

Reasons to Believe, Part 1

John 3:31-36

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 3 for this message entitled, “Reasons to Believe.” Our text for today is John 3:31-36 and in this text we see the conclusion of John the Baptist’s response to his disciples as they were jealous over the fact that more people were going after Jesus than were following John.

Follow along as I read John 3:31-36

The Apostle John tells us why he wrote this Gospel and what drove his decisions of what aspects of the life and ministry of Jesus to include. He says in 20:30-31, “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

So the Gospel of John has an explicitly evangelistic purpose—it’s purpose is to spread the news of who Jesus is so that people would believe in him and have eternal life. This Gospel—this book—is a call to move from unbelief to belief.

Some of you do need to do that—you walked into this building not believing in Jesus; not trusting in him for the forgiveness of your sin and you are still, at this moment, separated from God and his wrath remains on you. For you, this message is a call to set aside your unbelief and come to find in Jesus your only hope of eternal life.

Many of us came this morning already believing. Most of us already have eternal life. The purpose of this Gospel does not mean that it has nothing to say to those who already believe in Jesus—which is most of you.

For us, this Gospel and particularly this message serves at least two purposes. First, what we learn should deepen our understanding of how we can tell others about Jesus and show them how the Jesus of the Bible is not the Jesus of the culture or of their imagination. The Jesus most people believe in is a false Jesus—it's a distorted shadow of the Jesus the Christ as he is revealed in the Scripture.

When you talk about Jesus with many people, you can't assume that they hear the name Jesus and have the same understanding of who he is as you do. Today's passage, in particular, helps us identify key truths about Jesus that people need to know if they are to believe in the real Jesus who lived and died and rose again and ascended into heaven and is coming back one day.

A second purpose of this passage is to deepen the roots of your own faith in Jesus. Is it as true for you as it is for me that sometimes life hits us in the face and in the moment we become functional atheists? Sometimes our response to life implies that Jesus was nothing more than a historical figure, his teaching nothing more than helpful suggestions, his promises an empty hope, and his power is utterly unable to help us.

While we would never say those things, our actions speak louder than our words when we don't view difficult moments as an opportunity to glorify God by being like Christ through the power of the Holy Spirit. Our words and actions sometimes say that if God exists he's lost control. And if he is in control, he isn't good and can't be trusted.

To avoid responding to the temptations and trials of life like that, you and I need more of Jesus Christ in our minds and hearts. We need to be, in the word of Colossians 2:7, "rooted and built up in him and established in the faith."

The only way to grow deep roots in Christ and to be fortified in Christ is to have the truth of Christ reinforced in our minds so that we would remember him and live according to that truth.

To that end, we're going to walk through this passage verse by verse and see five reasons to believe that Jesus is the Christ, the Son of God. First, we'll see in vs. 31 that we must believe in Jesus because he came from God's realm—from heaven. Second, we'll see in vs. 32-33 that we must believe in Jesus because he spoke God's truth. Third, we'll see in vs. 34 that we must believe in Jesus because he demonstrated God's power. Fourth, we'll see in vs. 35 that we must believe in Jesus because he carries God's authority. And finally, we'll see in vs. 36 that we must believe in Jesus because he dispenses God's judgment. We'll cover the first three today, then we'll come back in a couple weeks to look at the final two.

Before we get into the outline, let's remember the context. Last time we studied vs. 22-30 where John the Baptist admonishes his disciples that they should not be jealous that Jesus is drawing more people to himself. Jesus is the Christ—he says—he—John—is just the forerunner. Jesus is the bridegroom, he is just the friend of the bridegroom. It's only right that Jesus gets all the attention and that John fades into the background.

He says in vs. 30, "He must increase, but I must decrease." Now, some translations make that statement the end of John's response to his disciples, which makes vs. 31-36 not the words of John the Baptist, but John the Apostle, the author of this Gospel. Other translations include vs. 31-36 as the words of John the Baptist.

Why the discrepancy? Well, ancient Greek doesn't have punctuation. In the oldest manuscripts, there are no commas or periods or parentheses or quotation marks. Greek grammar is such that it's relatively easy to discern where sentences begin and end and to determine what is a quotation and what isn't. And where the grammar is less than clear, the context and flow usually provides clues.

I didn't mention it at the time, but when we studied vs. 16-21 of this chapter, we looked at it as the teaching of Jesus. Most red-letter versions of the Bible treat it as such. But some interpreters think that Jesus' words ended at vs. 15, and that vs. 15-21 are the Apostle John's own words. And the same is true here in vs. 31-36.

Ultimately, whether vs. 16-21 are the words of Jesus and vs. 31-36 are the words of John the Baptist, or if one or both are the words of John the Apostle, doesn't matter one bit. They are all equally inspired words, and the interpretation doesn't depend on the name of the individual through whom the Spirit inspired them.

But there's two compelling reasons why we should view vs. 16-21 as the words of Jesus and vs. 31-36 as the words of John the Baptist. First, both sections flow seamlessly from the unquestionable words of both men. There's no grammatical, logical, or other reason to see a break between what Jesus and John said and what follows. Second, except for the prologue in 1:1-18, and the last two verses of chapters 20 and 21, the Apostle John does not insert himself as the author to teach or reflect on the narrative.

As a lawyer setting forth his case that Jesus is the Christ, the Son of God, the Apostle John doesn't pause the narrative to tell the court his interpretation of the evidence he presents. He simply lets the evidence speak for itself. So if these two sections here in ch. 3 are indeed the words of the Apostle John, it would be a departure from how he handles the rest of the Gospel, before and after these sections.

For those two reasons, I take our text, vs. 31-36 to be the final testimony of John the Baptist to his disciples directing them to believe in Jesus. With that, consider the first reason to believe. We must believe in Jesus because he came from God's realm.

1. Believe in Jesus because he came from God's realm (vs. 31)

LOOK at vs. 31. . . .

Jesus is named in vs. 22, and then he's referred to in vs. 26 as the one to whom John bore witness, and then John refers to him as the bridegroom in vs. 29. By clear implication, John identifies Jesus as the Christ in vs. 28. Here, he declares that Jesus is from above. And again, that he is from heaven. This is to say that Jesus did not come into existence at the moment of conception as all people do. No, he existed before he was born.

Because Jesus came from heaven and is not "of the earth," he is "is above all" which is to say, supreme over all. His heavenly origin makes him superior in every way to those who are "of the earth," including John the Baptist. This repetition of the supremacy of Christ before and after the statement of those who are of the earth serves to highlight and underline the absolute preeminence of Jesus. Because Jesus came from God's realm—we must believe in him. That is what John wants his disciples and us to understand from these words in vs. 31.

Let's consider the middle statement first. LOOK again what John says. . . .

In vs. 27-30 John went back and forth between referring to himself in the third person and in the first person. Why does he do that? Because when he refers to himself in the third person—as in the illustration of a wedding ceremony in vs. 29—he's making a point broader than himself. When what he says applies to him personally, he speaks in the first person. He says in vs. 28, "I said, I am not the Christ, but I have been sent before him." Again in vs. 30, "He must increase, but I must decrease." In those statements he spoke of himself in particular.

But using the third person he says in vs. 27, "a person cannot receive even one thing unless it is given him from heaven." And then in vs. 29, "The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice." These statements apply to him, but they carry an equally universal principle.

And so it is that here in vs. 31 John refers to himself as one who is “of the earth,” but this statement applies to all of us as well. Notice that is not “of the world” speaking of the world of unbelievers, but “of the earth” speaking of the physical domain in contrast to heaven. To be “of the earth” simply means that the plane of our existence is the earth—this is what we know, this is our experience, this is the realm in which we live. We “belong to the earth” in that we are bound to the earth—the material universe.

And because life on earth is all we know, we speak according to our earth-bound experience. That’s what it means when he says “speaks in an earthly way” or “speaks of the earth,” depending on your translation. Only through revelation from God can anyone of the earth speak of things outside earthly existence.

With this talk of the one who is of the earth, if John doesn’t speak of himself directly he certainly includes himself with all those whose life is bound to the earth. It’s been well said that the best of men are men at best. All people, from the least to the greatest are of the earth. From the simple-minded to the most erudite, from the poorest to the richest, from the powerless to the most powerful—all people born into this world are of the earth. We may have ways of ranking each other on the earth, but we are all of the earth.

In contrast to us, Jesus is “from above . . . from heaven.” Jesus was born on the earth, but he is not of the earth—he is from heaven—God’s realm. He existed before he was born. We are told this at the very beginning of this Gospel. Turn over to 1:1. . . . [1-3]

This is the most direct and clearest statement that Jesus, who is the word, is God and has existed with God for all eternity. This is why John the Baptist says 1:30. . . . Though Jesus was born about three months after John, John acknowledges that

Jesus existed before him. Then in John 3:17 Jesus himself acknowledges his pre-existence when he says. . . .

To be sent by the Father into the world means that Jesus as the Son of God held divine council in heaven and Father and Son agreed together that the Son would come into the world.

All this to say, Jesus is from above. He is from heaven. And because he is from God's realm, that puts him in a categorically superior position above creation. More specifically we could say that because Jesus created all things, as it says in 1:3, as Creator he is superior to all that he created. He is, as John says here, "above all."

What does this mean for us? When you think of Jesus, it is a categorical error to put him in any kind of list alongside others. It's true that Jesus was a prophet, but he was not one of the prophets. It's true that Jesus is our priest, but he is not one in a long line of priests. It's true that Jesus was a great teacher, but he cannot be listed alongside other teachers. Jesus was a leader, but he is not one among many leaders throughout history. Whatever kind of list we might create, Jesus is not one among others, nor is he a cut above the rest.

Jesus is in a category unto himself. Jesus is truly man and he is truly God. He didn't simply point people to God as many religious leaders have claimed to do. He didn't merely teach divine truth as many prophets and apostles and teachers have done. He is God and he came from God's realm—heaven above—and this demands a different response than we might have to anyone else.

When we hear people speak on any topic, we have every right to doubt, disagree, and challenge them. We might believe and conform our lives to what they say. We can accept what they say but not follow-through, such as when the doctor tells us to improve our diet and exercise a little more. Or we might reject what they say

because we think we know better. It might be wise or foolish, but we can respond to what people say based on our judgment.

But when it comes to Jesus, there is no such choice. We don't get to put ourselves in the position of judging his words. We don't have the right to doubt or challenge him. And we don't have the option of whether to align our lives to what he says. As truly God who came from above, we must believe what he in him and we must submit our lives to it. And if we don't, there are consequences.

You can choose to break the law and you might get away with it or you might not. But you cannot reject Jesus and get away with it. Because Jesus came from heaven and he is supreme over all, as we'll see in vs. 36, he will dispense God's judgment. He delivers God's wrath to those who do not believe.

This is the first reason to believe in Jesus—he came from God's realm. The second reason to believe in Jesus is because he spoke God's truth.

2. Believe in Jesus because he spoke God's truth (vs. 32-33)

LOOK at vs. 32-33. . . .

Here John says that when Jesus taught, he did not teach second-hand information. He did not do what Joseph Smith or Mohammad claimed and declare what an angel told them. Jesus did not do what all religious leaders do and teach what has been passed down to them. No, Jesus spoke divine truth with first-hand knowledge and experience. And because of that, we can trust and affirm that he spoke the truth of God.

Notice how John says, "He bears witness to what he has seen and heard." The present tense "bears witness" indicates that this is not John the author writing

about the past ministry of Jesus, this is John the Baptist telling his disciples about the present, ongoing ministry of Jesus. To say that he bears witness is to say that Jesus is not a philosopher musing out loud or a professor teaching what they've learned through study. Rather, Jesus is an eye-witness proclaiming what his eyes have seen and what his ears have heard.

When Jesus speaks about God he speaks of the divine being with whom he shares the same divine nature. When he speaks about God as his Father he speaks as one who is personally and eternally joined in a relationship of love and unity with him. When he speaks about the Holy Spirit he speaks of the one sent by the Father and the Son to accomplish the plans and purposes of the Father and the Son.

When Jesus speaks about heaven he speaks of the place he made to be the dwelling place of all spiritual beings in right relationship with God. When he speaks about hell he speaks of the place he created to be the place of judgment for those who die in rebellion against God.

When Jesus speaks about the devil, he speaks of the angel he created and who rebelled against him. When he speaks about the nature of man, he speaks of that which he created and sin distorted.

When Jesus speaks about the promises of God, he speaks of the promises he made throughout history in union with the Father and the Spirit. When he speaks about anything on the earth he speaks of that which he sustains and upholds by the word of his power. When he speaks about the future he speaks about the plans and purposes that he and the Father determined before the world began.

When Jesus speaks about eternal life he speaks as the one who is the source of life and is free to give it. When he speaks about God's wrath he speaks of that which he personally measures out according to his perfect justice.

In these ways Jesus is not merely observer of the spiritual realm, but the sovereign God who knows all things and controls all things and does all things.

How strange it is, then, that the response to what he says is unbelief. He who is to be believed most, is believed least. John says here in vs. 32, “yet no one receives his testimony.” To receive a testimony simply means to believe the person on the witness stand. People hear and read his words, and they say in their heart, “I don’t buy it.”

Now surely it’s hyperbole to say, “no one receives.” We know from these early chapters that John the Baptist believed him, James and John, Peter and Andrew, Philip and Nathanael believed him. In chapter 4 we’ll see that the woman of Samaria and others in her town believed him. You and I are sitting here and most of us receive his testimony.

So how can John say that no one receives his testimony? Well, this is not really hyperbole. It’s more a matter of mathematical rounding. Go back a couple pages to 1:10-13. . . . So here we start with the world. The world at the time of Christ was almost entirely ignorant that Jesus was on the earth, and ignorance blocked belief.

Next, John says that his own—the Jews—did not receive him. Though Jesus appeared to be popular among the Jews, we learn in 2:23-25 that the faith of the populace was shallow. The Jewish leaders, as a group, didn’t embrace Jesus—they hated him. And the Jewish people only loved Jesus as long as he healed and fed them.

During the life of Jesus, when you number those who truly received the words of Jesus, the number is so small relative to the nation and the rest of the world that you can round it down to zero. It’s not zero, but it’s close.

Has this changed? When you look at the world today, statistics show that Christians make up over 30% of the world's population! You can't round that to zero. Or can you? Included in that over 30% are all those who self-identify as Christians. That includes, predominantly, Roman Catholicism which is a false religion that syncretizes with other false religions around the world and has so diminished Jesus that Mary and other saints supersede him in importance.

There's also the Christian cults such as Mormons and Jehovah's Witnesses and others who deny the deity of Christ and distort the teaching of the Bible. Then there are many professing evangelicals who deny who Jesus is. According to the last State of Theology survey conducted by Ligonier ministries, over 40% of self-identifying evangelicals agree with this statement: "Jesus was a great teacher, but he was not God." My friends, you cannot be saved if you do not believe that Jesus was God.

I don't have a number, but of the 8 billion people on the planet today, the number of people in the world who believe in the Jesus of the Bible who declares himself to be God and supreme over all is a very small number.

A great many people today are like the Jewish people of Jesus' day who feigned belief in Jesus, and even followed him around, but they did not genuinely receive his testimony and embrace him as Lord and God.

But as John says in 1:12 that there are some who receive him. There are those who Jesus describes in 3:18 who believe in the name of the only son of God. There are some described here in vs. 33 who receive his testimony. There are some who believe! If so many don't believe, what explains those who do? In the words of 1:13, they have been born of God. In the words of Jesus in 3:3, they have been born again. Or in vs. 5, they have been born of water and the Spirit.

There are those who by virtue of God's work in the soul, hear the words of Christ and believe. And when a person believes, John says there in vs. 33, "he sets his seal to this, that God is true." What does it mean to "set a seal"? It's one word in the Greek and it simply means to acknowledge in its lightest sense, or to certify, in its strongest sense. It is a stamp of approval. As a notary puts her stamp to certify that a signature was made by the person they observed signing it, so it is that when we believe, we certify the truth that Jesus is who he claims to be and that he spoke the truth of God.

Now, notice the statement to which we set our seal when we receive the testimony of Jesus. LOOK at the end of vs. 33, "that God is true." To receive the testimony of Jesus is to affirm that God is true. There is a direct and inseparable connection between Jesus and God. You cannot have one without the other. You cannot accept the words of Jesus and deny other words of God. And you cannot accept other words of God and deny the words of Jesus.

The Jewish leaders of the day claimed to believe God but not Jesus. Many people today claim to believe Jesus—or at least some things he said—but they do not believe the rest of what God has revealed. But it is impossible to embrace one and not the other. Some people even call themselves red-letter Christians, by which they mean that they embrace the words Jesus which are indicated by red ink in many Bibles, but they do not give the same level of authority to the black letters. That kind of Christian is no Christian at all. To receive the testimony of Jesus is to receive the words of God. That's what John says here.

Now the red-letter Christian would reject that because, as you can all see, these words are black. But flip forward a couple pages to 5:46-47. If you have a red-letter Bible, you'll notice these words are in red. These are the words of Jesus and *he* says.
...

Jesus is speaking to those who claimed to believe at least the first five books of the Bible written by Moses and yet who did not receive Jesus' words. He declares to them that you cannot believe the words of Moses and reject the words of Jesus. And if you do not believe the words of Moses, you will not believe the words of Jesus. In his recorded teaching Jesus affirmed the Old Testament teaching about creation and marriage, about the nature and purpose of the law, about the Messiah, and much more. You cannot believe Jesus and reject other parts of God's word.

So if you believe in the Law and the Prophets, believe in Jesus. And when you believe in Jesus you certify that God is true because Jesus spoke God's word. So believe in Jesus because he spoke God's truth. That's explicitly stated in vs. 34 in a way that leads to our next point. We must believe in Jesus because he demonstrated God's power.

3. Believe in J[esus because he demonstrated God's power (vs. 34)

LOOK at vs. 34. . . .

Here John explains how we know that Jesus spoke the words of God, namely, through the demonstration of God's power. That may not be obvious from the wording of the text, but you'll see it as we unpack these words.

Notice the first word, "for." When we receive the testimony of Jesus we certify that God is true. That's vs. 33. We know that—vs. 34— because he whom God sent—Jesus—spoke the words of God. That's what we've just said. He is the word and he is God 1:1. Therefore, when he speaks, he speaks the words of God.

How do we know that? Notice that the last phrase in the verse also begins with "for." We know that Jesus spoke the words of God, "for—because—he gives the Spirit without measure." This is where we have to do a little digging.

Who is the “he”? Who is it doing the giving? One possibility is that the “he whom God sent” is “he who gives the Spirit.” Jesus is the one God sent, Jesus is the one who gives the Spirit. That’s plausible because Jesus says in John 15:26, “But when the Helper comes, who I will send you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.” Jesus tells his disciples in John 15 that he will send the Holy Spirit. So it’s possible that here in ch. 3 we have the similar idea that not only does Jesus utter the words of God, he also gives the Spirit of God.

And while that is true, there’s a couple reasons why this passage doesn’t seem to be referring to Jesus giving the Spirit to his people, but rather the Father giving the Spirit to his Son. I’ll just give you the most significant and compelling reason, which in my mind settles the issue. It is the phrase “he gives the Spirit without measure.” This, we know, Jesus does not do. Jesus does not give his Spirit to his people without measure.

How do we know that? Ephesians 4:7 says, “but grace was given to each one of us according to the measure of Christ’s gift.” And then he goes on to talk about some of the Spirit-empowered gifts Christ gives to his people. In 1 Corinthians 12 as Paul talks about spiritual gifts he says that there are varieties of gifts, but the same Spirit, and that each is given the manifestation of the Spirit for the common good. After naming some of the gifts of the Spirit he said, “All these are empowered by one and the same Spirit, who apportions—measures—to each one individually as he wills.” In other words, everyone does not get the fullness of what the Spirit has to offer. All God’s people get a portion—a measure—of the gifts of the Spirit according to how the Spirit chooses to give them.

Now, I know that I jumped from the giving of the Spirit to the giving of spiritual gifts. That’s because the Scripture does that. When Peter preached on the Day of Pentecost to explain the phenomenon of speaking in tongues, he quoted Joel 2 where it says, “I will pour out my Spirit on all flesh; your sons and daughters shall prophesy, your old men dream dreams, and your young men shall see visions. Even

on the male and female servants in those days will I pour out my Spirit.” There’s an immediate jump from the giving of the Spirit to the manifestation of spiritual gifts. That’s in part because the giving of the Spirit has as a primary purpose to empower people to do the works of God.

Coming back to our text, it says, “for he gives the Spirit without measure.” If the New Testament says that Christ gives the Spirit in a measured way, and this passage says “he gives the Spirit without measure,” it seems better to understand this phrase as meaning that the Father gave the Spirit to the Son without measure. That means Jesus was empowered by the Spirit to do the works of God without limitation.

The unlimited power of the Holy Spirit in the life and ministry of Jesus is seen through the variety of miracles he performed. He restored deformed limbs, he gave sight to blind eyes, he healed the skin of lepers, he gave hearing to deaf ears, he reattached a cut-off ear, he cast out demons, he brought the dead to life, he controlled the weather, he brought food for thousands into existence. There was no limit to what he could do. By the unlimited power of God’s Spirit he had full control to manipulate the material world.

And this served the purpose of validating that he spoke the words of God. When John the Baptist was later in prison, he sent two of his disciples to Jesus to confirm that he was the Messiah, and Jesus responded in Luke 7:22-23, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is the one who is not offended by me.” Jesus proved himself to be the Christ, the Son of God by virtue of his Spirit-empowered works.

There is mystery as to what degree Jesus depended on the power of the Spirit versus his own divine power, the Scripture indicates that he depended entirely on

the Spirit's power. Luke 4:1 tells us that after his baptism where the Spirit descended upon him, he was full of the Holy Spirit. Then vs. 14 says that after overcoming the temptations of the evil one he returned to Galilee in the power of the Spirit. And perhaps more significantly, we know that the Spirit empowered his miracles because in Matthew 12, when the Pharisees accused him of doing miracles by the power of Satan, Jesus declared that they were blaspheming not him, but the Holy Spirit.

So the Father gave the Spirit to the Son without measure, and it is by the power of the Holy Spirit that Jesus performed his miraculous works. So here in vs. 34 John says that we know Jesus utters the words of God because he demonstrated God's power. His Spirit-empowered works confirm his words.

In John 10 as Jesus spars with the Jewish leaders who don't like what he's teaching, he says this: "do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."

How do you know that Jesus speaks the words of God? It's because he does the works of God. He demonstrated God's power. He does the kinds of things that only God can do, and he does it empowered by the Spirit. As John the Baptist says here in vs. 34, "For he whom God sent utters the words of God, for he—the Father—gives the Spirit without measure."

Conclusion

Jesus was no ordinary man. He was the God-man—truly God and truly man. He came from God's realm where he existed for all eternity as the Son of God. As God

and witness to all of reality He spoke God's truth. And as man he demonstrated God's power as he lived by the power of the Holy Spirit.

We'll come back in a couple weeks to see that he carries God's authority and dispenses God's judgment.

My friend if you have not believed in Jesus, believe in him today. You've seen and heard the word of God that declares to you who Jesus is. You cannot ignore him. You cannot treat him with the same level of interest or disinterest as you would any other person. He demands an answer—will you believe? Will you embrace him as Lord and God? Or will you reject him. There is no middle ground. Believe in him today.

For us who believe, know for certain in whom you have believed. When mockers and scoffers tempt you to doubt, remind yourself of the unassailable truth of Jesus. You do not have blind faith, you have seeing faith—faith in what is, faith in truth, faith in reality.

And that means that when you tell others about Jesus, you're not trying to convince them to believe fanciful things, ethereal mysteries, or spiritual secrets. You're speaking of real, historical, factual realities of the Creator who stepped into his creation as a man. He lived and died and rose again and he is coming again. Be bold, be confident. Know in whom you've believed and tell others about him.

Discussion Questions

1. Was there anything in the message that ministered to your soul?
2. Were there any questions you had from the passage or message?
3. What is the difference between someone who is earthly and heavenly?
4. What does the passage say about how the earthly and heavenly person relate to one another?
5. What does it mean when it says “he gives the Spirit without measure”?
6. Considering the teaching of Jesus, how did he demonstrate that he taught the words of God rather than how others taught?
7. Who is someone you can be praying for to receive the testimony of Christ?
8. What are ways your life is radically changed from the world because of Christ?
How can you keep yourself faithful to what Christ has called you to?