obey it. Rom 10:17 — Faith comes by *hearing* (#189); *report* in Rom 10:16 is the same word (#189; Isa 53:1).

Isa 53:1 — The gospel is a report or message from a messenger which is revealed to only those who are willing to do God's will. Those who receive faith to obey are His offspring (verse 10). Jn 12:37-40,42,43 — Who has believed unto salvation?

Isa 52:10 — The day is approaching when YHWH will bare His holy arm in the sight of all the nations. This is a colloquialism meaning God will roll up His sleeves and use the sword to redeem His people in the sight of all the nations. Learning this teaching is the first roll of His sleeve, and when we all have been trained in this gospel, God will take up the sword (Eph 6:17). The arm of YHWH refers to the gospel as the power of God (Rom 1:16).

Believed (#539) in Isa 53:1 means confirmed in the heart by the Spirit so as to be trusted in — “spirit-given support.”

Report in Isa 53:1 is a message of truth (Jn 18:37). To be able to hear the voice of Yahshua is a matter of eternal life or eternal death (Jn 3:18,36).

“The arm of YHWH” is a symbol of power (Isa 51:9; 51:5; 30:30) — His arm coming down with His sword in His hand. When a rider on the horse lifts up his arm with the sword in his hand, his sleeve naturally falls downward and bares his holy arm. The powerful, strong, and mighty arm of YHWH is revealing His wonderful, sweet word of life, which one must believe in order to do what the good news requires to be worthy of Messiah in order to have life (Jn 5:21,25; 18:37).

Rom 10:17 — Faith comes by hearing. The word *comes* means moves toward the person who is hearing the message until it reaches and becomes his own as a gift that he received from the one speaking.

Approaching... Promising... Arriving or reaching its destination, causing Rom 10:9,10,13.

Faith comes and makes its entrance into the spirit of the hearer in order for him to believe in his heart. Faith must be revealed to him in order for him to make a good confession unto salvation, calling on His name (Rom 10:13,17).

Without faith there can be no obedience that pleases God (Gal 5:6; Heb 11:6). Circumcision is only valid if it is done by faith. Circumcision or no circumcision avails nothing without faith. Since faith is from God no one can have faith to not be circumcised, but only to be circumcised. Faith without works, or works without faith profits nothing (Jms 2:14-19). Faith without works is dead, and works without faith is dead.

Tit 3:5 — Works of righteousness cannot be done without faith, since faith is imparted to do good works. So no one could possibly be saved by good works since we can only do these works in the Body, and until we are baptized into the Body we are

dead ourselves. So why did Paul even take up the space in the letter to Titus? If we are not doing works of righteousness why are we even saved? Eph 2:8-10 — No one could even possibly imagine that he could be saved by works he had done before he was saved to do the good works he was saved to do. If a person is not doing exactly these particular good works in accordance with the gifts of faith (Rom 12:6-8) then the works he does are not good (2 Cor 5:10) but bad, lawless deeds (Mt 7:21-23).

Unless every single person who has been baptized into Messiah's Body on earth goes before the council of Eph 4:12, he will not be able to do those good works, but neither will be those who make up this council, that is, the apostles, prophets, evangelists, shepherds, and teachers. If the council does not function the Body does not function. In this case, the Body is lawless which is no body, and all is false or pseudo.

That's why Paul said about the edah that they were his crown and his joy (1 Ths 2:19-20; Phil 4:1). The proof that he fulfilled his calling as an apostle and walked in the works he was saved for was that the edahs that he established and ministered to were prospering and flourishing. Fulfilling his responsibility as an apostle of Messiah in this way gave him confidence that, at the end of his course, he would enter into the joy of his Master and wear the crown of life.

Jn 2:23-25 — Neither they nor Messiah entrusted themselves to one another. They *believed*, but not unto eternal life. They did not or would not as the rich young ruler commit their lives to Him — so He would not commit His life to them either, for He knew their heart.

Rom 10:9; Eph 1:13 — This believing is an entrusting on both the person's and God's side, since He entrusts His Spirit to him eternally. Jn 2:24 — Yahshua did not commit Himself unto them, because although they believed they did not commit themselves to Him. Both words in Jn 2:23 and 24, *believe* and *commit* is 4100 — *pisteuo* in Greek.

In Jn 7:31 we see the word *believe*. But this believing here, just like in Jn 2:23-24, is also short of salvation. In Jn 7:38 He made the distinction between the two types of believing. Jn 7:38-39 — All who believe unto Him believe unto eternal life, so the evidence of their belief will prove positive. This belief here is the Eph 1:13 type of belief, meaning the believer entrusted himself to God, and God entrusted Himself to the believer in a covenant. The result of this belief is that the believer is sealed with the Holy Spirit.

Jn 8:31 — It requires for the spirit in the believer to be able to continue in His word as a disciple. Only those who received His Spirit are true disciples (Isa 50:4-5; Lk 14:33). Jn 8:51 also requires a disciple filled with the Spirit. If there are rivers of living water flowing from the believer's innermost part, then Yahshua's words became a life-giving spirit to him (Jn 7:38-39).

Lk 8:12-13 is a fruitless type of belief. But the ones who hear the Word and keep it and obey it, they have the real kind of belief (Lk 8:15; Jn 3:12,15,16,18,36; Rom 10:10,14). Jms 2:19 — Faith without works or works without faith is the same.

God *will not*, **cannot** entrust His Spirit to anyone as 1 Cor 6:17 says, except in baptism into the Body (1 Cor 12:12-13). This is a covenant as Jn 2:23-24 teaches. Both the believer and His Spirit commit themselves to each other, because Mt 13:44-46 is both Messiah finding us and us finding Him. He gave everything to get us, and we give everything to get Him. Verses 47-50 — The dragnet is the gospel that is cast all over the earth, gathering in two types of believers — those who believe unto salvation and those who believe short of salvation, who never entrust themselves and commit themselves to Messiah, who actually don't believe. Verses 49 and 50 is the rude awakening that the unbelieving will have in that day, those to whom He could not entrust Himself. They have such agony of soul in regret — weeping and wailing and gnashing of teeth — because they never came clean (Mt 13:47-48 — The dragnet gathers in clean and unclean fish). All through the years in the community, Jn 7:38-39 was never a reality in

their lives. They never admitted their deep dissatisfaction. They always pretended to have the fruit of the Spirit (Ps 81:15, NKJV). There was always a contention surrounding them. It seemed they never were totally identified with Him (Mt 12:30). They were always a little ashamed of Him (Mk 8:34-38). The Spirit could not commit Himself to them, He could not seal them with Him (Eph 1:13). The hardest thing for them to do was Eph 4:2-3. They should have read 1 Jn 5:13 because 1 Jn 5:12 and 3:14,16,23,24. “These things I have written to you...” — not just the *doctrine* of having the Son, but the *reality* of having the Son, so that by everything that’s recorded in this letter you may judge yourselves whether or not you have truly believed and have the Son and eternal life.

Jn 5:24 is proven by 1 Jn 3:23. That is how one knows that he has truly believed (1 Jn 3:14, by doing verses 16 and 17). He knows by the Spirit (verse 24), as Rom 8:16 says. He knows it by the Spirit who speaks to him in his heart, and he has confidence that he belongs to Him (Rom 8:9; Gal 3:29; 5:24).

Jn 17:20 — The proof that he has believed through the apostles’ word is the oneness in verse 21 as Acts 4:32.

So Jn 2:23-24 — If we have believed in Him and He has believed in us, then He will grant us His Spirit. If He has entrusted Himself to us it is because we have entrusted ourselves to Him (as 1 Cor 6:17). Jn 2:23-24 are both — we believe and He believes [*believe #4100*]. So if He believes we believe, then this is the kind of belief that is based on having received the faith to entrust oneself into His hands as the One who will save us. This belief causes a person to obey the gospel in every aspect, trusting Yahshua in the one who is speaking to oneself, the Word of Messiah (Rom 10:17) as Lk 10:16 and Jn 13:20 say. Faith comes by hearing the one who is sent (Rom 10:14-17). There is no other way for a person to be joined to Messiah, to become one spirit with Him except in the community of the redeemed who have made a corresponding sacrifice of their lives to Him to leave their old life behind and become a new creation, where all things

become new (2 Cor 5:15-17) and where a person no longer lives for himself in a perverse society. As in the beginning at Pentecost, all things must be restored (Acts 2:44-45). A whole new society must be started for those whom Messiah has believed on and committed Himself to and entrusted His Spirit to.

2 Tim 1:12-14 — “For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him *unto* that day, or *until* that day.”

The word *unto* (#1519) indicates intention, purpose, identity, aim, such as “baptism of repentance” *unto* the remission of sins (Mk 1:4), or *received into*, *baptized into Moses* (1 Cor 10:2) or believed unto... “whosoever believes unto Him should not perish but have eternal life” (Jn 3:15).

Paul makes the bold statement and confession that he knew whom he had believed. But John said whoever says, “I know Him but does not keep His word is a liar, and the truth is not in him.” 1 Jn 2:4-5 give us understanding of who has believed unto Him. So the only way Jn 3:15 can read is, “whoever believes unto Him,” *in* or *unto* (#1519), indicating having reached repentance and obedience of forgiveness as Acts 2:37-41. So *believed unto* or *believed in* (#1519) means having *reached* repentance, and through doing what the good news says he entered into Messiah, since He trusted in him for He knew each person’s heart who made the confession. He believed that he believed, and a covenant was cut between the two believers, between the two who believed in one another.

Jn 2:23-24 — They believed in Him, but He would not believe in them. The *in* was not #1519 in either beliefs. There was no believing *unto*, so no commitment could be made. There was no covenant since they did not believe unto Him as Jn 3:15, because He knew all men and needed no testimony from anyone about them, for He knew what was in man. He knew the difference between true believing and not true believing (Jn 7:38-39).