

Confusion

In Rev 21:6, as in 22:17, the word *freely*¹ means set free by faith to respond to the good news without anything that would cause one who is willing to do the Father's will to not drink of the water of life (Jn 7:37-39). Who can do the will of God without obeying Mk 3:35? But in the case of the rich young ruler, there *was* a cause not to drink of the water of life (eternal life, Eph 1:13-14), which is what he asked for, since he proved to be as Rev 21:8, a coward who dreaded to leave all to follow Yahshua — possessions, family, wife, job, children, etc. — in order to have eternal life. So he remained in the category of the unbelievers in Acts 13:46 who reject the gospel and thereby make or judge or ordain themselves as unworthy of eternal life. He is then judged already (Jn 3:18,36) as one who refuses the water of life (Jn 7:37-39). He is unwilling to do the will of God (Mk 3:35; Jn 7:17).

Jn 3:18,36 speaks of one who heard the good news but rejected it (Lk 10:16). Jn 3:36 means that the wrath of God would remain on him eternally, just as the word *remain* means in Jn 9:41, since they were judged already. Their name is not found in the book of life of the nations (Rev 20:12-15) because they committed the greatest sin of all — rejection of the Son of God, who gave His life for them so they would not have to go to the place of torment (Lk 16:28). Rev 21:8 puts them first on the list of the greatest sins.

To not “obey the gospel” in 2 Ths 1:8-9 means not obeying Lk 14:26,33 and Mk 10:17-22,28-30 — the very thing the rich young ruler would *not* obey (Acts 5:32). Rev 21:7 — He who *overcomes* will inherit eternal life, that is, overcomes to drink as verse 6, but he ended up as verse 8 instead. What do you think Mk 10:21 meant, to “take up your cross and follow Me”? It meant to die as Rom 6:2-5.

¹ #1432 means “without a cause.”

All apostates or Christian theologians understand Rev 21:6 and 22:17 as the “free gift” (without payment) — “only believe,” or “faith alone.” But the word *freely* (#1432) in Greek meant “without a cause,” that is, to bestow gratuitously upon one who does not have a cause to reject it. Regardless of what he must give up to have it, no cause is too great to reject eternal life.

God grants eternal life freely, as our Master said in Mk 10:17-30, but if anyone hangs on to his own life, he will lose it, or as Jn 12:25 says, to follow Him where He is, where He is going. If He gratuitously gives or offers, what must one do to receive the offer? He offered the rich young ruler the water of life freely if only he would follow Him to be His disciple, and all disciples obey their Master, or they are not disciples.

In Mk 10:17 he asks the question, and “come and follow Me” is the answer. What does it take to follow Him? “Take up the cross” (Jn 12:24-26). You die on a cross. That’s what “take up the cross” means. You die to your old life. You hate your life in this world.

What happened to the rich young ruler? The same thing as Lk 16:23-28. What would have been the best thing to do as a result of the answer he got from Yahshua in Mk 10:17-22? What about Lk 6:24? What about Lk 14:33? What about 1 Tim 6:9 and Mt 10:37-39? What about Mk 10:17 and Lk 14:26,33? Was Yahshua a heretic, promoting works salvation? Maybe you would have crucified the heretic along with those in Mt 27:23,25. Yes, you would, you liar (1 Jn 2:4).

How many Christians really believe that Jesus meant what He said? Or was He just a master of deception and confusion? Lk 14:33 is confusing, along with verse 26, if He did not mean it. Babylon means *confusion*. So did He mean what He said to the rich young ruler, or did He lead us into confusion as 2 Cor 11:4,15? “Church-ianity” is not Acts 2:44 and 4:32; it is not community. Babylon began after Revelation 2 and 3 and the letter of James. It was *co-fusion* — fusion with the world.

In Mk 10:30, the incarnate Word of God spoke, which leads to confusion if what He said is not “of the truth” (Jn 18:37). I quote: “There is no one who has forsaken

house or brothers or sisters or mothers or fathers or children or lands (fields, farms) for My sake and for the sake of the good news who will fail to receive one hundred times as much now, in this present age or life — houses, brothers, sisters, mothers, fathers — but with persecutions, and in the next age, eternal life.” (Mk 10:17-22; see also: Lk 14:26,33; Mt 10:37; Mk 3:35; Lk 18:29 includes *wife*, but the NU² translators omitted *wife* from Mk 10:29, but left it in Lk 18:29 and Mt 19:29; compare with NKJV)

So the disciples knew that this was what they had done (Mk 10:28), but for others they said or asked, “Then who can be saved, if this is what one must do to be saved or receive eternal life?” And only with God can this happen, that one would give up everything as He commands in the gospels (Jn 8:51). So Peter said, “We have left everything to follow You. What will then be for us?” (Mt 19:27). So He told them that everyone who *does*, the promise is a hundredfold, with persecutions, and in the age to come, eternal life. Mk 10:17 and 30 go together.

No one person who is obedient to the gospel will fail to receive a hundredfold of what he must give up in order to be saved — that is, if it is for His sake and the gospel’s sake (Mt 19:27; Lk 18:29). So in contrast to the rich young ruler, the early church prospered to house the 3000 to 5000 disciples (Acts 4:34-37). When we take seriously the command to send out walkers, to do so for our Master since He ascended (Lk 19:10), then we can expect this exponential growth, and we won’t need BOY any longer. Our Master spoke these words for us, who have obeyed the gospel, just as Barnabas did in Acts 4:36.

Acts 2:44 shows what it means to believe (Jn 3:16). The word *believe* in Jn 2:23 is the same word, but it doesn’t mean the same as the word *believe* in Acts 2:44. *Believe* in

² Nestle-Aland/UBS critical edition of the Greek New Testament, upon which most modern English Bible translations are based.

Jn 3:16 and Acts 2:44-45, as Barnabas demonstrated in Acts 4:36, is to believe *unto Him* (Jn 3:15; 5:24; 1 Jn 3:14,16,23; 5:12-13, NKJ).

Jn 3:18 — To “believe not” is as in Jn 2:23-25 — they “believe,” but not as Rom 10:9-10, as heard from a sent one who believes as Mk 10:29-30, unto eternal life. In Jn 3:36 the verb translated “has” is in the present tense, but the one whose belief is fraudulent, as in Jn 2:23-25 or 1 Jn 2:4, will be as 2 Ths 1:8-9 and Jn 3:36 (Amplified). He who believes on the Son has eternal life, but he who is not subject to, who does not subject himself to the Son (as to disobey the Son), shall not see life, but the wrath of God remains upon him.

There are billions who do not truly believe on the Son, since they either believe in the wrong one, or their belief is not valid, or they never heard of the True One whom they don't believe in. But the one who disobeys the Son after hearing the good news is judged already (Jn 3:18,36), as in Rev 21:6-8. His unbelief is disobedience because of his fear, dread, and cowardice.

Those Who are Willing to Do His Will, Will Pray for It

Even though the very Word of God incarnate, Yahshua the Messiah, the Son of the living God, made an infallible promise in Mk 10:29-30 which is not liable to mislead, deceive, or disappoint, and is incapable of not doing what He promised, it will not happen apart from praying for it. Even though it is true that there is no one who will fail to receive a hundredfold if he has forsaken all these things for Yahshua's sake and the good news, still he will never see it fulfilled if he is not praying for it, nor will others see it fulfilled on his behalf if he has died before seeing it fulfilled — one hundred times as much as each one gave up or laid at the apostles' feet, as in Acts 4:36-37.

We see in Acts 5 two disciples, husband and wife, who sold their property, but held on to some of the proceeds, while acting as if they had laid it all at the apostles' feet. So the motive in Mk 10:29, “for My sake and for the sake of the gospel,”

disqualified them both from receiving the promise of one hundredfold in return, since they could have never prayed for it or been heard by the Father (1 Jn 3:22; 5:14-15).

The word “sake” in Mk 10:29, “for My sake” and “for the sake of the good news,” meant that the one who forsook all his own possessions and family as Lk 14:26,33 and his own life (Jn 12:25), did it for Yahshua’s purpose, lest He would have died and resurrected for no purpose. That is what is implied by the mass confusion of Christianity (Babylon), which is indistinguishable from the world, being mixed indiscriminately, being disorderly and mixed up in a contradictory and confused philosophy (vain religion, as Jms 1:26-27). Christianity/Catholicism and the Ecumenical Movement try to manipulate Jn 17:21-23 without obeying Jn 13:34-35, attempting the merging of diverse elements into a unified whole, as in a political partnership or coalition, the fusion of the major parties or denominations — Roman, Greek, Reformed, Anglican, Lutheran, Baptist, Methodist, Presbyterian, etc., along with the modern mega churches. Thereby they will attempt to eliminate any group not fusing or conforming to the Pope’s *ex cathedra*³ pronouncements.

One day, when you stand before our King, knowing that you gave up your fortune and family, etc., as Mk 10:29 says, and you never got the return, will you be thinking that He didn’t really mean it? “It was just another saying. He really doesn’t mean what He says.” But were you praying, beseeching Him to do what He said for His sake and the gospel’s sake? Were you praying for the same purpose you gave it up for — for His sake, or for your hundredfold return, which could have been used for His sake and the gospel’s sake?

Mt 6:9-11 — If we gave up all we had for His sake, for His will and purpose (Mk 3:35), then we will pray that His Father’s name, our Father’s name, will be no longer

³ *Ex cathedra* — with the full authority of office (especially that of the Pope, implying infallibility as defined in Roman Catholic doctrine); from the Latin, meaning literally “from the (teacher’s) chair.”

blasphemed by the Jews who claim to be His holy people (Rom 2:17-24), since they claim the name of Jew (verse 24; Eze 36:20-23). We will not have to buy houses or farms with huge mortgages, nor move disciples from place to place to meet the demands if we fit Mk 10:29-30 and are praying for the promise.

Why should we think the Kingdom will ever come, or His will be done, or His name be hallowed if there is not a people on earth who are worthy of it, by praying for it? Were we not commanded to pray for it? Do you think anyone will be delivered from evil or the evil one without praying to be? The promise is there, by His prayer in Jn 17:15, but now we must continue His prayer.

All who fall away in the Community are not praying. Those who leave were never of us (1 Jn 2:19), that is, those who don't come to their senses and return.

We may say, "I read the back of the book and we won," but who will He return for? Only the faithful among the chosen ones (Rev 17:14). The faithful are those who do Heb 10:13 and are praying for the power of His Spirit to do His will (Mk 3:35). The kingdom can only come for those praying for it. His name can only be made great, or hallowed, by those who pray for it. Satan can only be bound by those praying for it (Rev 20:3). Only those praying to be delivered from the evil one will be; the rest will be led astray (Rev 12:9; 20:3,7-10). When Satan is released he can only lead astray those who do not pray to be delivered from him.

Only those who desire our Father's will to be done on earth will pray for it (1 Tim 2:1-8). As Rom 2:24 says about the Jews, the same can be said about us (also verses 19,23-24). Heaven can only release our King when we are praying for it (Acts 3:21). We can overcome only when we pray for it (Rev 2 and 3).

Ex 20:5-6 — We either love Him or hate Him. If we don't love Him enough to pray for the strength to put His enemies under His feet (Heb 10:13), to be cleansed of all our iniquities passed on to us and to our children, then we hate Him.

If a person imagines he is doing the Father's will and goes against 2 Tim 2:4, he understands nothing according to His will. Mk 3:35 — They have no part in His family, which is His eternal family. No one who believes and is not doing the will of God has any part with Yahshua the Savior and Master. To be able to do the will of God takes obedience to His commandments (Jn 14:15,21; 1 Jn 2:4). 1 Jn 3:14,16,23 is impossible without the Body life in the Body of Messiah.

One is only saved for one purpose — to do God's will, and only they can be saved (Jn 7:17) and be as Mk 3:35.