



## Four Enemies of Believing

I want to share about four enemies of believing, enemies that hold the Christian believers from rising, growing, and maturing. Growing and maturing have a lot to do with having fruit. In Romans 1:13 Paul said: "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles." Paul was communicating God's Will to the Roman believers, expecting or anticipating, with pleasure, to have some fruit among them, and teaching them how to be fruitful also. Well, *God wants us to be fruitful people. But we will not be fruitful if we don't*



### *believe His Word and His promises!*

Defeating these four enemies of believing will allow us to become fruitful is a fantastic way!

(Rom 5:1-5) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: {2} By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. {3} And not only so, but we glory in tribulations also: knowing

that tribulation worketh patience; {4} And patience, experience; and experience, hope: {5} And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Faith is the Greek word "pistis," meaning, "believing." Justified means, "being set as righteous," and we are being set as righteous by our believing. By believing, we have peace with God through Jesus Christ our Lord, by whom also we have access by believing into this grace wherein we stand, and rejoice in hope of the glory of God. Now, hope means, "to have expectation or have confidence." It also means to "anticipate with

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pleasure.” So when it says, “and rejoice in hope of the glory of God,” it means, “to anticipate the glory of God with pleasure.”

But how many of us really anticipate things with pleasure? *Most of the time, when we use the phrase “I hope,” we use it with some lack of confidence. We hope without hope, so to speak.* Verse 3 says that we “glory in tribulations,” but often it look like we glorify tribulations instead, because we focus too much on them, ignoring that we should glory in them. Tribulation works patience, and patience experience, and experience hope. I already mentioned that hope is to have expectation or confidence, and to anticipate – usually with pleasure. Joy and rejoicing are in that pleasure!

The gospels describe the unbelieving believer as those of “little faith.” The phrase, “little faith,” comes from the Greek word “Oligopistos.” This word “oligopistos” is actually made up of 2 Greek words; Oligos, meaning, “puny, brief, few, of short duration or value,” and pistos, meaning, “conviction, assurance, fidelity, belief, and believing.” So “oligopistos” describes those who lack confidence, those whose believing is of a short duration or value.

“Oligopistos” appears 5 times in the Gospels, 4 in Mathew and 1 in Luke, but since the only account in Luke is similar to the one in Mathew 6, we can basically say that only appears 4 times in the Bible.

*(Rom 15:4) For whatsoever things were written aforetime were written for our*

*learning, that we through patience and comfort of the scriptures might have hope.*

The verses we are going to read were written for our learning, so let’s see some examples of “oligopistos.”

## **Enemy Number One – ANXIETY and WORRY**

*Mat 6:25 Therefore I say unto you, Take no thought [do not be anxious] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? {26} Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? {27} Which of you by taking thought can add one cubit unto his stature? {28}*

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And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: {29} And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. {30} Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? {31} Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? {32} (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. {33} But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. {34} Take therefore no thought for the morrow: for the morrow shall

take thought for the things of itself. Sufficient unto the day is the evil thereof.

We can see here that the main point of this account is to trust in God, but there is certain emphasis on the worrying and anxiety. *Do not glorify tribulations, glory in them.* This is one enemy of the believer. Although this was not written directly to the Christian church, we learn that we must trust in God no matter what!

## Enemy Number Two - FEAR

Mat 8:23 And when he was entered into a ship, his disciples followed him. {24} And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. {25} And his disciples came to him, and awoke him, saying, Lord,

save us: we perish. {26} And he saith unto them, Why are ye fearful, [deilos = dreadful, faithless, fearful] O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. {27} But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

In this account we see that the disciples were afraid, some of them were fishermen and had surely encountered many storms throughout their lives, but this storm was a great tempest, insomuch that the ship was covered with the waves, and they were so afraid, even to the point of thinking they were going to die. Here, fear was what stopped the disciples from believing. Let us see now the next account.

## Enemy Number Three - DOUBT

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Mat 14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. {24} But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. {25} And in the fourth watch of the night Jesus went unto them, walking on the sea. {26} And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. {27} But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. {28} And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. {29} And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. {30} But when he saw

the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. {31} And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt [to waver]? {32} And when they were come into the ship, the wind ceased.

Here we have good old Peter, asking the Lord to bid him to walk on the water, and he did. Now what did Jesus say to them when they saw him walking on the water? “Be of good cheer, be not afraid” He had just told Peter, “don’t you worry, fear not, just trust me” But Peter looked at the circumstances and got afraid, then he started to waver and he started to sink. *Doubt is another enemy of believing. It can stop us from trusting God.*

Let us see the last account where

the word “oligopistos” appears.

## Enemy Number Four - REASONING

Mat 16:5 And when his disciples were come to the other side, they had forgotten to take bread. {6} Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. {7} And they reasoned among themselves, [ to deliberate, to consider, to think] saying, It is because we have taken no bread. {8} Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? {9} Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? {10} Neither the seven loaves of the four thousand,

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and how many baskets ye took up? {11} How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? {12} Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

“To reason” means, “to deliberate by reflection or discussion, to consider, to reason, to think.” I will also add, “to question.” The apostles considered among and within themselves, instead of believing and trusting in God. Jesus was warning them against the doctrines of the Pharisees and Sadducees, *but the real enemy here is to question the integrity of the Word of God, and all his promises through unnecessary*

*reasoning.*

## A Living Example – THE CENTURION

Jesus Christ is our living example to follow. He believed and trusted God with his own life, but there is an example of a man, a Gentile, not even Jewish, who believed to the point that Jesus Christ himself marveled of this man’s believing and trust.

Luke 7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. {2} And a certain centurion’s servant, who was dear unto him, was sick, and ready to die. {3} And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. {4} And when they came to Jesus, they besought him instantly,

saying, That he was worthy for whom he should do this: {5} For he loveth our nation, and he hath built us a synagogue. {6} Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: {7} Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. {8} For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. {9} When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found

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so great faith, no, not in Israel.  
{10} And they that were  
sent, returning to the  
house, found the servant  
whole that had been sick.

This centurion was worried that his beloved servant would soon die, but when he heard of Jesus, the worry vanished! He sent unto Jesus the elders of the Jews, who told Jesus the centurion was a good man and worthy of being helped. He was not afraid to ask Jesus for help, via the elders. Even knowing he was a Gentile, and therefore not worthy of showing himself to Jesus, he didn't reason within himself that he could not get the help he was asking for. Finally, he had no doubt that Jesus was able and willing to help him and to heal his servant. This man gave the real authority and value to Jesus' words over his servant sickness. Do we?

Throughout our lives, we deal

with many things, good and bad, joyful and tearful, and abundant and lacking. But is our choice to allow life or this world to defeat us, or is it to take a stand and believe and trust in God and his Word in order to defeat the world? *Those enemies of believing, worry, fear, doubt, and reasoning, will come and go as we travel through life.* "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" as Hebrews 10:23 says.

**Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.**

"Substance" is the Greek word "hupotasis," meaning, "essence or essential nature, a fundamental part, assurance." The Greek-Spanish interlinear refers to it as "a secure base."

"Things" is the Greek word "pragma," meaning, "business, matter, or things." "Hoped" is the Greek word "elpizo," meaning, "to expect, trust, and anticipate with pleasure." "Evidence" is the Greek word "elegchos, meaning, "proof, conviction, evidence, reproof, and certainty." "Seen" is the Greek word "blepo," meaning, "to have the power of seeing, and to use the eyes to look at, perceive." Hence, it means, "to observe accurately and with desire; and it could refer to the use of mental vision [perception]."

A literal translation from the Greek-Spanish interlinear reads: Now is Faith (believing) a secure base, a certainty of what we anticipate with pleasure, a convincing proof of realities even though nothing is yet seen.

Worry, fear, doubt, and reasoning can stop us from growing and

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maturing to the point that we are unfruitful and fail to believe God's Word. They will stop us from receiving His promises. We should never allow these four enemies into our lives. Have you heard the phrase, "Seeing is believing?" Well, seeing is not believing! *Believing or faith is a secure base, a fundamental part, a convincing proof of God's realities, even though we cannot yet see them.* Let's anticipate them all with pleasure!

God Bless You!

Jose Rosales