

Criterion for Believing, Part 3

1 Jn 5:12-13 — “These things” in verse 13 means the whole first letter of John was written for this expressed purpose. It was written for two purposes actually. One is that you may know that you have eternal life, or two, that you may realize you *don’t* have eternal life, and come to believe in the name of the Son of God. 1 Jn 5:13 speaks of the life, which he who has the Son has (1 Jn 5:12). The life we live in the Body of Messiah shows that we have eternal life (1 Jn 5:11-12). God has given us eternal life, and this life is in His Son.

Eph 3:18 defines the word “dimension” in the name of the Son, so if you do not know this kind of love, that is after you read the whole letter of First John, then 1 Jn 5:13 tells you what to do. 1 Jn 5:20 means that we who have eternal life have the dimension of perception we did not have before we were given eternal life to know it. To know that we are of Him (as verse 19 says) means that 1 Jn 3:24 is true for us, being the *only* way we can know. 1 Jn 5:14-15 is the confirmation of the Spirit.

This new dimension allows us to also know that we have passed out of death and into life (1 Jn 3:14,16, 19,23,24). And as verse 24 says, we know love by what He did and what we do as a result. We don’t just add another dimension to our lives as Billy Graham says, but we are given the dimension of salvation by the Spirit imparted to us to know the reality of Eph 3:14-20 in our lives.

1 Jn 5:13 is written to two kinds of believers. In Jn 2:23-24 both words are #4100, but they are translated as *believe* and *entrust*. *Believe* is either of the heart or of the mind, so the extra dimensional reality is to know (and it is given to believers in God to know) that God has entrusted His Spirit to the one who believes in his heart (Rom 10:9-10) and has called upon Yahshua to save him. Rom 10:11-13 – They will not be disappointed.

So the words *believe* and *entrust* (NAS) in Jn 2:23-25 are both #4100. This passage illustrates the two kinds of *believing* that there are. One is in the mind, the other in the heart. You entrust yourself to the one you believe in. The prefix *en* means to put or get into. It means to get in or into, to trust into the heart, but it is possible to merely trust into the mind. True belief means to be *committed* to Yahshua (Rom 10:9-10).

In Jn 2:23 many *believed* in His name. 1 Jn 5:13 – Many believed, but the whole letter would judge whether it was in the mind or in the heart, and then the ones who believed in their mind would come to believe in their hearts.

1 Jn 5:14 — The one who has *confidence* from the Spirit can identify with Paul in 2 Cor 5:8 and 1 Cor 4:4.

1 Jn 3:18-21 — But some do not have that confidence (1 Jn 5:13; Jn 2:23-25).

The Difference between the Wheat and the Tares

The tares are like the ones in Jn 3:18. They are more responsible since they heard over and over, again and again and again, the good news of salvation, claiming to see (Jn 9:41 and 1 Jn 2:4,6), yet never walking worthy of Him (Col 1:10; Mt 10:37-38 and 13:24-30).

The parable of the sower in Mt 13:3-9 is explained in Mt 13:18-23. This is what allows us to understand the parable of the wheat and the tares that follows in verses 24-30. The wheat, the true disciples, bear abundant fruit (Jn 15:8). The difference becomes clear in time. The judgment of Mt 13:40-42 is seen in 2 Ths 1:8-9. Mk 10:30 answers the question of 17, “What must I do to be saved?” and verse 21 requires the obedience of verse 29. Without obeying this gospel there is no eternal life (Jn 3:15). We are to believe unto Him as the people of Israel were baptized into Moshe (1 Cor 10:2), which means they identified with him. Jn 3:15 means believed *into*, or *unto*. This takes hearing the many other words of Mt 28:20. It does not happen just by seeing a miracle. The gospel is to be obeyed as Mk 8:34 specifies, by taking up our cross and following Him (Mk 8:35).

Mk 10:17,21 – Disobeying His words has consequences (Jn 3:36 and 2 Ths 1:8), just as obeying it does (Acts 5:32 and 13:44-48). Acts 13:47,49 – They were bringing the Word of our Master (Acts 13:44; 2:40; Mt 28:20). The many other words describe all the commandments He gave them to give to those they preach to in order to obey as 1 Jn 2:4-6, proving that they know Him (1 Jn 3:23; Jn 13:34; Lk 14:26,33; Mk 10:29-

30). We are to take up the cross, which is spelled out by our Master in Mk 10:28-30 and not left for each individual's private interpretation (Jdg 21:25). When the rich young ruler went away grieving over his own life, refusing to relinquish his many possessions (Mk 10:22), this was disobedience to the gospel as the good news of salvation in order to have eternal life. He valued his possessions over eternal life.

There has never been one single person who has heard the gospel from a person who can confess that Yahshua is where they serve Him (Jn 12:26) or where He is incarnate or embodied (1 Jn 4:1-3) since the last lampstand was removed out of its place in the first and second centuries. There can be no place in any town or locality where He is embodied apart from 1 Tim 2:8, which *must* be restored (Mk 9:11-12). We see in Rev 2:5 that the lampstand was about to be removed out of Ephesus (or its place in Ephesus). The church went on in formality, but not as the light to the world there (Mt 5:14).

The Fruit of True Believing

Mt 24:14 – The witness (#3142) is the declaration which confirms or makes known anything. A witness denotes proof of the gospel, of the kingdom as its “narrative” unfolds into actual reality. It is the evidence given, the actual live demonstration as Jn 12:21 shows what people desire to see (1 Jn 4:2-3). This takes a community (1 Tim 2:8) to present the evidence before all.

The regeneration of the land is promised (Isa 49:8). The defilements of Jer 22:1-31; 26:15; and Num 35:33-34 require the two restorations of Mk 9:11-12 and Acts 3:21. The latter is the vision of the prophecy of the restoration of Israel in the next age, which is dependent upon the fulfillment of Gen 18:19 by a people turning their hearts to their children in this age (Mk 9:12; Mal 4:5-6). The Twelve Tribes spoken of by Paul in Acts 26:6-7 is necessary in order to bear the fruit of verse 8, which is the fulfillment of Rom 11:15 (Gen 15:18; Acts 26:8). Isa 49:8 calls for the restoration of Isa 49:6 as Acts 26:8 is dependent upon Acts 26:7. The land must be regenerated for a regenerated people to dwell upon. Regeneration of the cursed, dry, parched land must occur (Psa 68:6) in order for the restored natural descendants of Abraham to dwell there. Gen 15:18 will be fulfilled. Acts 3:21 is the regeneration necessary after the defilements of Jer 26:15 and Num 35:33-34 have run their course.