

## To Believe or not Believe

*(that is the question: 1 Jn 3:14,16,23; 5:12-13)*

We pray that our Father's name would be made great, but sin and selfishness defame His name (Mt 6:9-11; Mal 1:11). To make His name great is to fulfill Heb 10:13 by producing the fruit of Mt 21:43 so as to be the witness of Mt 24:14, which is the restoration of spiritual Israel in this age (Mk 9:11-12). This is what brings about the restoration of physical Israel in the next age (Acts 3:21; Mt 19:28; Gen 15:18; 18:19).

The word *hallowed* in Mt 6:9-11 is *made holy* (*hagiazō*, #37), that is, to be set apart and distinguished from all other spirits or gods that claim to be the one Abraham knew (Jn 8:39). Gen 18:19 is the only way Mt 6:9-11 can ever be done. Our Father's and our Master's name (Jn 17:11) has to be distinguished from all others that Paul pointed out in 2 Cor 11:4, which are promoted by false religions such as Jms 1:26-27 and 2 Cor 11:13-15. They espouse a "savior" that cannot save, not the One who is believed upon in Jn 3:16 and Acts 2:44.

The word *believe* in Jn 3:16 means so as to *follow* Him (Jn 12:25-26), the very thing the rich young ruler would not do (Mk 10:17-22). However, this is what verses 28-30 say one *must* do to have eternal life. The rich young ruler "believed" as Jn 2:23 so as to ask Mk 10:17, but not so as to obey (verse 21). Only one who believes *and* takes up his cross *and* follows is truly saved, being truly *immersed* into His Body (Col 2:12; 1 Pet 3:21; Mk 16:16). Mk 10:28-30 shows exactly what it means to follow Him, as do the rest of the "hard words" of the gospel, the whole comprehensive good news of salvation unto eternal life (Mk 8:34; 10:21). To follow Him in baptism entails also the baptism of Lk 12:50-53 (Mt 10:34-37; Lk 14:26-33).

The word *believe* can be taken in two ways, as in Jn 2:23-25 (see the Amplified Bible), just as there are two sources in Mt 21:25,32, and two kinds of messengers or preachers in Jn 7:18, and two kinds of gospels in 2 Cor 11:4. Verses 13-15 describe the

kind of “minister” who espouses the false “savior” and “gospel” in 2 Cor 11:4. Such people would come into the real community and proclaim their false gospel by their false Jesus and their errant spirit, and even the disciples who had received Paul were being deceived. Such servants or ministers of Satan are so deceptive as to even come in the last days to our Twelve Tribes to test our loyalty (1 Jn 2:26-27).

Mt 21:25,32 — This is the word of God speaking in and through Yahshua, as in Jn 5:46-47, which should be a thunderclap to the Jews today, as it was in Acts 2:36. Mt 8:10-12 — The Jews say they believe Moses, but they do not believe Yahshua, whom Moses wrote about (Acts 3:22-23; Jn 12:38; 9:27-29; Jn 7:17).

Jms 2:19 — Many “believe” as the demons believe. They are inspired by them as 2 Cor 11:13-15 says and become their servants so as to present a false gospel through demonic inspiration (2 Tim 3:13; 1 Ths 2:4-6). Paul knew the spirit in false apostles or those sent by Satan to deceive men.

2 Tim 3:13 is prophecy for these last days, as verse 3 spoke of the deceit of those of 2 Cor 11:4, who came and will come again in these last days to those who have been and are betrothed to Messiah. They will come to test their faithfulness to Him (Rev 3:4-5; 2 Cor 11:2-3; 2 Tim 3:12-13).

The word *deceit* can be applied to a fishing lure used to catch fish by trickery (2 Tim 3:13-17). It *looks* like a real worm. But Paul and his co-workers were approved, tested to be true and genuine. Their service to the Body of Messiah was not by personal choice as self-proclaimed apostles, but as those sent by God (Jn 13:20; 7:17-18).

The word *believe*, as in Jn 3:15,16,18, is tested by Acts 2:44-45 and 4:32, which is the demonstration that our Master’s prayer was heard in heaven (Jn 17:10,11,21-23), Among them Jn 13:34-35 was a reality. All who *have* believed *still do* live together and hold all things in common (Acts 2:44; 4:32; Mk 3:31-35).

Paul wrote to the Ephesians that they were saved by faith (Eph 2:8, #4102), not of themselves by reading the Bible, or hearing Billy Graham preach, apart from the Body

of Messiah. For faith comes by hearing the truth, the narration of the Way lived out in reality (Rom 10:14-17). Eternal life is a gift of God, but who does He give it to?

This faith is the persuasion of the Holy Spirit speaking through a righteous disciple or sent one (Mt 10:40-41). #4100<sup>1</sup> is from #4102,<sup>2</sup> and #4102 is from #3982,<sup>3</sup> and it's all summed up in #4103.<sup>4</sup> #4101 is unadulterated truth persuading those willing to do the will of the Father to believe unto salvation (Jn 3:15,36). This leads directly to baptism into Messiah to be a member of His Body on earth.

Mk 14:3, KJV — *Spikenard* (#3487) is referenced in Strong's Concordance along with #4101, as it is a scent or aroma that cannot be counterfeited (2 Tim 3:13). *Spikenard* is from the Valerian family, as the family of Mk 3:31-35 have a certain aroma that is distinguished from all others and cannot be imitated (2 Tim 3:12-13).

Obviously 2 Tim 3:13, as in 2 Cor 11:3,4,11-15, will happen in the days of Mk 9:11-12 (Dan 2:44; 12:4). But as for us now, we are as Timothy in 2 Tim 3:14-15. The Greek meaning for the word *imposters* (2 Tim 3:13) is sorcerers or swindlers, deceiving and being deceived, false teachers who deceive themselves as well as others, as many Christians do, making people believe what is not true, as if anyone were saved by their

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<sup>1</sup> 4100 πιστεύω *pisteuo* {pist-yoo'-o} from 4102; to think to be true, to be persuaded of, to credit, place confidence in, used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul; to trust in Yahshua or God as able to aid either in obtaining or in doing something: saving faith; or mere acknowledgment of some fact or event: intellectual faith.

<sup>2</sup> 4102 πίστις *pistis* {pis'-tis} from 3982; 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it; the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Messiah; belief with the predominate idea of trust (or confidence) whether in God or in Messiah, springing from faith in the same; 2) fidelity, faithfulness; the character of one who can be relied on.

<sup>3</sup> 3982 πείθω *peitho* {pi'-tho} 1) to persuade, i.e., to induce one by words to believe; to make friends of, to win one's favor, gain one's good will, or to seek to win one, strive to please one; to persuade unto, i.e., move or induce one to persuasion to do something; 2) to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing; to be persuaded of a thing concerning a person; to listen to, obey, yield to, comply with.; 3) to trust, have confidence, be confident.

<sup>4</sup> 4103 πιστός *pistos* {pis-tos'} 1) trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties; one who kept his plighted faith, worthy of trust; that can be relied on; 2) easily persuaded; believing, confiding, trusting; one who trusts in God's promises; one who is convinced that Yahshua has been raised from the dead; one who has become convinced that Yahshua is the Messiah and author of salvation.

Jesus (Mt 15:13-14). 2 Tim 3:5-6 — Such as TV or radio preachers, having a form of godliness that denies its power to save, but turn any who receive them into 2 Tim 3:2-7.