

# Does Jesus Believe in You?

*John 2:13-25*

As we continue our worship by focusing our minds on the word of God, I would invite you to open your Bible with me to John 2 for this message entitled, “Does Jesus Believe in You?” Our text for today is John 2:13-25 and we’re continuing to look at this passage we started last week where Jesus cleanses the temple with the aim of restoring true worship. We focused last time on the zeal Jesus had for his Father’s house as a place of prayer and worship. Today we’ll see how this act by Jesus demonstrates who he is—that he is the Christ, the Son of God. And we’ll consider the different ways people responded to Jesus.

Follow along as I read John 2:13-25. . . .

Do you believe in Jesus? Most of us would say, “Yes.” Some of you would say, “no.” But the question is more complicated than it seems. What does it mean to believe? What is involved with believing and how do you know if you meet the criteria for believing? What does it mean to believe in Jesus? Who is he that I should believe in him? What do I have to believe about him?

These are questions that our text raises. What does it mean to believe in Jesus? As important as that question is, though, this passage raises a far more significant question: does Jesus believe in you? I don’t mean, does he believe in you the way a parent would say to their child, “I believe in you, you can do it!” Not that.

I mean, does Jesus believe in your belief? Does Jesus hear you say with your mouth and in your heart, “I believe in Jesus” and respond by saying, “I believe you.” That’s the most significant question because when we stand before the Lord, the factor that determines our eternal destiny is not that we say we believe in him, but whether he accepts our belief as legitimate.

In this passage Jesus gives ample reasons for people to believe in him, and we see three different responses that will help us consider our own response to Jesus.

## **Jesus Displays Authority and Power**

We begin by considering how Jesus put his authority and power on display. We looked at this last time with a particular focus on the zeal Jesus displayed. There must have been many true worshippers who hated that this market was moved inside the temple. They hated the noise, they hated that the religious leaders let it happen, and they may even have been zealous enough to do what Jesus did. Why

didn't they? Because they didn't have the authority to regulate temple worship, nor the power to make it happen.

So today I want to consider with you what made Jesus uniquely qualified to clear out this market. Because it is that qualification—and not the clearing out of the temple—that the Jewish leaders responded to.

LOOK at vs. 13-17. . . .

This is the first Passover that fell within Jesus' earthly ministry. We're not sure how much time has passed since the wedding at Cana, but it's likely been a matter of months because Jesus preached and ministered throughout Galilee before making his way to Judea and Jerusalem.

Though the Gospel of John is the least concerned with the chronology of Jesus' ministry, it's the only one that records each the Passovers Jesus celebrated. Matthew, Mark, and Luke only mention the last Passover at which Jesus was put to death. After this first one, John records another Passover in John 6, and then of course the final one starting in John 11. But that this is the first Passover Jesus celebrated after launching his ministry is significant to John's overall purpose of demonstrating that Jesus is the Christ, the Son of God.

This market Jesus walked into in the temple was not new. Though we don't know for certain when it happened, this market used to be on the slopes of the Mount of Olives out the east gate of the temple. But at some point it was moved inside the temple in the Court of the Gentiles which was the largest and outermost court through which everyone had to pass.

The place of worship, prayer, and teaching turned into a raucous swarm of people and animals. When Jesus was a boy and a young man, this stirred his zeal as much as it did this day. For some 30 Passovers, he didn't do anything about it because his time had not yet come.

This Passover was different. Some weeks or months earlier the prophet John publicly announced Jesus as the Messiah. Jesus then performed miraculous signs in Galilee, and he began preaching the gospel of the coming kingdom of God. His ministry was in full gear and this was his first Passover as the publicly proclaimed Messiah. Jews and believing Gentiles would fill the city of Jerusalem and the time had come to exercise his divine authority to enforce the divine regulations of temple worship.

So he drove the salesmen, their animals, and the money-changers out of the temple. When we read that Jesus used a whip and he overturned tables, we

sometimes imagine a man menacing and unrestrained. But Jesus was not unrestrained and out of control. As the Son of God who upholds the universe by the word of his power—Hebrews 1:3—for Jesus to lose control would be to cause the universe to cease to exist.

He was not out of control, he wasn't flailing around indiscriminately whipping anything in his path. His zeal was purposeful and targeted to disrupt the market and remove it from his Father's house. To be zealous is to be passionate, not irrational. Jesus was anything but irrational. He was in full control of his emotions and his thinking and his actions.

Again, Jesus was not a religious zealot who took action when he saw God's house being dishonored. He acted not a pious Jew who took offense, but as the Messiah who has authority over the temple and its practices. Why does being the Messiah give him that authority? It is because the Messiah is God's Prophet, God's Priest, and God's King. Jesus exercised facets of each of those roles in this passage. Let me show that to you.

The Old Testament makes it clear that the Messiah is not just a royal figure as God's king. He is that, but he is also a priest. Keep your finger here, turn over to Psalm 110 where both roles are brought together. Listen to what the prophet King David says about his future son. . . . David's son, who is David's Lord, is both the warrior king and the everlasting priest.

The prophet Zechariah also unites the priestly and kingly roles of the Messiah in Zechariah 6:13 where he writes, "It is he [the Messiah] who shall build the temple of the Lord and shall bear royal honor, and shall sit and rule on his throne. And [he] shall be a priest on his throne, and the counsel of peace shall be between [them both]." This is to say that the office of priest and king will be brought together in one man—the Messiah.

Not only will the Messiah be a king and priest, he will also be a prophet. As Moses neared the end of his life he said to the Israelites, "The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen." Since there was never a prophet like Moses, it became understood that the Messiah would be that prophet. So the Messiah would be prophet, priest, and king.

And we can see elements of each of those roles in Jesus' work and words in clearing out the temple. As God's priest he enforced the regulations of true worship by removing those who undermined worship in the temple.

As God's king he asserted his authority over God's temple by speaking of tearing down and building the temple. And as God's prophet he gave a strong rebuke, "do not make my Father's house a house of trade" and he made a prophecy, "Destroy this temple, and in three days I will raise it up."

So the zeal Jesus demonstrated was not the zeal of a faithful Jew, but the zeal of the Messiah of God who is prophet, priest, and king.

This was not lost on the Jewish leaders. LOOK at their response in vs. 18. . . .

Notice that they did not say, "You're not allowed to do that!" They certainly didn't defend the existence of the market there as if it was a legitimate. Though we're not told how much they knew about Jesus in terms of his claims and signs, it seems that they knew enough to consider the possibility that he might actually have the authority to do what he just did. But they wanted more evidence, so they asked for a sign.

On the surface this doesn't seem unreasonable. Jesus is just at the beginning of his ministry. He's not as well-known as he will become even within a few more days. And perhaps the leaders in the temple had not heard Jesus teach or observed his miracles for themselves. It would seem reasonable for them to ask for a sign. However legitimate such a question might seem, they quickly showed their true colors.

### **Unbelief**

In this asking for a sign we see the first response to Jesus' authority and power—unbelief. That their question rose from unbelief is seen by their response to Jesus' answer. LOOK at vs. 19-21. . . .

Jesus answers their question in a way that forces their hand to display whether their question was genuine or not. He offers them a sign that, no matter how you interpret it, would prove that he is the Messiah. When he says, "Destroy this temple," the word temple is naos which is different than the word for "temple" in vs. 13, heiron. These two words are essentially interchangeable, but naos is more frequently used of the central building—the Holy Place—within the temple into which only priests can enter.

That is the part of the temple blocked by a curtain which was torn in two from top to bottom at the death of Jesus. The other term is more often used of the whole temple complex. So it's possible they interpreted Jesus to mean not the whole complex, but the much smaller temple at the very center of it all. But that's not

certain because in their response they say it's been in the process of building for 46 years, and that includes far more than the sanctuary in the middle.

Either way, whether the whole complex or just the central building was torn down, it would be impossible then and now to rebuild it in three days. It would take—get this—divine power to build the temple in three days. But you know what, if he had the power to build it in three days, he also had the power to build it in a day—or in the blink of an eye.

The audacity of his claim left an impression. Two years later, as Jesus stood for trial before the Sanhedrin, several witnesses came forward testifying about what Jesus said here. One man testified, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’” Then came another testimony, “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” Of course, you can see his own words right in front of you; Jesus didn't say that he would destroy the temple. So they either misremembered or intentionally twisted his words. But they did not forget his claim to be able to raise it up on the third day.

Jesus didn't respond to those false testimonies or try to correct their misunderstanding, so in frustration the High Priest responded, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” The High Priest understood that the claims Jesus made—misunderstood as they were—were things only the Messiah could say.

As audacious as it is to claim that he could rebuilt the temple in three days, what he actually meant was even more outrageous. Rebuilding the temple in three days is to claim for oneself abilities orders of magnitude greater than natural human strength, skill, and speed. But remember what vs. 21 says? . . . .

What Jesus really meant is that the sign he would give validating his authority over the temple is that he would raise the temple of own body from the dead. The ability to do this is not orders of magnitude above human ability; this is altogether a different kind of power. To raise the dead one would have to be God.

Why did Jesus refer to his body as a temple? Because it is. In Christ, Colossians 2:9 says, “the whole fullness of deity dwells bodily.” In Revelation 21 as the apostle John describes the New Jerusalem coming down on the new earth, he says, “And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.” In the eternal state there will be no intermediate place between God and his people—we will be with him and he will be with us. So when you stand before Jesus, you are at the temple.

The Jewish leaders rejected his claim because they could not believe that Jesus had the supernatural ability to rebuilt the physical temple. Can you imagine how they would have responded if they understood his true meaning? Well you don't have to. Jesus makes the same claim in John 10:17-18 saying, "For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

That time there's no doubt that he's claiming to be able to rise from the dead, and the response of most of the people was to conclude that he was either insane or possessed by a demon.

So the first response to Jesus cleansing the temple and his promised sign is pure unbelief.

### **Genuine Faith**

The second response we see here is genuine faith. LOOK at vs. 22. . . .

We have here the first of a number of times when the disciples are just as confused as everyone else, but instead of rejecting Jesus, they take him at his word. By telling us that it wasn't until after Jesus rose from the dead that they understood and believed his statement, John implies that they accepted what Jesus said without truly understanding it.

This is child-like faith on display. Child-like faith is not blind faith, nor is it irrationally believing something contrary to the evidence. Child-like faith is simply trusting in what a trustworthy person says even if you don't fully understand it.

This was still early on in Jesus' ministry so the disciples were still getting to know him, but consider what they did have as the basis of trusting Jesus. First, they had the testimony of a prophet of God who declared Jesus to be the Messiah. Then they had personal interaction with Jesus that validated that claim as Jesus demonstrated insight and knowledge only possible of the Son of God. Then, they observed Jesus change the fabric of nature in turning water into wine. Since then, they had heard Jesus preach about the kingdom of God and they saw him perform miracles among the people.

So they may not have understood what Jesus meant when he said, "Destroy this temple and in three days I will raise it up," but whatever he meant, if he could do the miracles they had already seen, surely this was no more difficult for Jesus. So their faith was not blind faith, it was based on what they already knew about Jesus.

Their child-like faith would be tested a number of times, and each time it's tested, it proves genuine. Turn over to John 6 for a moment. After an extended discussion with a massive crowd of unbelieving Jews, Jesus intentionally makes a confusing statement to turn away those who only wanted food from him. LOOK at vs. 53-56. . .

He spoke metaphorically but the people couldn't think beyond the literal, nor did they ask what he meant. So this caused the crowd of thousands to thin all the way down to his disciples who truly believed in him. LOOK down at vs. 67. . . And in response Peter utters some of my favorite words in the Bible. Vs. 68-69. . . .

I have no doubt in my mind that Peter and the disciples were just as confused as everyone else. He couldn't possibly understand what Jesus meant by eating his flesh and drinking his blood. But he did know this—Jesus is not a liar and Jesus is not a lunatic. Jesus has proven over and over and over that he is Lord. And though I may not always understand what he means by what he says, he and he alone has the words of eternal life and I will follow him.

Coming back to John 2, vs. 22 tells us that seeing Jesus risen from the dead turned their child-like faith into mature faith. Notice that it says there that they believed not only Jesus' words but also the Scripture. It's not clear what Scripture the apostle John has in mind, but it would seem that they connected this statement by Jesus to the Old Testament passages that speak of the resurrection.

Well, after Jesus displayed his authority and declared his power the Jewish leaders responded with unbelief and the disciples responded with child-like faith. Now in vs. 23-25 we see how the rest of the people responded to Jesus' authority and power. Namely, with shallow faith. LOOK at it. . . .

### **Shallow Faith**

This is a summary of how people responded to Jesus and his signs over the course of the days of the Passover. We're not told what specific signs Jesus performed, but Matthew describes for us the character of Jesus' ministry wherever he went. Matthew 4:23-25 says, "And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan."

Those are the signs he performed everywhere—healing every disease and affliction, casting out demons, stopping seizures, healing paralytics. So it's almost certain

those are the signs he performed in Jerusalem during this Passover. As we've said before, these were displays of divine power but John calls them signs because their purpose was to signal to people who Jesus was—that he was the Messiah.

Sometime later when John the Baptist was in prison, he seemed to be confused by Jesus' ministry so he sent word to Jesus to ask if he really was the Christ. Here was Jesus' reply: "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me."

So Jesus performed these signs in Jerusalem validating his claim to be the Messiah, and vs. 23 says "many believed in his name." The verb "believed," πιστω, is the same word used in vs. 22 to refer to the disciples believing after Jesus' resurrection. How exciting is that! Jesus was on display for all to see and those who saw believed in his name! That's exactly what you want to hear!

You can imagine the joy and excitement that filled Jerusalem as word spread like wildfire that the Messiah had come and he was in Jerusalem and you can see and hear him for yourself!

So how can we call their response "shallow faith"? Well, if vs. 23 closed out the narrative and the apostle John moved on to talk about Nicodemus, we would have to assume that the people had the same child-like faith as the disciples. But John doesn't end at vs. 23—he gives us insight into the kind of faith the people had. He says in vs. 24-25. . . .

This is an indirect way of saying that Jesus knew that the faith of the people did not take root in their heart. It was shallow. In Mark 4 Jesus tells the parable of the farmer who sows seeds and the seed fell on four different soils. He says, "Listen! Behold, a sower went out to sow. And as he sowed, some seed fell along the path, and the birds came and devoured it. Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. And when the sun rose, it was scorched, and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold."

He goes on to explain that the first soil represents those who do not believe because the evil one prevents them from receiving the word of God. The second soil represents those who respond immediately, but because their faith is shallow, as soon as difficulty comes they fall away. The third soil represents those whose faith seems to take root, but temptations and trials of life eventually choke out their



faith. And the fourth soil represents those who truly believe, persevere, and bear fruit.

Applying that to our passage, the Jewish leaders were the first soil—the word of God stood before them, he demonstrated his authority and power, and they rejected him out of hand. The disciples are the fourth soil in that they heard, believed, persevered, and bore fruit. Here in vs. 23-25, we see that the people were the third seed—they responded immediately with joy and belief, but Jesus knew it wouldn't last.

And indeed it didn't last. Whenever Jesus said something they didn't understand they turned away. When the Jewish leaders threatened to cast believers in Jesus out of the synagogue, people denied him. When Jesus didn't fulfill their expectations, they rejected him. It was easy to jump on the bandwagon when you see Jesus perform miracles. But the slightest challenge proved their faith to be shallow.

Knowing the true condition of their heart, vs. 24 says that Jesus did not entrust himself to them. The word entrust there translates pistewo, the same word used to refer to the belief of the disciples and the crowds. So vs. 23 says that the crowds believe in Jesus when they saw his signs. Vs. 24 says that Jesus did not believe in the crowds when he saw their faith.

What does it mean that Jesus didn't believe in them or entrust himself to them? Belief is a disposition of the heart that leads to action. So for Jesus to not believe in them or entrust himself to them means that in his heart he did not consider them as true followers. As he received praise and adoration and accolades, he didn't accept it as true worship. Jesus didn't respond to their expressions of belief as if it was genuine.

In John 6 after Jesus fed the thousands it says, "When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!" Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself."

The people expected the Messiah to be a political figure, so this crowd was ready to put Jesus on their shoulders and proclaim him king. They thought they were believing in Jesus, but their faith was misplaced and Jesus prevented them from carrying out their desire. He did not entrust himself to them; he did not put himself in their hand. Literally and figuratively, he didn't get carried away by the crowds.

The people loved Jesus. They followed Jesus. He drew such large crowds he couldn't go into towns anymore because he'd get close and so many people would surround

him that the throng couldn't get through the streets. But it was all shallow. It was all a façade—not Jesus himself, but people's interest in him.

They were glad to celebrate him and worship him as long as it benefited them and he fit their expectations. But when he failed to live up to their expectations, they went home thinking he was just another false Messiah.

For his part, Jesus never tried to gather a crowd. He wasn't interested in being famous. He intentionally said things to push people away. If Jesus entrusted himself to the people, if he counted them as true followers, he would have given them more revelation to increase their understanding and strengthen their faith. But he did the opposite. The parables that are so helpful to us were for the purpose of hiding the truth from the people.

When the disciples asked him in Matthew 13 why he spoke in parables, this was his response, "This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: 'You will indeed hear but never understand, and you will indeed see but never perceive.' For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them."

When John 2:25 says that Jesus knew what was in man, this is what he knew—that the people were stubborn, hard-hearted, unable to hear and understand. Yes, they responded happily to the benevolence of a Messiah whose miracles drastically improved their lives. But they could not accept what he truly came to accomplish. Like Israelites of old who hated the prophets for speaking the truth to them, these people could not handle what Jesus had to say—Jesus knew that, so he didn't entrust himself to them by treating them as though they could.

My friends, you must believe in Jesus, but you can claim to believe in Jesus and he not believe in you. I remind you of what Jesus said in Matthew 7, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'"

God forbid that any of us comfort our own heart by telling ourselves that we believe in Christ and put forth evidence in our mind of how we've served him, only to find out in the last day that Jesus never believed in us.

May it never be that you would stand before the Lord one day and say, “Lord, Lord, I cleaned bathrooms in your name, I served on the welcome team in your name, I did evangelism in your name, I taught in children’s ministry in your name, I took meals to those in need in your name.” And then hear from Jesus, “I never knew you.”

The apostle Paul writes in 2 Corinthians 11, “Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!”

How do you examine your faith to see if it is shallow or genuine? Let me offer you three tests to see if your faith is the kind of faith that Jesus believes in.

First, is Jesus the Christ, the Son of God the object of your faith? Notice how those Jesus quotes in Matthew 7 focus on what they did. “We prophesied, and we cast out demons, and we did mighty works.” The object of their faith was themselves and their work. Sure, their work was in Jesus’ name, but they depended on themselves and not on the finished work of Christ.

True faith, both simple child-like faith and mature faith has the same object—the person and work of Jesus Christ the Son of God. You must believe not in the Jesus you prefer and not in the Jesus as you think he is, but in Jesus as he has revealed himself. The people in Jerusalem had a distorted view of Jesus and though their faith looked good at first, when Jesus didn’t turn out to be who they wanted him to be, they walked away. So you must believe in Jesus for who he is and not who you want him to be.

You have to believe that he is the Son of God, that he came into this world and was truly God and truly man—that he lived a sinless life, died a substitutionary death, rose again on the third day, and then ascended into heaven from which he will return again. You must believe in Jesus—who he is and what he did—and not just agree that he is and did those things, but that it is his very being and his work that alone is the basis by which you can be saved. So when you stand before the Lord, you cannot point to yourself—I believed, I did this, I did that—but you point to Christ and what he did on your behalf.

So the first test is whether Jesus as he is revealed in Scripture is the object of your faith and not yourself. Is he your Savior? The second test is whether your faith is proven by a heart submitted to him. This is the question, is he your Lord? You are not saved by your obedience, but submission to Christ authenticates one who is saved by Christ.

Again, Jesus said, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.” By that

Jesus doesn't mean that you're saved by your works, but that those who do the Father's will show they are in right relationship with him. In Luke 6:46 Jesus asks this penetrating question, "Why do you call me 'Lord, Lord,' and not do what I tell you?" What's the point of calling Jesus Lord if you have no intention to submit?

Consider what Paul says in Romans 10:9-10, "if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved." You must confess with your mouth that Jesus is Lord—this is believing that Jesus is who he is as revealed in the Scripture. You have to believe that he is Lord. And you know you actually believe that he is Lord when you submit to him as Lord.

As long as we are in this sin-cursed body in a sin-cursed world our submission will be imperfect. As Paul said in Romans 7, we often do what we don't want to do and we don't want do what we do. There is a raging battle between the flesh and the Spirit in the soul of every believer, but the true believer will engage in the battle.

Misunderstanding this leads many to struggle with assurance because they know they still sin. So this leads to the third test. In examining yourself you can ask, "Is Jesus my Savior—am I trusting in Him and not myself? Is Jesus my Lord—am I submitting to him?" And third, "Am I believing and submitting to him today?" The kind of faith Jesus believes in has him as its object, submits to him as validation, and perseveres in following him.

The fact that you and I sin is not an indication that we are not saved. The question is, what do we do about our sin? Are we confessing it? Are we repenting of it?

Are we growing in our hatred of it? Are we, by the Spirit's power increasingly able to overcome it?

If our response to sin is to disregard, blame shift, justify, or be apathetic, persisting in that may reveal a false faith. But if the response is to humble oneself, confess your sin, and to exert yourself to repent and flee from your sin—even if you stumble along the way—that is a sign of genuine submissive faith.

Beyond battling sin, genuine faith perseveres through trials. When difficult times come, when trials hit, when the Bible challenges your thinking about life and the world, the kind of faith Jesus believes in doesn't turn away when he does or says things that confuse us. True faith responds by saying, "I don't understand what God is doing in my life, or I don't understand why God did that in the Bible, or what God means by this, but I will trust him as I continue to grow in understanding."

Genuine faith is centered around the person and work of Christ as the only basis for one's justification. It is validated by a life of submission to the Lordship of Jesus Christ. And it perseveres through the battle with sin, temptation, and trials.

This is the kind of faith the disciples had—they faltered, they failed, they were confused, but they persevered. The crowds believed at first, but they didn't last.

What kind of faith do you have? Does Jesus believe in you? Or do you believe in yourself? Be sure that your faith is fully on Jesus Christ and him alone.

Today we've focused on the human side of the equation of salvation—you must believe. Next week we'll learn from Jesus what must happen from God's side—what makes it possible for you to believe.