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#### Service Times

##### Sunday

Bible Class: 9:30 A.M.  
Worship: 10:30 A.M. & 5 P.M.  
Sonshiners: 4:45pm

##### Wednesday

Bible Study: 7 P.M.

##### Preacher:

Russ Earl

##### AM Sermon:

Construction of a Christian- part 2  
**(Rom 10:14-17)**

##### PM Sermon

God's Servant

##### Sunday AM Bible Class:

Mark - D. Jackson

##### Wednesday Bible Class:

Summer Series – Praschnik

##### The Gospel of Christ TV Program

on Saturday @ 7:30am on Channel 53

**BibleWayMediaMedia.org**

The Oologah church of Christ only uses the **KJV, NKJV or ASV** translation of the Bible in classes & sermons.

## The Oologah Informer

August 23<sup>rd</sup>, 2020

### Thoughts from the Preacher

#### **“Handling It”**

One of the most essential abilities in life is the ability to handle things. Man must know how to handle stressful times and difficult situations. It is during this times that we should be thankful that we can go to God in prayer. Let us never forget this blessing.

**1 Thessalonians 5:17**

### **“Believing” in John 3:16**

#### **Part 4**

By Eric Lyons

#### **John 3:36**

In the final verse of the chapter, John makes a very revealing contrast that helps to elucidate further the saving-faith of John 3:16. Unfortunately, the specific contrast is unclear in some versions. For example, the NKJV reads: “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him” (John 3:36). The KJV likewise contrasts “believing” with “not believing.” The underlying Greek terms, however, are actually different. John did not contrast *pisteuo* and *ouk pisteuo*—“believing” and “not believing” (cf. John 9:18). Instead, John actually contrasted *pisteuo* and *apeitheo*—one who “believes” in Jesus with the person who “does not obey” Him (ESV, ASV, NASB, RSV). Thus, to really “believe” in Jesus is to fully submit to Him—to obey Him. The Greek lexicographer Joseph Thayer appropriately commented on the verb *pisteuo* (“to believe”) and explained that when it is used “especially of the faith by which a man embraces Jesus” it means “a conviction, full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ.”<sup>21</sup>

The apostle Peter similarly contrasted the “believing” with the “disobedient,” saying, “This precious value, then, is for you who believe (*pisteuo*). But for those who disbelieve (*apisteo*), ‘The stone which the builders rejected, this became the very corner stone,’ and, ‘A stone of stumbling and a rock of offense;’ for they stumble because they are disobedient (*apeitheo*) to the word, and to this doom they were appointed” (1 Peter 2:7-8, NASB). The Hebrews writer also used these terms (or derivatives thereof) in an enlightening manner when explaining that the Israelites were not allowed into the Promised Land because they “did not obey” (3:18; *apeitheo*). Yet the next verse states: “So we see that they could not enter in because of unbelief” (3:19; *apistia*). And then six verses later, in Hebrews 4:6, the writer declared that they “did not enter because of disobedience” (*apeitheia*). When the Bible is allowed to explain itself (both in John 3 and elsewhere),<sup>22</sup> we learn that a real, trusting, saving faith in God is an obedient faith.<sup>23</sup>

### **John 3:18-21**

A fourth indicator in John 3 that “believing” and “obeying” are closely linked (and that a mere internal conviction is not intended) is found in verses 18-21:

He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.

He who does “not believe” in Jesus loves the darkness and practices evil and does not follow the light. He who really “believes,” on the other hand, “does the truth” and so “comes to the light, that his deeds may be clearly seen, that they have been done in God.” Elsewhere the apostle John wrote: “Now by this we know that we know Him, if we keep His commandments. He who says, ‘I know Him [God],’ and does not keep His commandments, is a liar, and the truth is not in him” (1 John 2:4).

The irrationality of the position that a person is saved from his sins by “faith alone” (apart from any act of obedience) is apparent in the fact that God commands man to believe in Him. And thus to believe in God is to be obedient to a command of God. As John wrote in 1 John 3:23: “And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.” So, to not believe is to disobey God, and to believe is to obey. In fact, Jesus stated in John 6:29, to “believe in Him whom He sent” is “the work of God.”<sup>24</sup>