

Giants of Faith and Action

B	U	I	L	D	E	R	I	S	G	O	D	Q	P	B
X	Y	W	N	O	I	T	C	I	V	N	O	C	Y	E
B	Y	F	A	I	T	H	E	N	O	C	H	F	D	L
Y	N	Z	A	P	R	O	M	I	S	E	A	B	E	B
F	O	J	S	I	Y	B	N	Q	H	I	O	Y	Y	I
A	I	D	S	E	T	W	C	P	T	C	P	F	E	S
I	T	O	U	X	A	H	E	H	A	Q	A	A	B	I
T	C	G	R	S	B	S	A	J	U	I	P	I	O	V
H	E	F	A	M	O	B	S	B	T	P	S	T	X	T
M	R	O	N	J	E	D	Y	H	R	A	P	H	T	O
O	R	D	C	L	L	F	S	O	A	A	D	N	V	N
S	U	R	E	R	A	A	V	C	E	R	H	O	W	D
E	S	O	O	I	R	A	O	Z	H	T	I	A	F	P
S	E	W	T	A	L	W	O	R	T	H	Y	H	M	Q
Q	R	H	H	M	A	D	E	P	E	R	F	E	C	T

ASSURANCE	CONVICTION	WORTHY
APPROVAL	FAITH	WORDOFGOD
WORLDS	NOTVISIBLE	SAWN
BYFAITHENOCH	BYFAITHNOAH	BYFAITHABEL
BYFAITHABRAHAM	ISAAC	JACOB
JOSEPH	BYFAITHMOSES	BYFAITHSARAH
BUILDERISGOD	OBEYED	BYFAITH
RESURRECTION	PROMISE	MADEPERFECT

Notes

Giants of Faith and Action

Welcome

It is a pleasure to have you with us this hour. Our endeavor is to worship God in Spirit and in Truth by adhering to the scriptures in all that we do and teach.

If you desire to have a private Bible Study at your convenience, let us know.

Website

Meeting Location

ASSEMBLIES

SUNDAY:

A.M. _____

P.M. _____

Phone

Bible Study:

Volume II

0040

True Belief

Concerning Judas, it is written, "he went away and hanged himself" (Matthew 27:5), and to a certain lawyer who stood up and made trial of the Lord, Jesus said, "Go, and do thou likewise" (Luke 10:37).

A one liner! One individual said, "I like for all of my doctrine to come from one passage:" whatever that means. However, while some Bible readers use a one liner often to establish their doctrines, Bible students readily understand the importance of text and context.

Using a one liner is common when it comes to the obtaining of salvation. Several one liner statements are made, regarding salvation, as in, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13); "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name" (John 1:12), and, last but not least, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). Continued, Pg. 2

(True Belief, continued)

“But as many as received him, to them gave he the right to become children of God, even to them that believe on his name” (John 1:12), and, last but not least, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life” (John 3:16).

I will go out on a limb and assume the majority of Bible readers will agree that the Bible does not contradict itself, i.e., it will not affirm one thing in one passage, and deny the same in another, but rather, the problem with passages that appear to contradict themselves is not to be found in the scriptures, but rather in man’s interpretation of the scriptures.

Two of the three passages we considered can be lumped into one, i.e., “whosoever believeth on him should not perish.” It has been stated that all a person is required to do, to receive salvation, is to simply “believe on the name of the Son of God:” believe being defined as “‘to be persuaded of,’ and hence, ‘to place confidence in, to trust,’ signifies, in this sense of the word, reliance upon.” Thus, have a mental recognition or acceptance of Jesus as the Son of God, and you are good to go!

Although this one-line statement may give comfort to one, or a million, the question which we are behooved to ask is: “is it so?” When the Apostle Paul was in the city of Berea, he found in the synagogue of the Jews those who “received the word with all readiness of mind, examining the scriptures daily, whether these things were so” (Acts 17:10-11). Thus, our question is: “is it so?” Does the definition of the term “believe” carry with it the application made by many?

As the term is defined as “‘to be persuaded of,’ and hence, ‘to place confidence in, to trust,’ signifies, in this sense of the word, reliance upon,” (W. E. Vine), does the word carry with it a definition of a mere mental recognition?

Vine does indeed define the term as stated, however he adds a disclaimer, saying, “not mere credence,” that is, a “mental acceptance as true or real.” The term “believe” in the text is a verb: “A verb is a

Giants of Faith and Action

Hebrews 11



(True Belief, continued)

word that shows action.” Is there anything in the writing of John that shows what that action is: speaking of which John uses this verb ninety-nine times? John says, “He that believeth on the Son hath eternal life; but he that believeth (kjuv) not the Son shall not see life, but the wrath of God abideth on him” (John 3:36). The term “believeth not” is from a Greek term meaning, “be disobedient,” or, as the ASV translates it, “obeyeth not.” Not only does the text of John 3 require action, so also does James, saying, “faith apart from works is barren” (James 2:20), as well as the Apostle Paul, saying, “through whom we received grace and apostleship, unto obedience of faith* among all the nations, for his name’s sake” (Romans 1:5). Thus, three divinely inspired men affirm, as does the definition, that belief requires an action, and not “a mere mental recognition.”

In like manner, the third passage of our discussion: “But as many as received him, to them gave he the right to become children of God, even to them that believe on his name” (John 1:12)” must also be in agreement with other passages which address the same thought: “as many as received him”... “even to them that believe.” The term “received” like “believe” is a verb. No mental acceptance, however strong, is reckoned by the scriptures as faith, without it resulting in obedience. Therefore, the Hebrew writer said, concerning Jesus, “he became unto all them that obey him the author of eternal salvation” (Hebrews 5:9).

Jesus said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father who is in heaven” (Matthew 7:21). Who will you believe? ret

* (Or., to the faith)



Solomon Says

The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

Prov. 10:28, 32