

GASPEL OF YOHANAN

Chapter 2b

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We are now coming to a section of this Gospel where we are going to meet the Jesus we seldom preach. So far, in the first verses of this book, we have been carried along and were shown beautiful and great things about the nature of our God. We learned how He came down to earth and chose His disciples and how He performed His first miracle.

Anyone reading these verses may have felt part of the crowd of His disciples and may have developed a sense of belonging with Jesus. But here, a harsh reality for many is about to set in, as each one is now carried to the point where he is to reevaluate his position and relationship with the Messiah. We have already been prepared by the question Yeshua asked the first two disciples who wanted to follow Him in **John 1:38**. He turned to them and asked them *what are you seeking?* A question that is still being asked today, but here, the Spirit is bringing us even further to reassess our position with God.

Because salvation is a very, very precious thing and comes only in this life time, there is therefore no room for errors. Furthermore the Lord wants to make sure you understand enough of it to secure your eternal future. This is what we are about to see today in the second chapter of John. In this process, we are going to see a facet of our Messiah that we are not used to seeing. The God, who was on Mount Sinai with thunders and smoke, has come down to earth here again. He is about to enter His Temple and come face to face with the men He so often denounced through the mouths of His prophets.

We are further told in this chapter that a crowd of people was present and followed Yeshua. These people outwardly expressed their belief in Him, and confessed His name. But it is here that we learn something that disturbed many; we are told that He had refused to enter into communion with them, because He knew their hearts. This is where the reader is faced to deal with a difficult situation. How are we to understand that?

These are harsh realities to consider, but they must be faced head on because this passage speaks about salvation. What we are about to see is not intended to put doubt on one's salvation, because salvation from the Lord is secured for eternity. The very purpose for writing this book is for us to know that we have salvation and to grow in the Messiah, as well as for the unsaved to come to a saving knowledge of the Messiah.

However, I believe that it does carry another purpose. It is a wake up call for those who are flirting with God and are not concern about their position in Him. The words we are about to study are meant to bring them to either embrace Him or leave Him. But these are the Scriptures, uncompromisingly sincere and to the point. It is my prayer that what we are going to see today will bring us to adjust our position with God and bear much fruit. I also pray that if anyone does

not know the Messiah, He will come to that great recognition of who He is and have his or her name written in the Book of Life of the Lamb.

So after the marriage at Cana we are told in **John 2:12**

After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

Capernaum, or *kfar Nahum* in Hebrew, which means *Village of Nahum* or *the village of comfort*, was where the Messiah and His family lived. This is the place that is called “His own city” in

Matthew 9:1. At some point in time, they must have moved from Nazareth to Capernaum. This

city is in the territory of **Naphtali and Zebulun**, as we are told in **Matthew 4:13**

And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,

Why the mention these two tribes? To his son Naphtali, Jacob prophesied in **Gen 49:21**

Naphtali is a deer let loose; He uses beautiful words

The Hebrew word for beautiful is *seper*. It is a masculine noun indicating goodness and beauty, here demonstrated by beautiful, fitting, appropriate words.

It is from this territory where the ministry of Word of God started. Moreover to Zebulun, Jacob gave a prophecy that brings us right in the midst of the Messianic times. See what it says in

Genesis 49:13 as Jacob spoke to his son

Zebulun shall dwell by the haven of the sea; He shall become a haven for ships, And his border shall adjoin Sidon.

Looking at a map, we see that Zebulun is nowhere to be found next to the sea shore. However we are told in Ezekiel that in the Millennium Zebulun’s place will be brought to the sea shore, right at the entrance of Israel.

The mention of these two tribes and of the city of Capernaum in the Gospels is significant. One tribe speaks of those beautiful Words that will be spoken of—even more, these Words became flesh and dwelt there—and the other tribe speaks of the blessing this Word will eventually bring to Israel during the Messianic times.

John the apostle brought us along a seven day chronology from the start of John the Baptist’s ministry in **John 1:19** through **John 2:13** where the chronology stops. Now, we are carried to an event that happened later on in the life of the Messiah; the cleansing of the Temple. John is no longer concerned with the chronology, but with the message, so he cleverly selects events in the life of Christ to bring about the truths found in here.

After the wedding of Cana which portrayed our reunion with the Messiah in the New Jerusalem, we are brought back to earth and given an overview of the condition Jerusalem was in. Their

state led to the crucifixion of the Messiah; the Word was made flesh and His own did not receive Him.

See how sadly it starts in **John 2:13**

Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

Right away, one might notice the words *the Passover of the Jews*. Who else's Passover could it be if it is not of the Jews? This, I believe, is given in contrast to how the Passover was previously called in the Old Testament—the *Passover of the Lord*. By this time it has become the Passover of the religious leaders of Jerusalem, the Judeans. *The Jews* was the term used by the Jewish Galilean and the Jewish population in the Diaspora when referring to the Jewish population in Judea. By then, man had developed his own religion, one that started with Hillel and Shammai, and became so anchored in the minds of the people that the Passover became the Passover of man.

It is here that the prophecy of Malachi keeps its course. At the beginning of **Malachi 3:1**, we have a prophecy of the coming of John the Baptist and, in the same verse, we are told that The Lord will *suddenly come to His temple*.

Malachi 3:1

"Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple

Surprisingly, all of a sudden the Lord will appear in His Temple; here the Lord is Yeshua. It was sudden, not because the Lord did not tell them beforehand that He was coming, but because they were way off into their belief. Thus, as the First Coming so the Second Coming will occur. In both comings we are told that the people were taken by surprise. As Jesus, Himself, says it in **Matthew 24: 38, 39**

*"For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,
"and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.*

In both instances, the people had forgotten that the real Landlord will be coming back to claim His dues. Here in **John**, Yeshua appears as if He came as an answer to the question we find the people asking just before in **Malachi 2:17**: *"Where is the God of justice?"* See how the verse goes:

You have wearied the LORD with your words; Yet you say, "In what way have we wearied Him?" In that you say, "Everyone who does evil Is good in the sight of the LORD, And He delights in them," Or, Where is the God of justice?"

Now Yeshua is about to tell them, here and in the rest of the Gospel, how they have *wearied* Him. So, how did the Lord find the Temple as He suddenly appeared as the Messiah to them?

See **John 2:14**

And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business.

His temple had become a business; it had become a *den of thieves* as we see in **Luke 19:46** *saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'"*

But what were these sellers doing in the Temple? We understand that at the time of Passover, most Jews were in Jerusalem. We learn from **Deuteronomy 16:16** that the Jews were required to attend three feasts in Jerusalem—Passover, Pentecost and Succoth or the Feast of Tabernacle. Therefore, Jews were then coming from all over the Diaspora, which was a great business opportunity for those who lived in Jerusalem. In a way those sellers of sacrificial animals and those moneychangers were in fact rendering a good service to the population, but it was so lucrative, that apparently even the priests had their share in it.

In his book *Antiquities*, Josephus Flavius, the first century historian, even called the high priest Ananias “the great procurator of money.” Many believe that the high priest family was in control of these trades. So the Temple of God was so mismanaged and the religion was so corrupt, that the Lord only saw a people *doing business*. He did not see broken and contrite hearts. He did not see repentance and confession of sins. He saw *business*.

Jesus, irritated by what He sees, now reacts

John 2:15-17

When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

As He saw this injustice, He poured out the changers' money and overturned the tables. One might ask: Why wasn't there any resistance? Where were the Temple guards? How come they did not react? This is why we need to put what is happening here in context. This instance happened after Yeshua entered Jerusalem and the people said in **Mark 11:9**
.....Hosanna! `Blessed is He who comes in the name of the LORD!"

The people put palm tree branches on the streets to indicate that they thought that He was about to establish His Kingdom at that present time. The people were supporting Him and their presence did not allow the religious leadership to react against Him, otherwise it would have created an uprising. This is why the priests came to Him, and instead of asking Him to stop, they asked Him an unusual question:

John 2:18

So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

Unable to react in front of the crowd, they tried to corner Him by asking Him to perform even more miracles; this is even after He had showed them that He was the very Messiah they expected. He had, by this time, performed the very Messianic miracles they anticipated. By now they had completely refused Him and asked for another sign.

He answered them in **John 2:19**

..... *"Destroy this temple, and in three days I will raise it up."*

He gave them the same answer in **Matthew 12:39**, when He told them that the remaining miracle was that of Jonah. In both instances He spoke of His death and resurrection. By this time, there was no other remedy for their condition, but the death and resurrection of the Messiah.

The Temple that Jesus spoke about was His own body. This symbolism is strong and, in the Gospel, we are given some vivid and interesting symbols that depict the death of the Messiah. Just before, we saw in **John 1:29** *Jesus as a Lamb*, one that is on the way to the slaughter. A second one is *the serpent lifted up* in **John 3:14**, just as the Son of God will be lifted up on the cross to save us from death. A third one is *the planting of the seed* in **John 12**, showing that after His death, many fruits will come after Him as **Isaiah 53:11** says:
He shall see the labor of His soul, and be satisfied

The desecration of the Temple was not something new in the history of Israel. This desecration could be traced right back to when they returned from Babylon, in the times of Ezra and Nehemiah. **Zechariah 14** speaks of the Messianic times and in **Verse 21** there is prediction that in these times, the "merchant" will no longer be in God's house in those days.

Zechariah 14:21

Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the LORD of hosts.

The meaning of *Canaanite* is *merchant* or *trader* as used in many bible translations. The mention of these merchants here indicates that this problematic trading was going on at that time and lasted until the First coming of Yeshua.

See how they answer to Him in **John 2:20**

..... *"It has taken forty-six years to build this temple, and will You raise it up in three days?"*

It is true that the building of Herod's temple was started around the year 20 BC and not completed until AD 64. But they did not realize that the rejection of the Messiah was going to bring about the death or the destruction of the physical Temple as well. It was to be destroyed in AD 70, just six years after its completion.

I understand that the religious leaders did not want to react because of the fear of an uprising, but what about the traders in the Temple. No complaint or resistance is reported from their part at all. We do not hear of them and it seems that they have run away at the sight of Yeshua and at the hearing of His voice. They did not show any resistance; here we can perhaps see the reaction of sinners when faced with the Holy God. What happens when man is before God? He flees for cover, as Job and Isaiah did. But these merchants were very wicked men and the presence of the

Lord must have brought their sins to light. They must have really run away from the presence of the Messiah.

There is another instance in this Gospel where the presence and Words of the Messiah had a great effect on the people. Remember what happened in **John 18** when an army of soldiers came to arrest Yeshua and asked for Jesus of Nazareth?

John 18:6

Now when He said to them, "I am He," they drew back and fell to the ground.

His presence was so holy, that they just all fell down. Jesus' presence at the Temple must have had the same effect on the people. These people experienced some of the *wrath of the Lamb* as it is called in **Rev.6:16**

and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!"

In all this commotion, the disciples were also present and they were learning invaluable lessons. See what it says about them in **John 2:17, 22**

Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up." Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

It was after the resurrection of Yeshua that the Spirit of God brought them to remember all these things and to be able to make sense of all that happened. It is very much the same for many of us today. In our study of the Scriptures, there are many things we may not understand at first. But as we go deeper, the Spirit of God will help us collect all this information together and make sense of it. There is a promise that Jesus gave to the disciples and to us as well in **John 14:26**

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

As you keep close to Yeshua and study His Word, He will reveal to you, little by little, many wonderful things.

Some commentators have asked the question: why did Jesus express Himself with such ambiguous terms in telling the temple authorities: *Destroy this temple, and in three days I will raise it up?* How could they understand such imagery?

It should not have been so ambiguous to them because we are told in the Talmud—in the book of *Megilla-31a*—that at the time on Passover they were to recite the passage of the 'dry bones' of **Ezekiel 37** in their prayers. That is quite interesting because this passage speaks of the resurrection—the resurrection of Israel—a resurrection that will lead the nation into the Millennial Temple, as Ezekiel describes in chapter 40 till chapter 48, the end of the book. So the Jews of that time, while they could not fully understand that He spoke of His body, had enough information to make a link between the destruction and the rebuilding of the Temple and the Messianic times.

Today we understand that **Ezekiel 37** was fulfilled in 1948 with the rebirth of the state of Israel. While **Ezekiel 38 & 39** speak of the attack from Gog and Magog, an important event in the Tribulation time, the chronology follows its course since the Messianic times are brought in with the Messianic Temple right after this time of Tribulation.

Here, we are about to read two difficult verses; ones that are hard to understand.

John 2:23, 24.

Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.

But Jesus did not commit Himself to them, because He knew all men,

We are here told that the people *believed in His name*. However, we are also told that *Jesus did not commit Himself to them*, that is, He did not believe in them—we have the same Greek word for the words *commit* and *believe*. But what does that mean that Jesus did not believe in them while they believed in Him?

Were we not told just a few verses before?

John 1:12

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

Here again it is the same Greek word for *believe—pistyoo*. How are we going to understand that? How are we to make sense of that dichotomy? Are there two kinds of faiths? First, some have blamed the signs and miracles, because we read in **John 2:23** that: *many believed in His name when they saw the signs which He did.*

They concluded that a faith that is based on miracles is not true faith. But this argument does not hold. Signs and miracles do play a marked role in this Gospel as they did help people to come closer to recognizing Yeshua. In the next chapter for instance, Nicodemus comes to Jesus and says in **John 3:2**

....."Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

We further read in **John 7:31**

And many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this Man has done?"

So the miracles He performed did call some people. The problem of course is that it may as well have called the wrong people, but this is not the issue here. So how are we to understand what it means that Jesus did not believe in them after having confessed His name?

This problem has in fact divided many students of the Bible. Some have taken extreme positions on both sides. One being an extreme form of the Lordship Salvation, which says that one can say he believes but still be an unbeliever because he believed wrongly. The other extreme, which we can call easy-believing, says that if you only confess Jesus you are saved, even if you live in sin.

Both carry some valid elements worth considering. If the Spirit of God brings us, at this point in John, face to face with such an apparent contradiction, it is because we ought to deal with it and resolve it before we continue into the Gospel.

What we are going to see is that there is only one kind of saving faith, as well as many other types of faith that do not lead to Salvation. What we learn is that there is faith and Faith; one with the small *f* and the other with a capital *F*. It is true that not everyone who says he or she believes is saved. This is not the only place where this is brought up in the Scriptures. One example is that of Simon the sorcerer.

See **Acts 8:13** where we read this:

.....Simon himself also believed; and when he was baptized he continued with Philip...

Here we see that this man *believed*, and was also *baptized*. But the following verses reveal that his belief was not genuine. See **Acts 8:18-23**

And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,

saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit." But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money!

"You have neither part nor portion in this matter, for your heart is not right in the sight of God.

"Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.

"For I see that you are poisoned by bitterness and bound by iniquity."

It is a basic principle in Scripture that wherever God sows His true believers, Satan will eventually sow his counterfeits. Simon had infiltrated the ranks of the people of God and pretended to be a believer but was not! To him and those like him, Jesus does not commit himself.

There is another tragic example that we find in **John 12:42-44**

Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue;

for they loved the praise of men more than the praise of God.

It says they believed, but it was not unto salvation, because they chose the praise of men more than the praise of God. How many times do we meet these types of people who retract as soon as someone tells them something bad about Yeshua and His followers?

The Scriptures clearly teach that Faith is the one and only condition for salvation. They also teach that there is another kind of faith, a faith that falls short of salvation. But should we be surprised? Not at all because, throughout the Scriptures, God wakes us up many times about this truth. In the Sermon on the Mount, Yeshua gave a stern warning in **Matthew 7:21-23**

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

"Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

"And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

These people thought they believed, but they did not! We read same thing in **James 2:19**
You believe that there is one God. You do well. Even the demons believe----and tremble!

It is evident that there is faith and FAITH.

There is apparent faith and real faith.

There is intellectual faith and spiritual faith.

There is traditional faith and the biblical faith.

When it says in **Romans 10:9**

that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

The word *Lord* is from *kurios*, which signifies sovereign power and authority. This implies that you made the Messiah Lord in your life. To make Yeshua your Lord means that He dwells with you. See what He says in **John 14:23**

"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

What does it mean to keep His Word? This is not difficult—is it? If you are **not** keeping the Word, it means that you are complacent and that you are living a life of sin with no remorse at all. A continually disobedient life is proof of false belief and dead faith. Furthermore, the Scriptures tie believing with commitment and with bearing fruit. To believe is to be committed to the Lord and to trust Him. The Word of God links your belief with your actions and with your way of life. It links your belief with the fruit you are producing for the Lord. Listen to these important words that Jesus said in **John 15:16**

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain.....

We have been chosen to bear fruit, so a believer then produces fruit. If you do not produce fruit, then there is cause for concern. Only you know if you bear fruit. No one can tell if someone is not producing fruit; it is between the person and the Lord.

See what else Yeshua says in **John 8:31**

....."If you abide in My word, you are My disciples indeed.

"And you shall know the truth, and the truth shall make you free."

Here, the believer is one who commits himself to the Lord, not only once a week, but 24 hours a day, seven days a week. Furthermore, the believer continues in the truth; it is not a passing concern. This is when God will believe in you and trust you. Remember God cannot trust man; He will only trust regenerated men.

So how come there are people who do not believe and think they believe? Let me bring you to the Gospel of Matthew, as Yeshua began to speak to the disciples of a time period in which the Church will live side by side with unbelievers. He first starts by using a parable to warn them of what we see here. What was the first parable?—that of the seed. I believe this is exactly what John is speaking about here as well, but differently. In this parable, Yeshua tells us that when the Word of God is preached, only one out of four who received it will indeed keep on with it. The rest will eventually reject the Word. This, by the way, is not a statistic but it just shows us the small degree of success the people will have in considering the Word of God.

Let us see how the parable goes:

Matthew 13:3

Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow. "And as he sowed, some seed fell by the wayside; and the birds came and devoured them.

Yeshua explains this later in **Matthew 13:19**

"When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

So the first soil was the trampled wayside where the fowls of the air devoured the seed. In the explanation, Yeshua tells us that Satan and his demons are very busy trying to annul the effect of the Word. As soon as one hears the Word, the forces of evil are there to take it off, and the means are numerous.

The second kind of soil is in **Matthew 13:5**

"Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth.

"But when the sun was up they were scorched, and because they had no root they withered away.

In the explanation, Jesus says in **Matthew 13:20**

"But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy;

"yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.

The second soil is the stony ground where the seed appeared to take root, but the sun scorched it. These represent those people who are ever ready to take up almost any kind of religion and end up with us by accident. But when they realize the importance of it and the commitment that is required, they leave.

The third soil is similar. **Matthew 13:7**

"And some fell among thorns, and the thorns sprang up and choked them.

Yeshua explains it in **Matthew 13:22** by saying:

"Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful."

These are the ones who did not understand how to manage the cares of this world and the faith they have in God. They cannot conceive linking the two, so they leave. These people never counted the cost of faith in Christ. They are too busy with the cares of this world and seek after material things.

But then we are told of the right soil. See how it is described in **Matthew 13:8**

"But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty."

In the explanation, Yeshua says in **Matthew 13:23**

"But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

The fourth soil fell on good ground, took root, sprang up and became fruitful. Notice how saving faith is linked with bearing fruit. It is linked with commitment and consistency in the faith. You see here, the words are not that *he should* bear fruit, but that he *will bear fruit*—not if he had the time, or when the weather permits it, or when there is not too much persecution.

One other thing we learn as well is that during the course of this age there will be a decreasing response to the sowing of the seed from a hundredfold to sixty to thirty. This is in agreement with the prophecies of the end times for the Church, where there will be a decrease in faith and in sound doctrine as **2Timothy 3** tells us. Note that this goes in opposition with the teaching of the “Kingdom Now” which teaches that the church will change the world; this is not biblical.

The believers are not to attempt to uproot the tares during this age because our understanding is too limited and we might make some grave mistakes. At the proper time God will tell us if we need to know that some are not true believers.

Faith is not hope! Hope is often used as a synonym for faith, but it should not be. Faith, not hope, is the condition of salvation. You can hope for something, but faith tells you that you have it.

There is a great passage that really brings out faith. **Matthew 18:2-3**

Then Jesus called a little child to Him, set him in the midst of them, and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven."

Have you ever thought of the life of a child? Why the life of a child is a perfect life of faith. The child is completely independent on His parents. If lost, he could not find its way home. If left alone, he would not be able to find the next meal. He could not furnish a shelter over its own head. Yet, a child has little concern about these things and a child is often so happy. Why? He has that instinctive faith in his parents. He knows his parents will never leave him lost or hungry. This is the faith that we ought to have towards our Father.

Faith in the Scriptures is linked to repentance. Both words for repentance in Greek and Hebrew mean to turn around. They convey the idea that the person left his old life and was regenerated and now has a new life. Just as there is true and false belief, there is true and false repentance. See what we read in **2Corinthians.7:10**

For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

The Bible has a way of being so simple and yet so complicated. The truth of the matter is that it is very simple and we are very complicated. No one knows the heart of man, but God Himself. No one is allowed to accuse another of not being a believer, even if one does not see the fruit in the life of that person.

We read in **1Corinthians13** about love and, in **verse7**, it says love *believes all things*. That does not mean that we are to be gullible and naive. It simply says that we are to truly give the benefit of the doubt, especially when it comes to the salvation of someone. Because that belongs to God and we are not to play God. God Himself, at the appropriate time, will let us know what we need to know.

1John 2:19

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Salvation is God's prerogative.

I conclude with an illustration:

Realizing that he would soon be gone from this world one day, Moody said to a friend, "Someday you will read in the papers that D. L. Moody of Northfield is dead. Don't you believe a word of it. "At that moment I shall be more alive than I am now. I shall have gone higher, that is all—out of this old clay tenement into a house that is immortal, a body that sin cannot touch, that sin cannot taint, a body fashioned into His glorious body. I was born in the flesh in 1837; I was born of the Spirit in 1856. That which is born of the flesh may die; that which is born of the Spirit will live forever."

John 3:15 says

that whoever believes in Him should not perish but have eternal life.