

Those Who Have no Root

The word translated *commit* (*co-mit*) in Jn 2:24 is the same word translated *believed in* in Jn 2:23, which is #4100 in Strong's Concordance. Actually the people did not believe unto salvation or entrust themselves to Him as to be His possession, to *belong* to him. Gal 3:29 — the big IF. The people in Jn 2:23 did not *believe in* Him from the heart. They believed, but not the kind of belief by which Abraham became a friend of God. He was committed to God's promise to the extent of Gen 17:1-10 and he proved his kind of belief to the point of sacrificing his son Isaac (Jms 2:23-26).

To *co-mit* your trust to someone he must be trustworthy. "Co-" means two persons in a covenant partnership. Because our Master was able to *co-mit* Himself to His disciples, He gave them a *co-mission* (Mt 28:19-20). *Commission* means: *a warrant or authority granting certain powers or privileges, and authorizing or commanding the performance of certain duties; authority given to act for or in behalf and in place of another*. Similarly, to *commit oneself* means *to entrust with entire reliance, assurance, and confidence*. Our Master Yahshua is only willing to *co-mit* Himself to those who *co-mit* themselves to Him, leaning their entire personality on Him — those in whom He can have confidence that they will represent Him properly. These He is willing to make His *co-workers*, even as the Apostle Paul called himself in 1 Cor 3:9 — "God's fellow workers" — or as Abraham was called the *friend of God* (2 Chr 20:7; Isa 41:8; Jms 2:23).

So to "believe in" Him in Jn 3:15 must be the same kind of *belief* as in Gen 15:6. Whoever *believes in* Him (Jn 3:16,18) or does not *believe in* Him (Jn 2:23-25) readily becomes apparent. Jn 2:24 — He did not *commit* Himself to them, for He could discern that they had not believed in their heart (Rom 10:9). It is with the *heart* that one *believes unto* righteousness (Gen 15:6). If with the mouth what is in the heart comes out in public confession, one is actually saved (Rom 10:10,13). Jn 3:17,36 — Whoever *believes in* the Son is saved and has passed out of death and into Eternal Life (Jn 5:24). But to the one who does not *believe in* the Son or disobeys the Son or does not *commit* himself, neither will the Master commit Himself to him (Jn 2:24). Such a one did not truly *believe in* Him, although it is written that they did *believe in* Him (Jn 2:23). But verse 24 exposes what kind of belief it was, whether it was mental or spiritual. One is a life-changing event; the other is a reformation. Both are similar outwardly. One kind of belief enables one to obey the Son and the other does not allow it (1 Jn 2:4; 1 Jn 3:14-24).

In Gen 15:6 the phrase "believed in the Lord" uses the Hebrew word *he'emeen*, translated "believed in." It carries the idea of an unqualified committal as Jn 2:24. On His part He could not grant His unqualified committal to them since they did not give theirs from the heart (Rom 10:9-10). The words "believed in" (#4100) in Jn 2:23 is exactly the very same number in the Strong's Concordance as in verse 24, in the words "did not *commit* Himself." As in the parable of the sower in Lk 8:13, there is a type of a person who is confused with a true disciple of Messiah. They appear to be saved but have no *root*. When the *right testing* comes along they claim to see, but are really blind (Jn 9:41; Lk 8:10; Mt 13:1-9; Mk 4:19; Lk 8:4-8).

So in Jn 2:23-24 to *believe in* is actually defined by John's own words in verse 24. Since our Master and His disciples spoke Hebrew together (not Greek), the word they used for "believe in" was *he'emeen*, translated as #4100 (Jn 3:15,16,18; 12:11; 14:1; Rom 4:5,24). It is from the same word in Hebrew as is used to describe the belief Abraham had in Yahweh, which meant an unqualified committal of oneself to Yahweh or to Yahshua in Jn 2:23-24. These people did not have this belief spiritually but only mentally. Their "belief" was not a confidant and an entire committal of themselves to Yahshua the Messiah in trust and in trustworthiness. Jn 12:11 — what kind of belief did they have in Him?

The testing or "temptation" Lk 8:13 speaks of could be in the very last hour, 20 to 50 years later — the times of Mt 24:9-13. Mt 6:13 — Our Father does allow us to be tempted and tested for the purpose of *proving* His children, so He can rely upon them in the Day of Trouble. We also need to be able to trust our brothers and sisters and predict their behavior. We know we can rely on our Father's strength and be

as Pr 17:17 — allied in the same struggle and in the same cause, standing together in the *good fight*. This is how we prove to be those in Lk 8:15 who heard the word with a noble and good heart, who keep it and bear fruit, enduring to the end (Mt 24:13; Heb 10:36,39). Lk 8:13,15 and Mt 24:13 all go together for our learning as to who are His disciples and who are not.

Lk 8:15 (#5281) — Endurance, patience (as in Heb 10:36), steadfastness, constancy, perseverance, continuance, bearing up, holding out to remain to the end. It describes the capacity and strength to bear up under difficult circumstances, not with passivity or passive complaining, but with hope, fortitude, resisting slackness, weariness and defeat until He comes (Heb 10:37). This is the evidence behind the word *believe in* Heb 10:39 — the kind of believing in Him which is to the saving of the soul, the kind of belief that is faithful to the end. Rev 17:14 — Fidelity, faithfulness with complete assurance, proving to be His disciples (Jn 15:8), which takes endurance (Heb 10:36; Lk 8:15; Mt 24:13) — endurance through the test of Mt 24:9-12. Rom 5:1-5 — In order to have the hope that doesn't disappoint in verse 5, we must first have the peace in Rom 5:1 — peace with God through the belief or faith into this grace in which we can stand firm. This enables us to glory in tribulation, suffering, and circumstances, knowing that it works within us endurance (#5281) — the same patience or endurance as in Lk 8:15, Heb 10:36, and Mt 24:13 by which we prove to be his disciples (Jn 15:8).

So Mt 13:20-21 and Lk 8:13 show how it becomes evident that someone has no root in himself. Mt 13:6 — When the sun comes up in verse 6 or *arises* as verse 21 says in the form of trouble or tribulation and persecution, he has no identity in the Community and withers in fear or embarrassment, and stumbles or is offended. He is offended at shame or the disgrace he feels, not treating it as our Master did (Heb 12:2).

Mt 13:18-23 shows how the response to Messiah is affected by the circumstances of human life, just as the effect of the seed is affected by the soil in Mt 13:4-8. It is according to how one hears (Jn 7:17). Some will not do what the gospel commands (Lk 14:26,33; Mk 10:21-22,28-30; Mt 10:37-39). He who receives the seed on stony places receives it with joy (Mt 13:20), yet he has no root in himself and endures only for a while, for when tribulation (Jn 16:33, #2347), pressure, oppression, stress, anguish, adversity, affliction, crushing, squashing, squeezing, and distress come, he cannot stand. But this is just the narrow door of Lk 13:23-24 (Mt 16:24; Mk 8:34-38; 10:29).

No root? Why did he have no root in himself? Was it his fault? Mt 13:6,21 — When the sun or when tribulation arises, what does the sun do to the seed? (Jn 12:24). *Root* (#4491) — why is the root needed? How does one get a root? A root is the underground part of a plant body that originates from the *hypocotyl*, and functions as an organ of absorption, aeration, and food storage — and as a means of anchorage and support. A root system is that part of the plant that is underground, anchoring the plant and drawing the nourishment and moisture it needs to flourish. Mt 13:21 reflects the vital role of the root in relation to the other parts of the plant (Eph 3:17; Jer 1:10; Isa 5:24; Hos 9:16; Mt 3:10; Isa 53:2; 11:10; Rev 5:5).

The root is the part of the plant buried in and gaining nourishment through the soil (Ps 80:9). Deep-sinking roots picture endurance and perseverance, causing the plant to flourish and put forth fruit (Pr 12:3), to show prosperity (Pr 12:12; Ps 1:3). Taking root again is restoration (Isa 53:2; 2 Kng 19:30; Isa 27:6; 37:31). Seed that fails to take root pictures those whose commitment to Messiah is not sincere and firm — not firm enough to withstand trouble or persecution when it arises (Mt 13:6,21). But to be rooted in Messiah is to be established in the persuasion that causes fruit to come forth, even in all kinds of trouble and persecution (Col 2:6-7; Jn 15:18-21; 16:1-3). Jn 16:1 — Stumble and fall away (Mt 13:21) or become offended (#4624 in Mt 11:6) by or because of Messiah, and are caught in a snare or a trap, for He is a stumbling block in the way of their selfish independence.

Mk 8:34-37 is what our Master Yahshua said concerning our own selfish independence. Those who do not actually desire to save their life from the second death in the lake of fire feel that they are entrapped in the Community of the Redeemed of Yahweh. They are caused to stumble on account of Messiah and His good news, which only those who are willing to do His will and desire to come after Him and follow Him and be His

disciple will do or obey. What does it mean for a person who is *not* willing or who does *not* desire to follow Messiah to take up his cross and be His disciple? Would he feel entrapped in prison? Wouldn't he be set free instead if he *did* desire to come after Him and follow Him to the place where he must die with Him? (Rom 6:2-5 and Lk 9:23).

Mt 12:30 — We have to draw a line for all who desire to come over to Messiah's side, to be *with* Him, to gather with Him, not to be on the side of the adversary, but allied with one another. They must be allied with those who desire to come after Messiah to follow Him, allied in the same cause, in the same purpose. They must step over the line. Messiah's side of the line is no place for the enemies of the cross (Phil 3:18-19). The inner working of the evil spirits must be cast out (Mt 16:18). No underground can be on Messiah's side of this line, but only the gates of the City of God. To come across this line is to enter in by the gates into the city. No longer will the gates of Hades, or the underground, prevail over you as it did the first Edah.

As long as we have revelation from the Father we will not be taken in by the underground. Jn 14:21 — He will reveal himself to us. Jn 14:21 must describe the "us" in 1 Jn 2:19. We must, each one of us, be those who love Him. We have His commandments, and if we *keep* them, we are the ones who love Him, *and* we are the ones who are loved by our Master and His Father. He will manifest Himself to us. He will cause us to shine and reveal Himself to us. We will be conspicuous as true sons, as His disciples, as those who follow Him. He will declare that we are His disciples. We will be made known before all. There will be no guessing (Jn 15:5-8).

Jn 14:23 says that they (the Father and the Son) will come and make their home with us. But Jn 14:24 says, "the one who does not love Me does not keep My words." Jn 14:15-17 — Do you have the Helper in you? Are you allied with Him? Or are you an orphan (verse 18)? Are you left alone? There needs to be a cleansing of the Temple. If you are an orphan it is because you do not belong to Him and are not a true son (Jn 14:24).

Those who speak against authority speak against God. They have no fear of God.

Here are three *believers*:

- a. Gal 6:1 — "caught in a sin"
- b. 2 Tim 2:26 — "in the snare of the devil... taken captive by him to do his will"
- c. Mt 11:6 — "offended because of me"

All are believers, but what type? "Let them grow together until harvest." Feed them both, water them both, and encourage them both equally. In time it will be obvious who are the wheat and who are the tares. Only the ones who endure to the end, through Mt 24:9-12, are saved (verse 13). They are a light and a witness (Isa 43:10,12) which makes up the corporate witness or testimony of the nation (Isa 49:6).

Witness in Mt 24:14 is #3142 in the Greek. This means that each person who makes up the corporate light makes the authentic declaration that confirms the Kingdom of Messiah, even as Paul used the word in 2 Cor 1:12 regarding the *testimony* of his conscience, and in 1 Cor 1:6, the *testimony* of Messiah. In every place this testimony of Messiah can only be as authentic as 1 Cor 1:10, having the same mind and the same judgment, and 1 Tim 2:8, being without wrath or dissension. Sadly, that was not the case in Corinth (1 Cor 1:11). 1 Cor 2:1 — Paul came to them speaking of the witness or testimony of God (2 Tim 1:8; Acts 4:33; 5:32; 2 Ths 1:10; 1 Tim 2:6). The corporate witness of the kingship over His dominion is His reign in our hearts (Mt 24:14). The gospel of the kingdom, the good news of His reign, is given as a witness or a personal testimony to its reality, giving the evidence of it (Mal 1:11; 3:18), the proof of its reality (Jn 15:8; Mt 13:23).

Glorified (#1392) — What does it mean to be *glorified*? Our Master was glorified (Jn 12:16,23; 7:39; 12:28).

In 1 Cor 12:26 a member of Messiah is glorified or honored. 1 Pet 1:8 speaks of joy that is full of glory and honor. Our Master gave His disciples the same glory that was given to Him (Jn 17:22; Heb 5:5; Jn 17:1,4,5; 13:31; 14:13). It is through a person's glory, who is in Messiah, that Messiah's innate glory is brought to light (1 Cor 12:26). Messiah is glorified in His disciples through what they do and

say (and how they do it and say it) by the revelation of the Holy Spirit (Jn 17:10; 14:13, 16:14). Glory in Jn 17:22 is the recognition belonging to a person in Messiah (#1391) — his inner worth, which demands the respect of others.

The Parable of the Sower (Mt 13:18-23; 13:3-9)

Back to the root... Mt 13:6,21 — The seed must die first, and then the plant can grow. The roots absorb the moisture and the nutrients of the soil. Mt 13:23 — These receive the word and bear fruit. The man who is not a true disciple has no root. Those are the tares (Mt 13:40-41). Mt 13:36-43 and then 44-50; 13:24-30. Because a person does not “take in” what is spoken, absorb what he hears, he cannot grow. A person cannot grow unless he absorbs what he hears (the word), since faith comes by hearing. He cannot be a fruitful plant, but only a tare. Mt 13:9 — It is essential for a person to have a teachable hearing heart if the seed of the kingdom is to be received and become fruitful.

Mt 13:25 — Tares were very common in Palestine and they look very much the same as wheat. They were not really distinguishable from wheat until the grain appeared at harvest time. The tares sprouted, but at first there was no grain on either the wheat or tares. But sooner or later they were exposed, as what is done in secret will find you out eventually (Mt 13:28-30; 37-38-43, and finally 12:33-37). Mt 13:6 — Because it did not have a root the sun scorched the plant, for it had no moisture or nourishment to make it thrive through the persecution (verse 21 or 23). But the sun causes the plant to grow when it arises, as when persecution, hardship, and trouble cause a true disciple to thrive. Acts 14:22 — We all must go through much tribulation to enter the Kingdom of God (Rom 5:1-5; 8:17-18).

As long as we have a root we will be absorbing all the nourishment we need to grow into the plant of Yahweh, bearing much fruit (Jn 15:8). Remember Mt 13:6 — just as sure as the sun will come up or rise, Mt 13:21 says also will tribulation and persecution arise in a true disciple’s life (Jn 15:18). But whoever endures to the end and is not offended or caused to stumble will be saved. Mt 24:9-13 is part of last testings before the bride flees to the wilderness because what would be the result of anyone who was not true and genuine to be in the wilderness for those 1260 days, to the very last day? Yes, the foolish virgins will go to the wilderness along with the wise virgins, but they are both saved. They both endured to the end, although the foolish were not among the faithful of Rev 17:14 (Mt 24:40-41; 25:1-13). Nevertheless they endured past the final testing in Mt 24:9-12. They did not betray their brothers, children, mother and Father (Mt 10:21-22). These people who betrayed their own parents and the parents who betrayed their own children and the ones who betrayed their own brothers and sisters had no root in them. They never absorbed the word of God into their hearts. They turned out to be the tares among the wheat. In the time of testing they fell away (Lk 8:13).

There is a category of people who appear to be saved, but reverted to the world and continued in its ways. They hear the word and receive the word with joy, but they have no root. They *believe*, but this belief denotes a different meaning for the word “to believe in” as we learned in Jn 2:23-25. Lk 8:13 — There was never any transformation in the person’s life (Rom 12:1-2; 2 Cor 5:15,17). This kind of belief was just intellectual assent, not to be confused with the belief that transforms a person’s life and attitude (Phil 2:1-5). Those who have no root are those who *profess* faith but do not *possess* the Holy Spirit of our Master Yahshua.

Can you imagine your brother or sister or father or mother or child betraying our Master and destroying the flock in a time of trouble after they had endured seemingly for years in the Body? (1 Jn 2:19). When the time gets very hard and difficult, and imminent danger for life and limb are very apparent, when the Mark of the Beast is imposed, your friend or relative, brother or sister deserts you in the time of trouble (Pr 17:17) and takes the Mark of the Beast to save his own life (Mt 10:21). Our Master said that they will deliver their own parents up to death, just so that they might survive the crisis. They have betrayed Him and will go to Judas’ destiny (Jn 10:14-16, 27-29). These pseudo-disciples have no root. They did not absorb the teachings into their hearts. They betray their “friends” and have them put to death, as our Master has already told us will happen in the last days, and they then go and take the Mark of the Beast in the world they return to (2 Pet 2:20-22). Although they have read and have heard it over and over again (Rev 14:10-11), they do it anyway because they had no root to absorb the

truth.

So what kind of belief did they have to keep them in the Community for so many years? It's like trying to absorb the calcium without the co-factors; like trying to attain as Phil 3:9-14 without crucifying the flesh as verses 18-19. Without the ability or grace to forget our past and the past mistakes of our brothers and sisters, how could we apprehend this high calling we have been called to? (Eph 4:1-3 or Phil 2:1-4 or Col 1:10). 1 Jn 2:4 describes those who do not have a root to absorb and obey his commandments, especially to love as He loved (1 Jn 3:14,16,23).

The co-factors of the gospel are the parts about obeying Him, not just simply "believing." Otherwise one's belief will turn out to be as Jn 2:23-25, turning a deaf ear to Jn 3:36, Acts 5:32, 1 Jn 2:4, Lk 14:26,33, and Mk 10:29, among the many other words of Acts 2:39-40. The Gospel is not just facts about His death and resurrection apart from believing it and confessing it from the heart (Rom 10:9-13 and 14-17).

So the kind of "belief" that results in obedience from the heart, faithfulness, and patient endurance will be found in the noble and true heart (Lk 8:15) — the "seed" that goes into the ground and dies, putting down an absorbable root system, deep down into the soil. That "plant" will receive the proper nutrients and have the stability to withstand every wind (Jms 1:6, Jude 1:12-13) and the testing of Mt 24:9-13, enduring until the end.