

A Simple Bible Study on "Believing"

John 1:7; 1:12; 1:50; 2:11; 2:22-23; 3:12; 3:15-16; 3:18; 3:36; 4:21; 4:39; 4:41-42; 4:48; 4:50; 4:53; 5:24; 5:38; 5:44; 5:46-47; 6:29-30; 6:35-36; 6:40; 6:47; 6:64; 6:69; 7:5; 7:31; 7:38-39; 7:48; 8:24; 8:30-31; 8:45-46; 9:18; 9:35-36; 9:38; 10:25-26; 10:37-38; 10:42; 11:15; 11:25-27; 11:40; 11:42; 11:45; 11:48; 12:11; 12:36-39; 12:42; 12:44; 12:46-47; 13:19; 14:1; 14:10-12; 14:29; 16:9; 16:27; 16:30-31; 17:8; 17:20-21; 19:35; 20:8; 20:25; 20:27; 20:29; 20:31.

1 John 5:13

These things have I written unto you that believe on the name of the Son of God; that YE MAY KNOW THAT YE HAVE ETERNAL LIFE, and that ye may believe on the name of the Son of God.

An Introduction

In 1980, C. Pat Lanyon was privileged to assist in the planting of Truth Baptist Church. During the 4 weeks of the church plant 4 men visited door-to-door as many residents of the 16,000 households as was possible before the *First Service* of this church.

Often the 2 teams of two would suggest at the door that the resident should do a study concerning the word *BELIEVE* based on the important verse above that would indicate any person *believing*, and understanding completely what that *believing* means, so that if there is an acceptance of the Bible as of God and reliable, would be able to get THAT... ETERNAL LIFE offered by John in this verse.

Since John wrote both the *epistle* of 1 John and the *gospel* St. John, the books may be compliments of each other. And studying this word *believe*, as it appears in each verse of St. John should bring the individual to an understanding of the meaning of "believe **on the name of the Son of God.**"

Why is *believing on the name of the Son of God* so very important?

In two words **bold** faced from [Hebrews 9:27](#), And as it is appointed for men to die once, but after this **the judgment...**[nkjv]

The reason we must understand *believing* is because NOT believing requires us after death to face the judgment for our sin against God. In scripture this is pictured as a time after death where each individual person alive on earth must be brought face-to-face with the Creator for an accounting of the life he has been given. Then a payment is due for every thought word or deed that falls *short of the glory of God.* [Romans 3:23]

Some have said 'We're not interested!' and that is an understandable and respectable request, but friend, if scripture is true (and parts of it is over 4,000 years preserved) a terrible eternity awaits for a simple *lack of interest now*. BUT this interest is voluntary and will always be.

Therefore I wrote in this tract in an *open* plea, which was printed in 1996, with the following many verbalized presentations,

The Most Important Discovery I can make in the Bible is *to realize that I, a sinful human, can have absolute total assurance that I have eternal life in heaven with God.* This "blessed assurance" comes from a promise God made (verse) The beloved disciple and apostle John wrote, under the inspiration of God, these reassuring words. The verse implies that gaining **absolute total assurance** depends upon a clear understanding of what "BELIEVING" is all about.

With exception to Chapter 13, which we will cover with chapter 14, our study shall take approximately 20 weeks **by chapter** in which we will study the word forms of *believe*.

Below is a concise introduction to John in the *Ryrie Study Bible*, NAS version, p.1598:

INTRODUCTION TO THE GOSPEL ACCORDING TO JOHN

AUTHOR: The Apostle John DATE: 85-90

Authorship. The writer of this Gospel is identified in the book only as "the disciple whom Jesus loved," (21:20, 24). He obviously was a Palestinian Jew who was an eyewitness of the events of Christ's life, For he displays knowledge of Jewish customs (7:37-39; 18:28) and of the land of Palestine (1:46; 5:2) and he includes details of an eyewitness (2:6; 13:26; 21:8, 11). Eliminating the other disciples that belonged to the "inner circle" (because James had been martyred before this time, Acts 12:1-5, and because Peter is named in close association with the disciple whom Jesus loved (13:23-24; 20:2-10), one concludes that John was the author. Whether this was the apostle John or a different John (the Elder) is discussed in the Introduction to 1 John.

John the apostle was the son of Zebedee and Salome and was the older brother of James. He was a Galilean who apparently came from a fairly well-to-do home (Mark 15:40-41). Though often painted centuries later as effeminate, his real character was such that he was known as a "son of thunder" (Mark 3:17). He played a leading role in the work of the early church in Jerusalem (Acts 3:1; 8:14; Gal. 2:9). Later he went to Ephesus and For an unknown reason was exiled to the island of Patmos (Rev. 1:9).

Distinctive Approach. This is the most theological of the Four Gospels. It deals with the nature and person of Christ and the meaning of Faith in Him. John's presentation of Christ as the divine Son of God is seen in the titles given Him in the book: "the Word was God" (1:1), "the Lamb of God" (1:29), "the Messiah" (1:41), "the Son of God" and "the King of Israel" (1:49), the "Savior of the world" (4:42), "Lord and ... God" (20:28). His deity is also asserted in the series of "I am ..." claims (6:35; 8:12; 10:7,9, 11, 14; 11:25; 14:6; 15:1, 5). In other "I am" statements Christ made implicit and explicit claim to be the I AM- Yahweh of the Old Testament (4:24, 26; 8:24, 28, 58; 13:19). These are the strongest claims to deity that Jesus could have made.

The structure and style of the Gospel are different From those of the synoptics. It contains no parables, only seven miracles (five of which are not recorded elsewhere), and many personal interviews. The author emphasizes the physical actuality of Jesus' hunger, thirst, weariness, pain, and death as a defense against the Gnostic denial of Jesus' true human nature.

Date. Though the Gospel of John used to be dated by some extreme critics as being written in the middle of the second century, the discovery of the Rylands papyrus fragment (a few verses from John 18 dated about A.D. 135) forced an earlier date. Several decades would have been required between the original writing of the Gospel and its being copied and circulated as far as the Egyptian hinterland where the fragment was found. The Gospel was apparently being circulated between 89 and 90, though it may have been written From Ephesus earlier (a pre-70 date has been suggested on the basis of 5:2 which may indicate that Jerusalem had not yet been destroyed). Discoveries at Qumran have attested to the genuineness of the Jewish background and thought patterns seen in the book.

Contents. John's statement of purpose is clearly spelled out in 20:30-31. The Gospel is sometimes called The Book of the Seven Signs, since the author chose seven sign-miracles to reveal the person and mission of Jesus. These are: (1) the turning of water into wine (2:1-11); (2) the cure of the Nobleman's son (4:46-54); (3) the cure of the paralytic (5:1-18); (4) the Feeding of the multitude (6:6-13); (5) the walking on the water (6:16-21); (6) the giving of sight to the blind (9:1-7); and the raising of Lazarus (11:1-45). Other important themes in the book include the Holy Spirit (14:26; 15:26; 16:7-14), Satan and the world (8:44; 12:31; 17:15), the Word (1:1-14), and the new birth (3:1-12).