

## The Three Eternal Destinies #166 *What it Means to Believe*

Anyone who thirsts, let him come to me and drink. He who believes in Me (according to how the scripture says one must believe in Me), out of his heart will flow rivers of living water (Jn 4:14; 7:37-38). If you know anyone who does not have this manifestation as described in Jn 7:38, then he must come to Him and drink (that is, if he is still thirsty), and then believe in Him as the scriptures say one must believe in order to have what He says he will have if he believes according to the scripture (1 Jn 3:23).

Jn 7:39; 4:14 — If anyone is still thirsty then it simply means that he has not yet come to Him to drink and Jn 4:14 is not a living reality in his life. Jn 4:14 says “never” thirst again. This is “never again” throughout eternity. To thirst for this eternal life is to know that you do not have eternal life, this water, this fountain of water, springing up to eternal life (Jn 7:37-38).

To thirst is to not believe in Him yet. To believe in Him is to have this water of life, and out of his heart flows rivers of this living water. But if anyone thirsts, let him come to Him and drink, and believe in Him as the scriptures say. This is no “easy believism” or any other “believism” except what all the scriptures say one must do in order to follow Him, to make Him one’s Sovereign (Rom 10:9,10,13; Jn 12:25-26; Lk 14:26-33, etc.). Not flee from the cross but embrace it, die on it (Mk 10:17-30, for instance Mk 8:34-36). Do you believe in Him as the scriptures say? (Jn 2:23-24). How do the scriptures say one must believe in order to have flowing out of his heart rivers of living water?

Isa 55:1 — Come to the waters. The scriptures from start to finish express the essentiality of knowing God, to have eternal life to be redeemed by the blood of the Lamb – and no compromise is allowed (Mal 1-4). Rev 22:17 is a call to unbelievers in the community:

*And the Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost. Rev 22:17 (Jn 7:37-38).*

Our Master said that a person, in order to obtain eternal life, must pass out of eternal death and into eternal life the same as actually being born again. Jn 5:24 — And we know we have if we are able to love one another as He commanded, and no one who is not born again can do this or is even supposed to. But in order to do this we must first believe as He commanded, or as the scriptures say (1 Jn 3:14,16-23,24). And we know this by the Spirit whom He has given us. This is why John said in 1 Jn 2:4 what he did, because “the proof is in the pudding” (Jn 15:8; 1 Jn 4:20-21).

Only if we have received the Spirit as Jn 7:38-39 will we be able to not be liars as 1 Jn 2:4 says and love as He loves. 1 Jn 3:16 as He commanded (verse 23). And this is a daily life of love (Heb 3:13; Lk 9:23). To flee the cross is to be a coward (Rev 21:8), “unbelieving” according to Jn 7:38, or as the *scriptures* say. Anyone who has never heard the good news is not in the category of an “unbeliever”. Jn 3:18-19 describes an unbeliever. An unbeliever is a coward, not overcoming (Rev 21:7). What does a person have to overcome to obey the gospel? (Jn 3:36; Acts 5:32; Heb 5:9; Rom 10:16). Did the rich young ruler obey our Master’s words? (Mk 10:17,21,22). In Rom 15:31, Paul speaks of unbelievers, disobedient to the word which was spoken, those in the community and out. It’s not that they were unbelievers or disobedient to nothing, but unbelieving and disobedient to what they heard. The words “do not believe” and “disobedient” are the same thing. Saints are the believers who are obedient to the word which was spoken (Rom 10:8; 15:5-7).

So our Master said in Jn 7:38, “He who believes in Me as *the scripture* (Old Testament and New Testament says. This is what our Master was trying to get across to the rich young ruler in Mt 19:21, Mk 10:21, and Lk 18:22. This is recorded in the scriptures as we have them now. He goes on to tell his disciples what He meant so when the Edah, his Body, would be formed, it would draw only true believers, and the false or unfaithful eliminated (Acts 5:1-11; Mk 10:23-30). It is recorded in the scriptures how these scriptures are applied to the real church, His Body (Acts 2:38-47; 4:32-37; Lk 14:26-33; Mt 28:19-20). And Acts 2:39-41 says with many other words, and only 3000 were still “thirsty” after his message and were baptized and received the Holy Spirit because only 3000 repented and found Messiah worthy enough to give up their lives to Him (Mt 10:37-38). Only 3,000

were worthy of Him (Acts 2:44-45; Jn 13:35). Jn 17:23 was made manifest (Acts 4:32-35).

To believe according to the Scriptures means “as the scripture gives us revelation” (especially the words of our Master Yahshua who made the scriptures of the Old Testament complete, showing the reality of how one who has believed would love “the Lord his God”). “Yahweh’s Salvation” is given only to those who believe “according to the scriptures.” Rom 10:9,10,13 is possible only for those who have received the faith in verses 16-17. Salvation is a free gift but who does He give it to?

So Rom 10:11 — the one’s who are ashamed as Mk 8:38 may not have received the faith to believe according to the scriptures (Jn 7:38; Rom 10:14-17). Verse 16 — Not all have obeyed the gospel preached by a sent one (Jn 7:17-18 & 13:20), as not all have believed the message preached to them, since Jn 7:38 is absent from their daily lives. Before the race begins on Yom Kippur how many will express their thirst and be saved and how many will be eliminated? As Jn 7:37 and Jn 4:14 say, to *believe* is to be exactly as the scriptures say in verse 38.

### **Two Kinds of Righteousness**

In Rev 22:11, the Righteous are not the same as the Holy, whose righteousness comes to them from God (Rom 4:5,9). The righteousness of the Holy was not their own innate goodness (2 Cor 5:21; Rom 4:16). Lot’s righteousness was his own, but Abraham’s is from God. Faith occurs when one ceases trying to do something on his own efforts and trusts someone else to do it for him. Faith is the one attitude that is exactly opposite of trusting oneself or one’s own innate righteousness, which transfers him from the Righteous (or Unjust or Filthy) to the Holy (Col 1:13). This is why God can grant salvation to all who have the same faith as Abraham. Jn 8:39 — If one does not have the very same faith of Abraham, he will not be able to do his deeds (Gen 26:5). Abraham received the faithfulness of God (Gen 15:6, the word *believed*, #539 in Strong’s Concordance) and became the righteousness of God (2 Cor 5:21). Gen 18:19 was the basis of God’s choosing Abraham.

God did not choose him just to go to heaven when he died, but to do His will on earth, to bring about His purpose. God *knew* Abraham (Jn 7:17), and this is why *faith from God* is the attitude of the heart toward the gospel one hears by which one obtains salvation or is saved to do God’s will. Eph 2:8-10 — It is according to grace (Rom 4:16), an entirely free gift of God, not dependent upon the works of the law or any merit of our own to earn our own right to the tree of life (Rev 22:14, NKJV). But it would be through obedience to the gospel and His commandments, which is the faith of Abraham (Jn 8:39).

### **Faithfulness** (2 Pet 1:3-11; Phil 1:9-11; Rom 5:1-5)

*Aman*, #539 in Strong’s Concordance, is *faithfulness*. 2 Pet 1:4 — We receive God’s very own nature, which is His love (Rom 5:5) and faithfulness (Rom 10:17; Jms 2:23; Gen 26:5; Rev 22:14; Jn 8:39). Only those who love God can obey Him or even want to (Jn 14:15,21), and He can only reveal Himself to those who are saved by *His* grace through *His* faith (Jms 2:23; Jn 15:14; Rom 4:3). So the word *believe* means both works and faith, which equals obedience. Jms 2:25 — Rahab’s faith was real, not a Christian myth, as Jms 2:26.

Investigate the word *believe* and the word *faith* in the Old Testament and you will see what the gift of righteousness is based upon — not an airy, fairy, make-believe faith system from 2 Cor 11:14-15, which is all Christians know today and down through history, especially since Martin Luther and John Calvin. Rom 4:13 is something that they know nothing about — the righteousness of faith. Rom 4:16 — The faith of Abraham is what one receives which grants him the Holy Spirit, which is what the word *believe* means (Eph 1:13; Rom 4:20-25). The word *believe* is the most powerful word in the Bible (Jn 6:40; 5:40; 5:24; Rom 10:17; 15:31, NKJV).

To pass out of eternal death and into eternal life what one must do is “to believe” (Acts 8:37, NKJV). Acts 2:38-41 does not say “to believe” in order to be saved, in this first message to the first disciples, but after Peter spoke the many other words, as many as *received* them “gladly” were baptized (NKJV). This meant that the 3,000 “repented” (verse 38) and then and only then could any be immersed into Messiah to form His Body on Earth (Gal 3:27) as the true seed of Abraham (Gal 3:28-29). No one could receive the gift of the Holy Spirit unless they “repented” (Acts 2:38), and no one could receive the gift of the Holy Spirit without being immersed into Messiah’s Body (1 Cor 12:12-13), and no one could be immersed

without forgiveness, and no one could be forgiven without repenting, and no one could do any of these essentials without believing in Yahshua, and they could not be saved from the perverse generation of their day unless they “gladly received” the words which were spoken or heard, for faith comes by hearing (Jn 5:24; Rom 10:8,17). And as Acts 2:44 says, those who believed were together and had all things in common and in order for this to be possible one must be saved, come out of this present evil world system – to a new life in Messiah’s Body, the community.

Concerning Acts 2:40, “Save yourselves from this crooked generation” — this was the urgent cry of the apostles who had been with Yahshua for the past three and a half years. Mt 28:20 — Here God Himself, through His spokesmen, were giving the people the unique opportunity that He came to grant them; what our Father wanted was a nation (Mt 21:43; Ex 19:5-6; 1 Pet 2:9-10; Eph 2:12; Acts 26:7; Jms 1:1). But first they had to respond to the gospel, to be obedient to His words (Jn 12:25-26). The people all shouted Acts 2:37 — “What shall we do?” — and Peter with many other words told them to save themselves from this present evil way of life in this fallen, perverted nation (Mt 21:43), and start a new nation which would produce the fruit that the old nation did not produce (Isa 53:10-11; 49:6). The apostle taught them the way of salvation which was taught to them by Yahshua (Mt 28:20).

Jn 11:51-52 — So, God, through Peter, told the people to take the most decisive step in their entire history, even greater than in their delivery from Egypt 1,500 years earlier, and be delivered from the religious system of their day, as Rev 18:4 calls out a people today from a worse, more evil system than existed back then (Rev 18:2). This called for them to overcome (Rev 21:7) and put the good news into practice (Acts 2:42-47), which the whole scriptures taught from the beginning to the end. This is what it meant for them to believe in the first century. What about now in the last century?

### **Confession is from the Heart**

**The Good News is the power of God for salvation to all who actually believe** (Rom 1:16). Look up what *believed* meant to Abraham in Gen 15:6, to Israel in 2 Chr 20:20, and to the Edah (Rom 10:9; Mt 21:43; 24:14). In Acts 8:36-37 NKJV, the eunuch confessed that he believed as Rom 10:9. So the word *believe* has to do with the *heart* and not with the mind only. The heart is the only place within a man where he can make *confession*. Confession knows no other place and to believe knows no other place, whereby one is *sealed* with the Holy Spirit (Eph 1:13-14).

2 Chr 20:20 is to behave faithfully, with faithfulness to Yahweh and His prophets. Only then would Israel produce the fruit of the kingdom, being productive and successful as the nation God chose in Abraham (Gen 18:19). Rom 10:10 — For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved, for confession comes only from the heart. This is true repentance (Acts 2:38-41,44). Think about all who have left (those who made a confession) in the first century (1 Jn 2:19), and among “us” in this last century of restoration — the restoration of the “us” who have believed in “the True One” (1 Jn 5:20). So many in the first century and throughout history who “believed” were not acquainted with the True One. 1 Jn 1:6; 2:4 — They received a “false one,” even a demon that Christians call *Jesus* today. Belief in this *Jesus* does not produce the same fruit of Acts 2:42-47 and 4:32-35. Why? Because they do not believe in the same Messiah preached by Peter and the Apostles in the first century. 1 Ths 2:14 — Paul’s gospel bore the same fruit as the Judean gospel of Peter and the rest (Jn 12:25-26; Mk 10:30).

But then 2 Cor 11:2-4,13-15 made its way into the communities. Look at the condition of the churches at the turn of the century (Rev 2 and 3; Jms 1:1). The Nicolaitan system was not from God, was it? Rev 2:15 — This was the Bishopric system from which the Pope came forth, and from which the almost 1 billion followers derive their being today, as well as the 800 million in other sects who derive their being from Martin Luther and John Calvin and other apostles inspired by Satan — who all propagate what God hates (2 Cor 11:15).

This would mean that more than one third of the world’s population are the “Holy” today (Mt 7:14), leaving the rest to be the Unjust and Filthy and the Righteous of Rev 22:11. No wonder our Master said that the prostitutes and tax collectors (the Filthy and Unjust) would inherit the kingdom before them (Mt 21:23-32), the supposed Holy who are supposed to be a Holy Nation (Mt 21:43; 1 Pet 2:9; Isa 49:6; Mt 24:14). The real prostitutes and unjust are within her (Rev 17:16-18) and Rev 18:2-8 is the just punishment of the harlot and prostitute (Lev

21:9; Gen 38:24).

### **To Believe**

**The power** (*dynamic*, #1411 in Strongs) of God for salvation for the transformation of their lives is given to all who *believe* the gospel (Rom 1:18). In the gospel the righteousness of God is revealed (Rom 4:5, 16), for which even a good man must give up his own righteousness. In order to have God's righteousness so as to be Holy he must consider his own righteousness to be as filthy rags in comparison, by which he could never earn his own salvation (Isa 64:6). That is, he could never by his own righteousness earn his entry into the Holy City, for only the Holy have a right of entry into the Holy City by obeying the commandments only the Holy can obey (Rev 22:14, NKJV). The Righteous of the nations do not have His commandments (Jn 14:21; 1 Jn 2:4; Jn 13:34-35). The nations are not the light of the world, so to obey His commandments is only for the Holy.

The nations are as Mt 6:31-32, while the Holy are as Mt 6:33. The nations live by Gen 3:16-19 and 9:1-7; Isa 24:5; Mt 25:34,46; Jn 5:28-29. It is only the Holy that God reveals Himself to (Jn 14:21) and dwells in (verse 23), and reveals His righteousness through them to the world (Rom 1:17; Mt 5:14-16; Phil 2:14; Mt 24:14).

Even in the Eighth Day (Rev 21:24) the nations will walk by the light of those who keep or kept the commandments of God during this present age (2 Cor 5:21).

Rev 22:14 gives us clarity between the false concept of the word *believe* and those who actually believe, as 1 Jn 3:23 NKJV are those who keep the commandments. Those who belong to Him (Gal 3:29; Rom 8:9; Gal 5:24) obey His voice (Jn 10:14,27), do His will, and accomplish His purpose (Isa 53:10).

To *believe* as in Jn 3:16 results in Acts 4:32 — the Edah, the multitude of those who believed was a company of people who were *companions* as Ps 119:63 (#2270), a people joined together or knit together with one another in communion or *koinonia* as friends who are closely bonded together in love with a common purpose. As David says, "I am a friend of all who fear Yahweh." The word *companion* in Ps 119:63 is what makes community possible — made of those who fear Messiah (Eph 5:21), submitting to one another.

So believers cannot be anything less than what is described in Acts 4:32 and 34, since the church cannot be anything less than what it was in the beginning. Restoration of all things brings a people who are friends (companions) together to live in community because they are *believers*, and believers are of one heart and one mind and have all things in common, and you will not find a needy one among them (Dt 15:4), because they were *friends* (Jn 14:13; 1 Jn 3:16-17; Jn 13:34-35; Rev 22:14, NKJV).

### **Outspokenness**

**To attend one of their gatherings as an outsider (1 Cor 14:24-25) you would observe their outspokenness, since God is in their midst (Mt 1:22-23) and Messiah is faithful as a Son over His house (Heb 3:6). If there is no outspokenness such as would cause 1 Cor 14:24-25, then Heb 3:6 also is not a reality, and more than likely what God hates has taken over (Rev 2:15) — a system of one man speaking, who is a fleshly outspoken one. No one could say that great grace was upon them all, but just the preacher, and it would have to be the inspiration of an evil spirit to be doing something openly which God hates.** It only proves that the Son is not over that house, which is obviously a house as is described in Rev 18:2 if it tolerated what God hates (Rev 2:6,15).

The word *confidence* in Heb 3:6,14 (as well as Heb 10:19 and 35) is the same confidence the apostles had in Acts 4:31, which they prayed for in Acts 4:29 — all confidence or boldness or outspokenness (#3954). The word *confidence* or *boldness* is actually manifested in *outspokenness*, which is unreserved utterance (1 Pet 4:11) or freedom of speech, with frankness and without intimidation or fear. Cannot this boldness come to the *unprofessional* people who are not trained as sorcerers in Bible colleges? Boldness is for ordinary people who exhibit spiritual power and authority. It refers to the clear presentation of the word of God (1 Pet 4:11) without being *ambiguous* or unintelligible. This is the result of being filled with the Holy Spirit, giving witness of the resurrection of the Sovereign Yahshua ha Mashiyach.