True Worship-Fully Believe on Jesus

There is absolutely one Faith but many kinds of belief

John 7:31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

The LORD, was surrounded by enemies. We must not be astonished as this happens to us when declaring the gospel. Our Lord went on preaching all the same, and he did not conceal objectionable truth because of opposition; He set it forth with greater boldness and decision when surrounded by his enemies. The more they opposed, the more he testified.  
The Lord Jesus also told the contradicting sinners that the day would come when unbelievers would be convinced.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

They will one day be convinced either to their conversion or their confusion.

Much of sin comes out of belief delayed!

Believe but procrastinate, hesitate. A far greater number of these Jews were convinced in their minds altogether too late; for when they were driven to feel, by his crucifixion and resurrection, that he really was the Son of God, they still persevered in rebellion, and sank into obstinate rejection of his claims.

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

The character of Jesus should have convinced the Jews of his mission. His evident obedience to God, and equally evident witness of God to him, would have led them to see his Messiahship if they had not been blinded by prejudice and pride. Any man at the present day studying the life of Christ, and observing his unique character, should be convinced that he is the Son of God, and should come to believe in him.  
Though the Saviour was surrounded with objectors and had so much to endure from their ignorance and their malice, yet his controversies with them were not without hopeful effects; for

John 8:30 As he spake these words, many believed on him.

We may be surrounded with opposition, yet there will be fruit from the preaching of the truth. The Word of the Lord shall not return unto him void:

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

We hope that not only a few, but many will accept the truth, since we see that, even in the midst of an exceedingly hot disputes, it happened that "As he spake these words, many believed on him."  
I. These believers were not all of one kind; OUR LORD HAD DIFFERENT KINDS OF BELIEVERS AROUND HIM.

There were two sorts of believers

8:30—“many believed on him”

* Continue in His Word
* Be made Free
* A Saving Faith
* To rest in Him

We read in verse 30, "Many believed on him"; and then in 8:31 we read of "those Jews which believed (on) him."

Mark the distinction between "believed on him" and "believed (on) him."

It is a singular expression also, "Those Jews which believed on him." They were Jews still as to their traditional belief and connection—Jews first of all, whatever they might be in connection with their Judaism. The omission of the word "on" or "in" is a happy one, because it is exactly accurate; and it helps to bring out an important distinction, while it also accounts for what seems so strange, that those who had believed him should, almost immediately after, charge him with being a Samaritan and having a devil, and should even take up stones to stone him.

The same sun that hardens the clay softens the wax. This discourse, which proved the savour of death unto death to the obstinate Pharisees, became the savour of life unto life to many of the simple-hearted people.

Col 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

2Co 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

There were many sorts of believers  
The first *"many believed on him":* there is a right kind of believer.

No verse for believer

Only two for believers

Ac 5:14 And believers were the more added to the Lord, multitudes both of men and women.)

1Ti 4:12 Let no man despise thy youth; but be thou **an example of the believers**, in word, in conversation, in charity, in spirit, **in faith**, in purity.

A lot of people say that they believe and have not faith.

Eph 4: Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, {of the Lord: or, in the Lord}

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) {fill: or, fulfil}

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: {speaking...: or, being sincere}

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

What is it to believe on Christ?

It means not only to accept what he says as true, and to believe that he is the Messiah and the Son of God, but trustfully rest in him.

To believe on him is to take him as the ground of our hopes, as our Saviour, upon whom we depend for salvation. When we believe in him or on him, we accept him as God sets him forth; and we make use of him by trusting on him to do for us what God has appointed him to do. This trusting on Jesus is saving faith.

John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

To believe him may be a very different thing from believing on him. Such belief may fall far short of saving faith.

To believe **on** him means heartily to give yourself up to him, and to follow him as the way, the truth, and the life.

Rejecting all rival confidences, the heart leans on Jesus all its weight, and leaves with him all its burdens. Believing in him, we repose all our concerns, for time and for eternity, in his hands. To believe on him is also to believe implicitly. We believe all that he may yet say. We accept not only what he says which we can fully understand, but that which as yet is dark to us. We so believe in him that we go with him in all his teachings, be they what they may. We not only go as far as he has revealed himself to us, but we are prepared to go as far as he pleases. What he says is truth to us, on the sole evidence that he says it. We believe in Jesus, not because we judge that what he says can be endorsed by our understanding (though that is, indeed, the case), but because he says it. Our Lord's word is reason enough for us

He has said it, and he is the truth itself. We believe on him; Son of God and Son of man, living, dying, risen again, ascended into the heavens, we trust him. He is our infallible prophet, the great Saviour and our omniscient teacher. We rest ourselves wholly on him. That is saving faith. Oh, that it may be said "Many believed on him"!

But there is **another kind of belief** natural reasoning which was not produced by the Saviour's testimony but while He testified, it had a false hope and it never came to anything. There is a temporary belief which believes Jesus in a sense, and after its own way of understanding him, or rather of misunderstanding him. This believes about him; believes that he was undoubtedly sent of God; that he was a great prophet; that what he says is, to a high degree, reasonable and right.

Natural reasoning believes what he has just now said; but it is not prepared to believe on him so as to accept everything that he may say at another time. This natural reasoning believes everything that commands itself to its own judgment: it does not, in fact, believe in Jesus, but believes in itself, and believes him so far as he agrees with its own opinions. This belief is not prepared to obey Christ, and accept him as its Master and Lord. This was the kind of belief these Jews possessed: it was a belief which was so crowded with prejudice that before long it was smothered by them. They might accept Jesus as the Messiah, but then he must be the kind of Messiah they had always pictured in their own minds—a leader who would defeat the Romans, who would deliver Palestine from the foreign yoke, rebuild the temple, and glorify the Jewish race. They half hoped that he might turn out to be a great leader for their own purposes; but they did not believe in him as he revealed himself as the light of the world, as the Son of God, and as one with the Father.  
A great deal of disbelief, misbelief is current at the present day. We are encouraged by certain persons to include in our churches all that have any sort of belief; and, indeed, the line is to be more inclusive still, for these who have no belief at all are to find an open door.

Only those who enter by the door of regeneration and spiritual faith will in very deed be within the kingdom of the Lord. If they have received Christ, and baptised into the body of Christ we may receive them into his church, but none else. It is true the people of temporary faith will creep into the visible church, but they do so on their own responsibility. Don’t think some strange thing has happened unto us as a church when the baser sort are found among us, like Judas, Ananias, Demas. A notable believer Simon Magus, believed because he saw the signs and wonders wrought by the apostles; but as he also sought to make gain of godliness, he remained in the gall of bitterness, and in the bonds of iniquity, and never became "a disciple indeed." There is a greater one than all these, even the devil. We read that "the devils believe and tremble."

They hold on to belief, and feel something of the power of it, for they tremble which is more than modern critics do. Devils know that Jesus is the Christ of God; for they have upon occasion confessed it, and have borne witness to the gospel in the open streets, crying after the preachers of the Word; and yet with all their knowledge, and their sort of belief, and with an apprehension which leads to trembling, they remain devils still, and can’t make any advance towards God.

Beware of that belief which is a mere intellectual movement, which does not control the heart and the life. To come to faith through a cold argument, and to feel no spiritual life, is but poor religion

You want faith that leads you to an entire reliance upon the person of Jesus, to the giving up of everything to him, to the reception of him as your Saviour and King, your all in all.

You have not believed unto eternal life unless you have so believed on him that you make him the foundation and corner-stone of your life. You must believe in him as taking away sin. God has set him forth to be the propitiation for sin, and you must believe on him in total capacity.  
  
II. OUR LORD TAKES NOTICE EVEN OF THE LOWEST SORT OF FAITH.

When he saw that people believed him in a measure and were willing to accept his testimony so far as they comprehended it, *he looked upon them hopefully,* and spoke to them.

Out of a weakness and imperfection through faith, something better may arise.

Saving faith, in its secret beginnings, may be contained in this common and doubtful reasoning. It is written, "When the Son of man cometh, shall he find faith on the earth?"

Certainly he can find it if anyone can. He has a very quick eye for faith. He deals with little faith as we do with a spark in the kindling. When we have a spark, though it is a very tiny one—we watch it eagerly, we blow upon it softly, and we are zealous to increase it, so that we might increase our fire. When our Lord Jesus sees a tiny spark of faith in a man's heart, though it be quite insufficient of itself for salvation, yet he regards, it with hope, and watches over it, if, haply, this little faith may grow to something more. It is the way of our compassionate Lord not to quench the smoking flax, nor break the bruised reed. If any of you have only a little faith now, and that marred by ignorance and prejudice, it may be like a connecting thread between you and Jesus, and the thread may thicken to a cable. Your partial and feeble faith as yet only takes hold upon a part of the revelation of God; but I am glad that it takes hold on anything which is from above. I would not roughly break that single holdfast which now links you to the truth; and yet I would not have you trust to it as though it would stand the stress of tempest. Oh, that your faith may be increased till you trustfully commit yourself to Jesus, and believe in him unto eternal life!  
*Our Lord addressed himself especially to these questionable believers.* He turned from his assured disciples to look after those who were more in danger. Their character was a curious combination—full of peril, "Jews who believed him." You that are familiar with the New Testament Scriptures will think the phrase more suggestive than it at first sight appears. It reminds me of those of you who believe the gospel and still remain worldly, impenitent, prayerless. You fear the Lord, and serve other gods. You are not infidels in name, but you are atheists in life. To you there is urgent need to speak. The Master turned round, and spoke to those who were believers, and yet not believers; holding with Jesus, and yet really opposed to him. Oh, you that halt between two opinions, my Lord looks on you with a pitying hopefulness, and he speaks especially to you at this time! May you have grace to hear and obey his Word!  
It is clear that *he encourages them, but he does not flatter them.* He says, "if." A great "if" hovered over them like a threatening cloud. Wisely does our Lord commence his word to them with "if." If ye continue in my word, then are ye my disciples indeed." Continuance is the sure test of the genuine believer. Our Lord does not say, "Go your way, you are not my disciples"; but he, in effect, says, "I stand in doubt of you. The proof of your discipleship will be your persevering in your faith." If we say that we believe in Jesus, we must prove it by abiding in believing, and by still further believing. The Word of Jesus must be the object of our faith; into that Word we must enter, and in that Word we must continue. Beginning to believe is nothing unless we continue to believe.  
Our Lord showed his interest in the weaker sort of believers by helping them on in the safe way, *urging them to continue in his Word.* You believe," he seems to say, "believe still; believe more; believe all that I say. You have entered into my Word; dive deeper into it, and abide in it. Let my Word surround you: dwell in it; continue in it." Good advice this! and it is the advice I would give in my Master's name to any here who are feeling after Christ and his gospel. As far as you have already come in faith, keep fast hold, and seek for more. You are on the right track in believing Jesus; a track which will lead to the King's highway if fairly followed up. Any kind of faith is better than that deadly doubt which is cried up so much nowadays. By faith comes salvation, but by doubt comes the opposite. Your feeble and imperfect believing has in it much of hopefulness, but it must be continued, or we shall be disappointed. Your home and refuge must be the Word of the Lord Jesus, and in that refuge you must abide. Believe what Jesus says in his New Testament of love. Whatever you find that he reveals by himself or by his apostles, receive it without question. Hold fast his Word, and let it hold you fast. First, believe him, believe him to be true, believe him to be sent of God for your salvation; and then put yourself into hands. When you have committed yourself to him, continue to do so. Do not run away from your faith because of ridicule. Mind that you so believe in Jesus as to practice what he commands: you cannot continue in his Word except you learn to obey it. The text of faith is obedience. What he bids you, do it. Let your life be affected by the truth he teaches. Let your whole mind, and thought, and desire, and speech, and bearing, and conversation, be coloured and savoured by your full faith in Jesus. Enter into his Word as a man into a stream, and live therein as a fish in the water.  
"Continue in my word": get into Christ's Word as a sinking sailor would get into a life-boat, and once there, keep inside the boat: do not throw yourself out into the stormy waves through despair, but continue in the place of hope. This is Christ's gracious counsel to those in whom there seems to be some hopeful sign.  
My hearers, we never preach the saving power of temporary, unpractical, unsanctifying faith. If a man says, "I believe in Christ and therefore I shall be saved, his faith will have to be tested by his life. If, sometime after, he has no faith in Christ, that faith which he claimed to have is proved to be good for nothing. The faith of God's elect is an abiding faith; it is precious faith, and like precious metal, it survives the fire. Now abideth faith, hope, charity, these three." Thus true faith is classed among the abiding things, it is undying, unquenchable. If you truly believe in Jesus, it is for life. Saving faith is a life-long act. It is the relinquishment of all trust in self, once for all, and the trusting in Jesus for ever. He is and ever shall be our only confidence. That is the faith which saves; but the temporary faith which comes and goes, is nothing worth. The shout of "I believe it" too often ends when the excitement is over. To sing "I do believe, I will believe," is well enough; but unless that believing appertains to daily life, and changes the inner nature, and abides even till death, it has not saved the man. The measure of faith of which we have been speaking may turn out to be the beginning of saving faith; but it may, on the other hand, turn out to be a mere deception soon to be dispelled, a morning cloud which disappears, an early dew exhaled by the sun.  
I think I have said enough upon my second point. Let it encourage you, that our Lord takes notice even of the lowest kind of faith; but let it also warn you when you see that he receives it with an "if," and goes on carefully to exhort and warn, lest the hopeful thing should die, and its promise should be unfulfilled.

III. The LORD SETS BEFORE THEM TO CONTINUE IN HIS WORD.

Joh 8:31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

A. *Discipleship:* "Then are ye my disciples indeed." That is to say, if they persevered in obeying his Word, they would be disciples, not in name only, but in truth.

It is a small thing to be called Christians; but it is a great matter truly to be Christians.

Further, they would not be merely superficial learners, but deeply taught, and inwardly instructed disciples of Jesus. They would really and truly know what Jesus taught, and would receive it into their inmost souls: they would be, a disciple indeed.

When a manloves his Lord, and treasures his words; he puts his discipleship of Christ before everything, and you cannot live with him a single day without perceiving a savor of Christ in his words and action. You say of him, "That man is indeed a Christian." In such a case religion is not exhibited by way of pride, as with the Pharisees of old, but it is seen because it is there, and must shine forth. Faith throbs in the man's pulse, it looks out from his eyes, it tunes his voice, and lights up his countenance, it rules his house, and controls his business. The man lives for Jesus, and if it were necessary he would die for him. How we prize a thorough-bred believer! Your mongrel is a poor animal. Blessed is he who makes his Master's service his pleasure; his Lord's law his delight; his Saviour's glory the absorbing occupation of his time; he is a disciple indeed!  
To be a disciple indeed creates within the mind a blissful assurance. Some are always asking themselves, "Am I truly a disciple?" It is not wonderful that they do ask the question, for a great question it is. But he that continues in Christ's Word in loving obedience, soon ceases to ask that question: he has the witness in himself, or, better still, as some read it, he has the witness in Christ. He knows that he is Christ's disciple, for he so continually follows his Master. He not only believes, but he knows that he believes. He has continued in the Word so long that he has no doubt about his being in it. How can he, when he is from hour to hour feeding on the Word in which he lives, like a mite feasting upon the cheese in which he dwells. He is a disciple indeed, for his deeds are those of a disciple.

Become a disciple indeed, and be able to claim all the love, and care, and comfort, and honor the Lord puts on his faithful disciples. May you bring forth much fruit; so shall you be his disciples, and to you shall be the double portion which belongs to those who follow the Lamb whithersoever he goeth.  
B. **Experiential  *knowledge***  "Ye shall know the truth"—not *a* truth; but *the* truth; the saving, purifying, glorifying truth. Keep on believing, and Jesus will teach you that great truth which is above all other truth—essential, quickening, cleansing, divine. You shall *know* the truth. You may be charged false, but you will not flinch from the assurance that you *know* the truth. You no longer guess at truth, nor hit on a sliding scale of probabilities; but you *know* it assuredly. You will grow familiar with it; truth will be to you a well-known friend. You will discriminate for you know the truth when you see it, and detect it at once from the deceptive falsehood. You will know the truth, and you will not be led away by the flattering voice of error. You will have the touchstone with you, and will not be deceived by base metals. You will so know the truth as to be influenced by it, actuated by it, filled by it, strengthened by it, comforted by it, and by its power you will yourself be made true.

This is a good reason for abiding Christ's Words!

C. ***spiritual liberty****;* "the truth shall make you free."

1. Free from sin. He that lives in sin is the slave of sin. Sincere belief in the Word of Christ leads to freedom from the power of the evil which dwells in our members, and from the dominating power of the sin which rules in the customs of the world. "The truth shall make you free." You shall be free from your own prejudices, prides, and lusts. You shall so free from the fear of man.

When Jesus is Lord you shall be free from sin. "The truth shall make you free"; this is a noble saying. Oh, the liberty that comes into the soul through believing on Jesus, who is the truth! It makes life to be life indeed when this freedom is enjoyed. In laying hold on the truth as it is in Jesus, the soul lays hold on liberty  


Disciples indeed, you believe everything taught in God's Word, be it what it may; the truth has so entered into you that you now know it and are sure; and this believed-truth has made you so free that you defy the fetters which men would cast around you. Your Lord has caused you to believe in him, and you have now found the Word written in your heart, mind that your soul may abide in life, light, liberty.   
D. The LORD TESTED THEM BY THE MOST EFFECTUAL MEANS.

The test was very sharp in its action, and sudden in its results.

"Ye shall know the truth, and the truth shall make you free":

What followed? "They answered him"—answered him rather than believed him.

How did they answer? Did they say, "Yes, Lord, we believe; teach us thy truth, and make us free"? No, no. They cried, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free"? These supposed believers stumbled at the Lord's word—*stumbled at a privilege.* Jesus said, "The truth shall make you free," and that offended them! To make freedom a stumbling-block is folly.

Joh 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Joh 6:66 From that time many of his disciples went back, and walked no more with him.

The privilege of feeding upon his sacrifice, which binds many of us to him with bands of love, determination and commitment drove others away from him with cords of hate.

Joh 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

The reason why these Jews became so angry with our Lord was that *he touched their pride.* "Make us free indeed!" they cried. "We always were free; we were never slaves. We enjoy the largest rights through our father Abraham; we have never come under the dominion of any false prophet or idol god. Make us free indeed! How sayest thou this!" Thus the wild thinker claims that he is free, and needs no liberty from Christ. The sinner who is in bondage to his passions and scorns the idea of being set at liberty, as if he were a bondman. The more a slave a man is to his own conceit or his own lust, the more he talks about his freedom. We should not know that he was free if he did not call himself so. Unbelief calls itself "Honest doubt," and not without cause; for we should not have known it to be honest if it had not labelled itself so. Your free love, free thought, free life, and so forth, are the empty mockery of freedom. Oh, that men knew their state, and then freedom would be prized.   
*The prejudices of the Jews which believed him were wounded.* Oh, how often do we find men who will hear the gospel just so far, and no farther! They have not believed *on* the Lord Jesus Christ; they have not entered into his Word so as to be prepared to believe all that he teaches; and, consequently, when some doctrine is heard which grates upon their feelings, or jars on their judgments, or conflicts with their original conceptions, straightway they grow angry with their Saviour. After all, it would seem, from the criticisms which you offer, that you know better than the Son of God. Your judgment would seem to be clearer than his; for you sit in judgment upon his Word. What is Christ to you? Why, he comes before you like the prisoner who stood before Pilate. You question him, as the Roman Governor did when he asked, "What is truth?" You believe what you choose to believe, and disbelieve what you choose to disbelieve. In such a case, who is the greater, the disciple or his Master? Surely, you presume too much when you act as judge of him who is to be the Judge of all the earth. You are no disciple of his; you can never know the truth, and the truth can never make you free; indeed, no blessing can come to you, since you put yourself out of its way. You may talk about believing; but you have not believed, and you cannot be saved by Jesus until you yield your judgment to his infallibility, your heart to his rule, your every faculty to his grace. Welcome him as undisputed Lord of your bosom, and crown him Lord of all within your soul: such loyal faith he claims; and this he must have, or you will fall short of his salvation.  
These people soon showed their true character; for very soon afterwards they said, "Now we know that thou hast a devil", and they took up stones to cast at him. Oh, that we may be delivered from having a faith which will end in open rejection of the Lord!

E. The LORD DESERVES THE HIGHEST FORM OF FAITH—The highest degree of faith possible.

John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

The preaching of the cross brought faith to the many who believed on him.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

In verse 28 the Lord spoke of his death, and all that went with it, and all that came out of it: "When ye have lifted up the Son of man, then shall ye know that I am he." How did they lift him up? They lifted him up on the cross; it alludes to his crucifixion. But they did not know that in another sense they lifted him up; it was through his death that there was a possibility of his resurrection; and when he rove again and ascended up on high, the Holy Ghost was poured out upon the church, and he entered into heaven to make intercession for us; and all this was emphatically a lifting up.  
The cross and its surroundings remain to this day the great arguments for our holy faith. The things that should lead men to believe on Jesus Christ are found at his cross. He was the Son of God, but he died the death of the cross for love of men. Being dead and buried, his Father raised him from the dead, and thus gave evidence of his mission and of his acceptance with God. There is no question about his resurrection: it is proved beyond all doubt that Jesus rose again from the dead on the third day. His disciples saw him for the space of forty days, and ate and drank with him, and then they beheld him go up into heaven till a cloud received him out of their sight. They waited at Jerusalem, and the Holy Ghost came upon them in cloven tongues, the divine testimony to his ascended power. By the preaching of his Word in the power of the Holy Ghost the nations were made to hear concerning Jesus, the Saviour, and bowed before his cross.

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

What a perfect life is that of Jesus!

Jesus was obedient to the Father in all things, It was his meat and his drink to do the will of him that sent him, and to finish his work. And the God of heaven by his miracles was with him, and bore witness to him.