

## *Fear and Faith: To Whom is He Talking?*

Some of the confusion can be eliminated between "Fear" and "Faith" as used in the Bible, quite often in churches and among the people, if you will carefully ask and get the answer to the simple question, "Who is Jesus or one of the Apostles speaking to and writing to when they make those conclusive statements on "fear" and "faith". Immediately at the extreme, and therefore as the best examples, we would think of the statement by Jesus to "fear Him who can destroy both body and soul in hell" (Matthew 10:28) and the statement by the Apostle John in I John that "perfect love casts out fear". Who is Jesus talking to when He inspires "fear"? And who is the Apostle John talking to when he throws up the challenge to a perfect love, whatever that is, that can eliminate all fear? {Is this sort of like "absolute power corrupts absolutely", and what is in between the extremes, on which we will do some Bible exegesis with Bible answers that are much more than the superficial, soft, sentimental, and subverted concepts of Bible, Christianity, and salvation we see so prevalent in this time of Falling Away when indeed "they will not endure sound doctrine", and finally with itching ears Bible teachers and the fulfillment of their own "wants" and desires with a subsequent heaping up of teachers and pastors that will pat them on the back, finally turn away from total truth and into fables. Now, you know already just like the last many chapters of this book that you are being lead into the second stage of the two stage process of salvation, from the believe to the believing; just like the Apostle John does in going from the Gospel of John to I John, and like the rest of the Bible tries to lead you when you have ears to hear and eyes to see.

However, briefly before we answer the question "Who is He talking to", Jesus and John, we must take care of a reminder introduced in the introductory chapter, and with a little elaboration on REPORTS. It has never, ever been the goal to deceive you that all the "Reports" to be covered came from the Gospel of John, especially in only the seven miracle signs of John; and early in this book you would introduced both to the use of reports in Paul's great treatise on salvation in Romans 10 as well as Jesus quote of the same verse from Isaiah in John x:xx. Now, we reinforce and elaborate before answering the "Who is Jesus and John talking to" question. **{It is as important as a personal salvation that lasts with time; yes, with the eternity of time!}**

### **19-1: Reports To Believe and For Believing.**

REPORTS, like any book especially on Bible, that is well developed, has gone through 3 stages of development: first as Reports for Unbelievers, then as Reports for Believing, and finally as the realization was made that the believe in the Lord Jesus Christ as the Messiah and Son of God was complete with approximately the first 8 chapters and still the Reports were going on and on, until it was hard to stop adding chapters, with the final comprehension that "believe" and "believing" are a two stage process. Our problem today, especially, in the Falling Away, is not to get people the proper Bible Reports to believe in this Jesus--even "the devils believe in God and tremble" writes Pastor James--but to get church members and others beyond the first stage of "believe" to the second stage of "believing". And to be honest while the first 8 chapters centered primarily around the seven miracle signs of John are necessary foundation, most of the book is to promote the kind of continuous "believing" that engenders real salvation, an abundant life here and an everlasting life that begins here and continues on the New Earth.

And this is also true in the Gospel of John itself, especially as supplemented by the epistle of I John where John, and the Holy Spirit through John, found it necessary to write a little but very definitive "Commentary on Believing"; many of the terse statements of which you have puzzled over for years if you are at all serious about study of the Bible as the Word of God. This two stage saga is also highlighted by the obvious fact that the Apostle John seems to end, like Morris points out in the New International Commentary on the Gospel of John, with the statement of purpose of the Gospel Report in John 20:30,31; and then after this seemingly conclusion, let us say it could be the conclusion of the first stage part, to believe, if you could really complete sever one from the other, which you can not, comes John chapter 21 with more resurrection appearances of Jesus to the disciples at the Sea of Tiberias where "Jesus

showed Himself" {this was the third time Jesus showed Himself to the Apostles as John notes in John 21:14 after "He was raised from the dead"} (John 21:1) "again to the disciples", where Jesus leads Peter all the way from belief to believing with the challenge to feed the sheep in proportion to the real love (John 21:17) {also a three time question about love with a three time demand to feed the sheep--three appearances, three questions, and three demands for ministry that "at the mouth of two or more witnesses, every word might be establish"--the famous Top Topic #3 of the Bible about which you have heard, the "If Two Agree", or more, "The Composite Witness of the Bible"; and then the terminal focus of Peter and Jesus on the Apostle John with Jesus statement that if John "remains until He comes again" Peter what business is that to you, and John's effort in those few verses of the last of John 21 to correct the false rumor that John would live until Christ came again. {John says that is not what Jesus said, and that the rumor was false, John 21:23). Finally in the chapter conclusion of John 21:24 and 25: (a) John notes personally that he is that Apostle John whom Jesus loved in a special way, the same John who wrote all these chapters of the Gospel of John, and known among the Apostles and the first Christians as the Apostle of a True Testimony--and by the way that theme of "the fellowship of the Apostles" as a way to separate those in fellowship and out of fellowship, then and today, John will continue in I John as he knows that he must develop more the second stage of believe and believing; and (b) a brief flashback in John 21:25, the last verse of the Gospel, with the many "other things" Jesus did, see here how it goes beyond just "signs", even though I hope you will come to know the signs of John as miracles and more, much more, with the impossibility of a library big enough to contain all the books that would elaborate on all the things Jesus "did", "one by one".

### 19-2: The word "Reports" in the Bible.

The Bible has many Hebrew, in the OT, and Greek, in the NT, words translated as REPORTS.

1. The word for REPORT, "akoe", which has been the primary theme of this book on REPORTS TO BELIEVE AND FOR BELIEVING", based on both John 12:38 and Romans 10:16, another "Composite Witness of the Bible" and a point at which two apostles--John and Paul--agree and both agree with the Prophet Isaiah in Isaiah 53:1, is literally translated "A HEARING". "A Hearing" is also translated REPORT in Matthew 4:24, Matthew 14:1, and Mark 1:28 of the Revised Version (RV). Of course you recognize it as a Noun in our 3 primary book usages: there are 3 other noun usages of Greek words translated report-- euphemia for "a good report or good reputation" in II Corinthians 6:8, dusphemia for "evil speak-

ing and defamation" also in II Corinthians 6:8, and logos for a word, report, or story, or narrative in LUke 5:15, Luke 7:17, and Acts 11:22.

2. Also according to VINE'S, from Philipians 4:8 and the Greek word "euphemos" we are lead all the way to a "good report" after "uttering words or sounds of good omen" followed by "avoiding ill-omened words" and therefore getting to "fair sounding". {This process leads to a Good Report.}

3. There are five Greek words translated Report in the New Testament: (1) martureo for "to be a witness, bear witness, testify" in Acts 6:3, Acts 10:22, Acts 16:2, Acts 22:12, I Timothy 5:10, Hebrews 11:2,39, and III John 12; (2) "apangelo" translated "to report, to give a message, announce, declare, and shew" in Acts 4:23, Acts 16:36, I Corinthians 14:25, and I Thessalonians 1:9; (3) "Anangelo" translated "to bring back word, to announce, declare, are reported, and have been announced" in I Peter 1:12; (4) "akouo" translated "to hear, it is heard, there is heard or "its is reported" in I Corinthians 5:1; and (5) "blasphemeo" as "to speak slanderously, impiously, profanely, to endure, a saying, and we be slanderously reported in Romans 3:8.

4. Oh yes, from the Hebrew of Isaiah 53:1, so important as the quote of Jesus in John 12:38 and Paul in Romans 10:16 uses the Hebrew word "shemuah" translated literally besides with REPORT as "WHAT IS HEARD".

**NOTE:** Please think both of all that you heard of Jesus of Nazareth as both the Messiah, Hebrew for the Greek word of Christ, and as the Son of God, and to believe that; and to think of how you have read in these Reports and will read in conclusion in this chapter of REPORTS for the second stage of believe and believing, that of believing all the way to full salvation and the one baptism. This will become, under responsibility to God, part of all for you of "WHAT IS HEARD"!

### 19-3: Who Is He (he) Talking To?

What you need to know right now is that those without "believe" and "believing" should, without a false sense of security, be and remain at an extreme of fear, fearing Him {God the Father and Creator} that can destroy both body and soul in hell--the ultimate self destruction--while those who have found the extreme faith of believing by prime love and loyalty to God, independent of all other gods, have found the extreme of faith with perfected no fear.

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## Fear and Faith

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1. Who is Jesus Talking to When He says "Fear Him that can destroy both body and soul in hell"?

**ANSWER:** To the 12 Apostles as He instructed them and sent them out to preach the message of the kingdom, not to the Gentiles but to the lost sheep of Israel, warning them that there would be persecution from the leaders just as they persecuted Jesus Himself, and in this context to prepare them against fear of these religious leaders, He compared the power and control ability of God to so much greater than they. These leaders could harm and kill the body, but only God can destroy both body and soul in hell; and that would actually be the just fate of those who persecuted Jesus' own Son and those who were His ambassadors.

2. Who is the Apostle John writing to when he says in I John that "perfect love casteth out fear"?

**ANSWER:** To all those in the fellowship of the Apostles, those Christians left in the assemblies, after all those not of the fellowship of the Apostles had left. Be careful today, as to which group after the division is right and which is wrong, using the criterions of I John to test the spirits, or attitudes, and the doctrines determined by how consistent or inconsistent they are with the Bible of the Apostles and Prophets. And don't confuse that with much of the Bible, and interpretations, you will hear as churches and God's people increasing fall into the Falling Away, the time will there will be a lack of tolerance and endurance for sound doctrine (II Timothy 4:3,4). Yes, every denomination and every group and every true or false prophet and evangelist will try to identify with the Bible, with the Apostles as with all the correct answers from God. It is any surprise that John writes "test the spirits, as to who is of God"; and this goes to attitudes, like for example fighting, and doctrines.

### 19-4: Extremes of Fear and Faith.

At one extreme of the fear and faith correlation is (1) A False Sense of Security which we saw as 3 men tried to ride out Hurricane Ike in Galveston on the third floor of a pier, also in the false confidence and trust of American people in the big businesses like Lehman, Morgan Stanley, AIG, and so on and on, even in the misplaced and abused trust in the Federal government and FEMA by the people of New Orleans during Hurricane Katrina, like wise a false sense of security in the message of the Gospel of Prosperity of Lakewood which the people of Houston have recently come to see as leaky; and then the other extreme (2) where

lives are depressed by an extreme phobia of fear from all the uncertainties of life and living, even more so of eternity. There is a balance between these two extremes as recommended by the Bible which we will pursue briefly in this section.

### 1. A False Sense of Security.

The Friday night and Saturday morning September 12 and 13 that Hurricane Ike rolled ashore at Galveston, 3 men decided to weather the storm in a three story structure built on a pier. As the surge with winds and waves came ashore, at first they watched on TV from the first floor store and later retired to the third story apartment above it. They were shocked and even afraid of the large movements of the structure, three feet to the side and three feet back and forth and sometimes with the wave walls three feet up and down. When the power went out in the third floor apartment, they went down to reset the circuit breakers; but found that the first floor was gone, swept away in the Gulf. During that night they attempted to call 911 for rescue, however according to the plan for Galveston and Houston, search and rescue did not start until far after daylight. The rescue chopper did one by one pluck them out of the crumbling pier structure in a basket, and deposit them on a safe location ashore. When asked why they did it, the response was that they had done it before and it worked. Of course, I am sure, the beer drinking helped their false sense of security during the night until they discovered the disappearance of the store and first story below them.

So it is in thousands of large and small churches, many beautiful of the most modern architecture and some showing signs of rapid growth as they were over the years thrown together, where millions of Americans have found solace and security amid any storms of life. Whether it is the solidity of the structure, or the size of the crowd, or even the comforting nature of the messages and fellowship, they have sought and found security in these church buildings. Like the three men on the third story of the Galveston pier, from their limited without tragedy and calamity experience, they have found security. Like God's people of Jeremiah, they look around each Sabbath day to see and find security in their surroundings as the world crumbles about them and underneath them. What do you see as the drive past these thousands of churches each Sunday, noting the large parking lots of cars and the well dressed men, women, and children except like when you continue to go to ball games every Saturday or watch on TV, but that this is going to last forever. "We are safe, comfortable, and security", you think.

Goodness with this series of calamities, with the overwhelming possibility of a Curse from God like from God on God's People in the Bible, how many more examples of a False Sense of Security do we need: (1) these people on the pier at Galveston during Ike, and in the wiped out Island on Bolivar and the rest of the Gulf coast and Houston; (2) the misplaced confidence in big business which for years has been engendered by their ads, like for AIG and others; and (3) the failures of the government recently to do their job to protect the American people just like the failures we saw after Hurricane Katrina, even the failure of protection of the twin towers; and (4) the failure of the basic faith tenets of the Gospel of Prosperity believed by 61% of the American people, the subject of best selling religious books and that attracts thousands to Lakewood and other churches.

### 2. "We Are Safe." {A False Faith}

What do you think God's people of Jeremiah were really saying in the Temple of God when they shouted:

"We are Safe.

We are Safe."

But that they found security and comfort in the House of God.

What do you think they were saying when during services they shouted:

"The temple of God,

The temple of God are these."

But that the fact that this House of God was the Temple of God assured them security and comfort.

And so it is with God's people in the churches of America today, they feel secure and comfortable in a House of God, but for many reasons made clear in Jeremiah and by Jesus, as well as the Bible on the Falling Away, this is a sense of false security.

God's people in the many churches of America today are saying: (1) We are saved because we are a member of our church, or a member of THE church, or even

because of the size of our church, and that many members could not be wrong; (2) we have security because we are in a House of God, a House of God that is in the United States blessed by God {and at one time that was true with THE BLESSING of God, not a Curse of God, was upon this country}; and (3) since this is a House of God, we all name the name of Christ and of God, our prayers are being heeded and have power with both God and man. {Please do not forget than when the House of God of Jeremiah, the Temple of God, became a "Den of Thieves" and "A Hideout for Bad Habits", God ceased to listen, much less answer, their prayers, and went so far as to tell the Prophet Jeremiah not to pray for that House, those people, the people of God. All we need to know to see if our houses of God in America are in the same position is to determine if the same conditions of a lack of loyalty, lack of righteousness, and lack of love of God before idols and other gods, are being met. Surely by now, and from the Bible studies of this book with a comparison with the conditions of our churches today in America, you know how comparable or similar our houses of God are to that of Jeremiah and of the Temple during the time of Jesus!

### 2. How Much Fear can Faith Eliminate?

If we had that "perfect love" that John writes about, we would also have a perfect lack of fear; most of us will never find that high degree of love that Jesus and John had for each other, even notable among the 12 Apostles; and we will light on a love and fear somewhere between the two extremes, hopefully if we are always in the process of believing that is also a process of improving with an increase in love and a decrease in fear. It is true according to the Bible, if you can generate enough perfect love for God and Christ, then you can eliminate all fear! Likely this extreme will not happen for you, but you can certainly work on improving it by: (2) feeding other sheep of God and Christ as Jesus encouraged Peter when He also asked three times, "do you love men"; and (b) by eliminating all other gods in your life, perhaps also imperfectly, that nudge out primary loyalty to God the Father and the Lord Jesus Christ.

### 19-5: Some Main Tenets of John's Commentary on "Believing" in I John.

While we are looking at John's Commentary on "Believing" in I John, we can also resolve, which John and the Holy Spirit through John does for us in I John...we can resolve the issues between "Fear and Faith".

1. Often in I John we see the difference between the tense of "ing" and simple present like in believe and believing, like in "sin" and "sinning".

As has been pointed out elsewhere in this REPORTS book, there is a difference in sin, which some John states say falsely that they do not have; and "sinneth", to ride on the KJV over the NJKV, which is a habit of sinning. We can say the same thing about "believing": it is a habit of belief. It is belief that continues with time. It is the second stage of believe and believing that is necessary for salvation. It is the two stage process at which we resolve the differences between Falling Away and the famous Baptist Belief of the Security of the Believer. {We might want to change that major doctrine of SB after this Bible study to "The Security of the Believer and the Believing", while the first may not have that security according to the consistent teachings of the Bible in spite of what many churches today "want" to believe, it is the second that leads to real permanent and attainable in eternity salvation!

### 2. The Fellowship of the Apostles.

You can not miss who the Apostle John was writing to, for often do you hear "my children" and "little children" in I John. Even as an obvious relationship had been severed among those who once assembled together as God's people and as one fellowship, the "departed" that John writes of in I John x:xx, so an obvious relationship of fellowship had been formed between the people to whom John was writing, those who remained in the fellowship of the apostles after the big split in fellowship. And so it is today with all the splits in fellowships and divisions, the way you decide is not by listening to the advocates of their own denominations and man-made organizations, but to carefully look to the extent of testing "the spirits" at how their fellowship of doctrines and beliefs and attitudes fall in line with the original fellowship of the Apostles. I hope you see that this is the gist of the titles of the Bible commentaries LEARN CHRIST FROM THE APOSTLES AND PROPHETS. Just like in the time of Paul, it is obvious that Christ has not been learned well enough to separate Gentile Christians from other Gentiles, Christians from the world, and that Christ must be learned and re-learned and appropriated in the "doctrine of Christ" based on the fellowship and Bible teachings and Bible of the Apostles and Prophets.

Indeed Jude was after that when he wrote in defense of the "faith once for all delivered to the saints"; for what that "faith", you might call it a doctrinal statement of faith and practice based on the NT and the OT, was that same fellowship of the saints. Paul referred to it often not only when he wrote of the need for "sound doctrine", alias a set of doctrine based on the teachings and fellowship of the saints and Apostles, but also "to hold on to a sound pattern of words".

3. Whoever is fully born of God with the 9 month period of the new birth does not continue in the habit and habits of sin, and is also the person that has passed into the second stage of the two stage process, that of "believing".

a. When the Apostle John, in promoting and sustaining the fellowship of the Apostles and of Christ, writes "whoever believes that Jesus is the Christ is born of God", that is a little "s" on the end of believe that can be missed; but this "believes", obviously a continuing process of faith and believing, is also the equivalent of "believing". {You don't need to check English syntax and rules of grammar to see this, or the Greek, as the meaning is really more determined by the message of the book and books, especially the total content of salvation and "baptism" in the Bible.}

b. Why do you think Jesus compared the new birth to the 9-month physical birth process? Because every one knows about it, some women better than others; and while maybe it can be 8 months, 10 or 11 months, or something more or less it takes a period of time to have real and actual birth, physical or spiritual. Most in their eagerness for instant salvation and instant new birth, primarily to add instantly numbers to their church and success and to rejoice superficially, have made a rush to an instantaneous new birth which has also superficially looked at salvation, "believing", and the famous "one baptism" of Paul in Ephesians and Romans, which is really the completed salvation process in life. {There is something more and different with the new resurrection body at the Second Coming of Christ, generally called full Sanctification--perfectly like Christ--and Glorification, like His body.}

### **19-6: The One Baptism, alias the One Salvation, with "Believing".**

While we can not blame the Assemblies of God and other Pentecostals and Charismatics for the "they will not endure sound doctrine" on the One Baptism, since early in New Testament times such faith and practice had to be rectified, like in I Corinthians 14 bad practices on speaking in tongues because of a falsely called "second baptism" of the Spirit, with the movement of Oral Roberts and many others where people have sought unknown tongues {ignoring that in all historical, and spiritual the tongues were real and actual languages, not the superficial and artificial babbling that you hear today like the Bible reports like on the first day of Pentecost after the Ascension of Christ}. You know and I know, as we have seen and witnessed many times how these so-called charismatics get all emotional on Sunday and in other services then quickly forget it all. It is profession without possession--"a form of religion without the power"; and show without a walking of the walk.

1. As in the Great Commission as given from Jesus, the "believes" or "believing", both words indicating a continuing process, the first part of "He who believes and is baptized" (Mark 16:16), in other words the "believes" is what we do for salvation and the "baptized", contrary to many popular beliefs and religious and denominational practices is what God does, both leading to the "will be saved" of the rest of the verse, along with "but he who does not believe will be condemned" of Mark 16b. The tendency, of course, is to think of the baptized as either water baptism, some like Baptist believing that it is a matter of obedience in following the example of Christ since Christ said so, and not at all required for salvation, and others like the Church of Christ believing that it completes salvation. This later approach completely ignores the One Baptism of Ephesians which correlates directly with One Salvation, and the extensive in Romans chapter on Baptism which is also obviously the One Salvation.

While not repeating the full argument of volume 3 of the LEARN CHRIST commentaries, "Believe and Be Baptized" which elaborates on this God's part in the "believes" and God's part in salvation in the "be baptized", where you will notice the believer is the recipient of what is done for salvation more than a participant like in water baptism or the so-called "baptism of the Spirit", or immersion of the Spirit that charismatics claim, not to be repeated here for one reason since that volume of LEARN CHRIST under the theme of "Believe and Be Baptized" covers the 14 letters or epistles of the Apostle Paul.

2. Perhaps you have noticed, without reading the life and letters of Paul from "Believe and Be Baptized", that Ephesians is a summary of the first ten epistles of Paul; and how that Paul in the Seven Ones of Ephesians 4:4-6 summarizes both Ephesians and those first ten books, and with that summary of summary of what you might call either the major doctrines of the Bible or the top topics or subjects of the Bible--such as seen in the list of One Body, the church of the first-born written in heaven, the One Spirit, the Holy Spirit, the One Hope of your One Calling, obviously the call to be a Christian and the Hope of salvation, One Lord Jesus Christ, **One Baptism**, and One God the Father--without first what would seem to be no One Salvation to summarize all the Bible, especially Romans and Galatians, on justification, adoption, regeneration, the atonement, and sanctification; and the reason is that with One Baptism, if you look more closely at the One Baptism of the Bible is the same as the One Salvation, or at least equivalents. You just know that the Apostle Paul with his lawyer-like capability and thoroughness after training with Jesus in Arabia and the seven years at Tarsus to read back through the Law and Prophets {the OT} would not leave out of the

list of what is most important in the Bible the One Salvation. That is the One Baptism.

3. You can verify that as you look at the thorough discussion of baptism in Romans 6. The One Baptism of Believe and Be Baptized, the One Baptism of the major ONES of the Bible of Ephesians 4:4,5 is the One Salvation.

(1). The "baptized into Christ Jesus" of Romans 6:3, according to that verse itself is a matter of being "baptized unto His death", something that water or a speaking with tongues can not do. Of course, water baptism by immersion, not speaking in a tongue does represent the salvation experience of death and the death of Christ for the atonement of the sins of the world.

(2). The "buried with Christ through baptism unto death" of Romans 6:4 is a burial of salvation, not of water or tongues.

(3). It is through "baptism unto death" or through the One Baptism of the One Salvation--with many Scriptures and many Scriptural words to explain like justification, the atonement, and regeneration and the atonement--that "we are buried with Christ" (Romans 6:5), water not able to do that, only something done for us and on us by God Himself, even as works is works and grace is grace and such a work as water baptism, works of men, can not do for us as "salvation is by grace alone" (Ephesians 2:8,9), else works would not be works and grace would not be grace.

(4). Surely you do not think that "just as Christ was raised from the dead by the glory of the Father, even so we also should walk in a newness of life" both or either happening by water baptism or by the speaking in tongues; but that the newness of life or regeneration and sanctification, a longer former for "One Baptism" and/or "believing" comes from what God and Christ have both done for us, in us, and with us! (Romans 6:4) Once again water baptism by immersion represents this raised from the dead, of Christ and us, and it preaches a couple of sermons about what Jesus did in the atonement and what happens with the One Baptism or One Salvation in our lives.

(5). Surely you do not think that salvation is so simple, that water or tongues could "united us together in the likeness of His death" (Romans 6:5), the likeness of Christ's death being more like the salvation experiences of repentance and faith than of water or tongues; and more so the resurrection, which even as in John chapter 21 with almost a second stage of the Gospel of

Christ in John with continued resurrection appearances of Jesus to the disciples, after the purpose conclusions on "believe" of John 20:30,31, with the one baptism of the one salvation, not water or tongues, brings us into a relationship like Christ's own resurrection (Romans 6:5b). You really can summarize the one baptism of this one salvation, what God and Christ did, and what God does on and in us with Galatians 2:20, like in many Scriptures and the 10 epistles, and more, that Paul summarized in Ephesians and the One Baptism.

**"I have been crucified with Christ {the repentance and faith of believe and believing with the One Baptism as God accepts the sacrifice of Christ as sufficient for our sins, justification}; it is no longer I who live {the death of the One Baptism, death to a life of sin and slavery to Satan}, but Christ lives in me {the regeneration and sanctification of the One Baptism and of Believing}; and the life which I now live in the flesh {sanctification and believing of the One Baptism} I live by faith in the Son of God {the initial saving faith of the One Baptism with the continuing grace and faith of the One Baptism}, who loved me and gave Himself for me {the blood and the atonement of the One Baptism}. "** (Galatians 2:20)

