

Faith to Believe

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- [0 : 00] Good morning, everyone. Welcome to the service this morning. It is indeed a special morning.
- Our Savior lives. The tomb is empty. Easter Sunday, a day that is very crucial to the Christian faith.
- It is the day that we keep in our memory as the day of our Lord and Savior's resurrection.
- He rose from the dead. Had He not risen, where would our hope lie? There would be no hope, right? But alas, our Lord is risen.
- He is alive and therefore our hope is a living hope. Amen. So after His resurrection on Sunday morning and before Jesus ascended back to heaven, He was seen by many people.
- [1 : 13] There were many witnesses that saw that He had risen from the dead, that He was alive. And therefore we can trust and have faith that this is truth.
- You know, with evidence and proof out there, why is there so much doubt and unbelief? Today, in our text here, what I want to look at is some of the early accounts of Jesus showing Himself alive, risen from the tomb.
- And so in our text here, there's two different occasions a week apart that it talks about.
- So first of all, the things I want to look at, Jesus appearing to the disciples the first time. And also a commission that He gives to them.
- And then a week later, Jesus showing Himself to the disciples again with Thomas being there, as He was not there the first time. So three things that I want to look at this morning.
- [2 : 24] And the title I've given to the message is Faith to Believe. Thank you, Brother Eric, for reading the text for us this morning.
- Let's start off again looking at verses 19 and 20. We'll work our way through. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst and said to them, Peace be with you.
- When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So we see it is the evening, the first day of the week.
- So the Sunday evening, the disciples are gathered privately in a room. The doors locked and shut. And they are gathered together this way privately for fear of the Jews.
- And so, first question I thought maybe we could look at is, why were they afraid of the Jews? What was the reason for it?
- [3 : 45] And so just to kind of recount the events of the last couple of days that would have brought this about. We know it's Sunday evening.
- And the things that have happened the last couple of days are very fresh in their minds. On Thursday, Jesus was arrested in the garden.

And He was led away. And then the next day. And on Thursday, the disciples, after Jesus gets arrested, they scatter.

They run. And then on Friday, they watched the Christ struggling and failing to bear His cross up to the Mount Calvary.

He had been beaten so badly, He was physically unable to carry His own cross. They heard the multitude mocking Jesus.

[4 : 52] The whole crowd there, they wanted Him crucified. They mocked Him as He hung on the cross. The hate for Jesus must have been so thick in the air there that morning.

And so sensing this hatred, people must have, or the disciples, they must have thought, you know, we've been following Jesus for the last three years.

They know we're associated with Him. And if the hate is so strong toward Jesus, what will they do to us if they get a hold of us? And so, some different thoughts there as to why they would be living, living in fear like this, hiding out in homes.

They didn't want to be recognized out in public. They feared imprisonment and possible death. And so they were definitely carnal in thought here.

Fear of man had overtaken them. And to just think about that, had we been in fear, would we have done any different?

[6 : 10] Would we, too, have been fearful of man? Or would we have been bold in our faith? And the interesting thing is that Sunday evening, Jesus has risen from the dead.

The tomb is empty. And the disciples know this. They know the tomb is empty. Jesus' body is not there.

There had been a couple of women early that morning who had gone to the tomb to anoint Jesus' body. And when they come there, the stone is rolled away.

And the body is not there. And they have the angels tell them, Why do you seek the living among the dead? They report this to the disciples.

And Mary Magdalene had that group, and she had turned back and stood beside the tomb weeping. And so as this is reported to the disciples, Peter and John run to the tomb to see for themselves.

[7 : 30] And yet while Mary Magdalene was standing outside the tomb weeping, Jesus appears to her. And he asks her, Woman, why are you weeping?

And it's interesting that she didn't recognize him at first. She supposed him to be the gardener. And pleaded with him to tell her where Jesus' body had been taken.

And then Jesus calls out her name. And the recognition comes to her, and she recognizes this is her Savior. This is Jesus.

And she also tells the disciples that she had seen the Lord and she had spoken with him. So already a couple accounts of Jesus being alive, not being there.

And then later on in the tomb, there were two disciples on the road to Emmaus, Cleopas and another.

[8 : 40] I don't have a name for the second one. And Jesus came and he walked with them in the road. They too did not recognize Jesus.

But later on, later on in the day when they got to where they were going, said it's late in the day. And they told Jesus, Come and stay with us.

The day is late. And so as they sit down to eat, Jesus takes bread and he blesses it. And he gives it to them. And their eyes are opened.

And they too recognize Jesus. And then Jesus vanishes from their sight. And they too hurried off to tell the disciples about their experience. Again, another account witnessing that Jesus had risen.

And so here are the disciples Sunday evening gathered together in a room. And they're afraid of what their fate would be if they should fall into the hands of the Jews.

[9 : 43] Their minds must have been working overtime there. You know, with the fear of the Jews. And yet knowing the tomb is empty.

Having heard these reports of Jesus appearing to and speaking with some of those who had followed him. Three times while he was yet before his crucifixion, Jesus had told the disciples that he would suffer and die and that he would rise again.

And yet they hadn't understood those three times. And so here they are hiding in fear and unbelief. And so, according to our text here, as they are gathered behind closed doors, Jesus suddenly appears in their midst.

And he says to them, Peace be with you. He shows them his hands and his feet. And they are glad to see the Lord.

And they are glad to see the Lord. Luke explains it a little more in depth as to why they are glad to see him only after he shows in his hands and his feet.

[11 : 14] And so I thought we'd turn to that and look at Luke's account here in Luke chapter 24 verses 36 through 45.

Verse 35. So Luke 24, 36 to 45. Now as they said these things, Jesus himself stood in the midst of them and said to them, Peace to you.

But they were terrified and frightened and supposed that they had seen a spirit. And he said to them, Why are you troubled? And why do doubts arise in your hearts?

Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit does not have flesh and bones as you see I have.

When he had said this, he showed them his hands and his feet. But while they still did not believe for joy and marveled, he said to them, Have you any food here? So they gave him a piece of broiled fish and some honeycomb.

[12 : 18] And he took it and ate in their presence. Then he said to them, These are the words which I spoke to you while I was still with you, that all things must be fulfilled, which were written in the law of Moses and the prophets and the Psalms.

And he opened their understanding that they might comprehend the scriptures. So here too, in Luke's account, it's Jesus appearing in their midst.

And the reason that they only, they're glad after, after seeing the wounds in his hands and his feet, is they are frightened at first, thinking they are seeing a spirit.

Jesus didn't come walking through the door. They weren't expecting to see him. And he appeared out of nowhere. And here, according to Luke, even after seeing the wounds, seeing Jesus' wounds, they still don't immediately believe.

And so Jesus also eats in their presence to prove he's no ghost. He is alive. He reminds them of what he taught them concerning what would happen to him.

[13 : 37] And then in verse 45, here in Luke, it says that he opened their understanding of the scriptures. It finally lends to them. They understood. And so now, they understand, and believe, and they are glad to see him.

going back to our text, just to touch on the greeting that Jesus gives to them. Peace be with you, are his words.

So the common greeting that Jesus used, and here, taking into account Luke's account there, he uses this greeting to still their fears.

You know, coming from Christ, it speaks volumes. Peace be with you. As believers, Christ is our peace. Peace comes from him.

And if we flip back a couple chapters, look at John chapter 14. John 14, verse 27. Peace I leave with you.

[14 : 57] My peace I give to you. The world gives, do I give to you. Let not your heart be troubled, neither let it be afraid. So we see that he gives us peace.

Peace that the world cannot offer us. What the world offers leaves us troubled and afraid. The things that the world offers, it may give pleasure for a season, but in the end, the outcome, the end result, is always the same, leaving us troubled and afraid.

And we see in our text, the disciples are troubled and afraid. There is no peace offered by the world. They fear the world.

The people around them. They're fearing for their lives and their actions. Prove it. And yet, when Jesus enters in and he gives them these words, peace be with you, they receive peace.

They are glad to see their Savior once they recognize and understand that it is truly him. It is as Jesus says, going to chapter 16, a couple different scripture passages and working our way through John to the point of our text.

[16 : 32] So John 16, verse 22. Therefore, you now have sorrow, but I will see you again and your heart will rejoice and your joy no one will take from you.

There would be sorrow in what was to come. Jesus, here speaking of what would become of him, the death that he would die, there would be sorrow.

There would be sorrow for those who loved him and who followed him. But he gives them a promise that he will see them again and their hearts will rejoice and no one will be able to take this joy away from them.

You know, this peace that that Jesus offers is wrapped up in the free gift of salvation to those who believe in the Son of God and call upon his name.

It's not merely a feeling of security, but we are secure in him. When his peace is extended to us, there joy and gladness abounds and it cannot be removed.

[17 : 49] You know, as an example, we hear this so often when testimonies are shared of how someone came to know Jesus Christ as their personal Savior and they speak of the peace that settles over them in that moment.

They have been made right with God and their heart is at rest, secure in a restored relationship with their Heavenly Father. Okay, moving on in our text.

Verse 21. So Jesus said to them again, Peace to you. As the Father has sent me, I also send you. And when he had said this, he breathed on them and said to them, Receive the Holy Spirit.

If you forgive the sins of any, they are forgiven them. If you retain the sins of any, they are retained. So now that the disciples' fears have been healed, Jesus again assures them, Peace to you.

And he follows this declaration with a task. He commissions them. As the Father has sent me, I also send you.

[19 : 08] So what are they sent to do? What did the Father send Jesus to do? I chose a couple different verses that we can look at that speak of what Christ came to do.

And so, just to bear in mind that as Christ had been sent to do these things, he too sends his followers to do them. So, first of all, let's look at John chapter 18, verse 37.

John 18, 37. Pilate therefore said to him, Are you a king then? Jesus answered, You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth.

Ever of the truth hears my voice. So Jesus, before Pilate, before his crucifixion, when asked if he is a king, he says, You say rightly that I am a king, and this is the cause for which he was born, and for which he came, to bear witness of the truth.

To bear witness to the truth. The next verse is in Luke chapter 22. Luke 22, 24 through 27.

[20 : 53] Luke 22, 24 through 27. Luke 22, 24 through 28. Now there was also a dispute among them as to which of them should be considered the greatest. And he said to them, The kings of the Gentiles exercise lordship over them, and those who exercise authority of them are called benefactors, but not so among you.

On the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. For who is greater, he who sits at the table or he who serves?

Is it not he who sits at the table? Yet I am among you as the one who serves. The disciples are arguing as a dispute arises about who would be the greatest.

And Jesus' response that he is among them as the one who serves, not the one being served.

Though he came from the Father, he was God's Son, he was, he is the greatest, and yet he did not make himself the greatest. He came to serve, not to be served.

[22 : 18] Jesus came not to be ministered to, but to minister. And then going back to John chapter 6, we have another one there as well.

John chapter 6, verse 38. For I have not come down, for I have come down from heaven none will, but the will of him who sent me.

Christ did not come to this earth to do his own will, but the will of the one who sent him, the Father. And then I have two more references verses in Matthew that we'll look at as well.

The first one in Matthew chapter 5. Matthew 5, verse 17. Do not think that I came to destroy the law or the prophets.

I did not come to destroy, but to fulfill. So here Jesus is teaching the multitudes that are following him, and he tells them that his purpose in coming was not to destroy the law or the prophets, or the law of the prophets, but rather he came to fulfill the law.

[23 : 53] And then one more in chapter 15 of Matthew. Chapter 15, verse 24. But he answered and said, I was not sent except to the lost sheep of the house of Israel.

So here this is in response to the disciples urging Jesus to send a Canaanite woman away, a Gentile woman, who was following along and crying out for Jesus to have mercy on her daughter who was demon-possessed.

And he doesn't answer her, and so the disciples are getting annoyed and tell Jesus, send her away. And his answer is, I was not sent except to the lost sheep of the house of Israel.

Now the woman persists, and he does drive out the demon from her daughter, but in his answer to the disciples, he declares that he was sent to the lost sheep being Israel.

He had been sent to Israel. In this commission, the disciples are being sent out to lost sheep as well.

[25 : 23] And as we see in the coming days, the start of the church age, when they receive the Holy Spirit, it is not only to Israel, but to the whole world, to Jew and Gentile alike.

All right, and so then going back to our text. So upon giving, giving the disciples this commission, Jesus breathes on them, and he says to them, receive the Holy Spirit.

And I'll just reread verse 22. And when he had said this, he breathed on them and said to them, receive the Holy Spirit. So two things to look at here in this verse.

First, look at the action of Jesus breathing on the disciples. Why did he breathe on them? And so, first, we might ask, is this something he's done before?

Has something like this happened before? And in fact, it has. We won't turn there, but if we go back to Genesis chapter 2, verse 7, in the creation account, man is formed from the dust of the ground, and there is no life in the form of man when he is created.

[26 : 51] Life does not enter into the man until the Lord God breathed into his nostrils the breath of life. Christ was the author of that work of giving life.

And even so, now, he is the author of eternal life. He is the one who gives eternal life. And so, here, here in our text, Christ is breathing life to his disciples.

He breathes life on them, saying, receive the Holy Spirit. So, in breathing on them, he gives them a physical sign to assure them, not only is he really alive, but also that he will give them spiritual life and power to do the work that he is assigning to them.

and he follows this sign with the words, receive the Holy Spirit. So, I want to look at that as well. At first glance, when we read, Jesus tells them, receive the Holy Spirit.

And so, we might conclude that the disciples here receive the indwelling of the Holy Spirit, but that is not the case. There are those that misinterpret it that way.

[28 : 16] If this were the case, that they did receive the indwelling of the Spirit, Scripture would contradict itself. In John chapter 16, again, verse 7, I'll just quickly read that for you here.

John 16, verse 7, Nevertheless, I tell you the truth. These are Jesus' words. It is to your advantage that I go away, for if I do not go away, the Helper will not come to you, but if I depart, I will send Him to you.

And here, Jesus has just proved He is still there. He is there with them. He is alive. He hasn't departed yet. And so, if this is the indwelling of the Spirit, and Jesus has not gone, He is lying in chapter 16 there.

He must first go away for the Helper, the Holy Spirit, to come. And we know the Spirit comes that we read in Acts chapter 2.

And the issue then here in chapter 20, Jesus is still there. He is there with them, alive. And we can also read in Acts chapter 1, verse 5, Jesus tells them that they will be baptized with the Holy Spirit not many days from now.

[29 : 53] This is just before He ascends into heaven. So being baptized with the Holy Spirit is the indwelling of the Holy Spirit.

Jesus promised them that this will happen soon, not many days from now. And so here in our text, when He says to them, receive the Holy Spirit, it cannot be that He is giving the indwelling of the Spirit.

He hasn't left yet. And so the Spirit cannot have been sent to indwell yet either then. And so as I was looking into it, there were two possible scenarios that came to mind what the meaning of this could be.

Either this is a sign given to the disciples of the coming of the Holy Spirit to aid them and empower them for the work that they are being commissioned to, to encourage and persevere until the time when the helper does come.

Or, the other scenario that I thought of, if we look at Matthew chapter 10, we won't turn there, but it is the account where Jesus sends out the disciples on a short missions trip.

[31 : 12] He sends them out and it says that He gave them power. And in that case, in Matthew 10, He gave them power over unclean spirits and to heal sickness and disease.

And if we think back to the Old Testament as well, the prophets and other select individuals, when they were commissioned or sent to a work by God, He empowered them.

the Holy Spirit would come upon them, not indwelling, but coming upon. And for the, the period of time that they were to do this work and when that, when that work was finished, that specific task was done, the Spirit was again removed.

And yet, because Scripture doesn't record the disciples between here, the day of the resurrection and the coming of the Holy Spirit on Pentecost, between that, that period of time, Scripture does not tell us that the disciples go out and do anything.

And, if we look at Luke chapter 24, verse 49, quickly, Luke 24, verse 49, Jesus again speaking, says, Behold, I send the promise of my Father upon you, but tarry in the city of Jerusalem until you are endued with power from on high.

[32 : 55] So, they don't go out and do anything, they tarry in Jerusalem. They spend these next days sitting in locked rooms. Staying out of the public.

And so, 1 chapter 4 kind of has the same account as here in Luke, where they are to wait in Jerusalem until the coming of the helper, until they are given power, until the Spirit comes to indwell.

And so, I would lean toward this being in our text here, the words of Jesus receive the Holy Spirit, I would lean toward it being a sign from Christ.

It's being a sign to encourage the disciples to persevere, to hold on a few days longer. The helper is coming soon. He will soon arrive, and then you will have power and strength to go out and to accomplish the commission that is laid on them.

So, Jesus goes on in verse 23, if you forgive the sins of any, they are forgiven them. If you retain the sins of any, they are retained. is He giving power to man to forgive or retain sins?

[34 : 28] Can man forgive sin? No. Man cannot. Only God can. And so, to understand this verse, we need to put it together with verses 21 and 22.

Jesus is sending them, He is commissioning them as He has been sent. You know, they are to bring tidings of peace to all who would believe on the Lord Jesus Christ.

They are to share the good news, the gospel. And when they share the gospel, they can honestly tell those who receive the gospel that their sins are forgiven.

we can trust in that. Someone comes to the faith, we can assure them that your sins have been forgiven.

And for those who would reject the gospel, who would refuse to believe, we can honestly tell them that their sins are not forgiven.

[35 : 39] They are condemned in God's eyes. And so that is what Jesus is explaining here. You know, this commission is for us as well.

It is for all believers. We are to tell others about the saving grace of our Lord. And we too can share with others, depending on their choice to receive or reject the Lord Jesus Christ.

we can tell them the words of John 3, verse 36. And we'll go and read that as well. John chapter 3, verse 36.

He who believes in the Son has everlasting life, and he who does not believe the Son shall not see life, but the wrath of God abides on him. Each one who believes, all whom Christ employs the gospel, that is, all believers, all Christians, he will equip with power through his Spirit to perform the work that they are sent to do.

All right, let's look at Thomas as well, from verse 24 and on.

[37 : 12] Now Thomas, called the twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, we have seen the Lord.

So he said to them, unless I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

So an interesting twist to the account here. Thomas was not there on Sunday evening when Jesus showed himself to the disciples the first time.

The other ten were there as well as some other people. I think Luke talks about there being others there. But the other ten were there. Judas also would not have been there.

And Thomas was not there. And so when these ten other disciples have seen Jesus, the next time they see Thomas, they tell him, we have seen the Lord.

[38 : 17] And so here is where Thomas gets his nickname, Doubting Thomas. He says, unless I physically see the nail prints in his hands and I'm able to touch them and to put my hand in his side, I won't believe.

He needed physical evidence to believe. In his world, seeing is believing. Nor are we too often, like Thomas, needing proof and not trusting the report of those we know well enough that we can trust them at their word.

Now, Thomas knew these other disciples well. For three years, he'd been together with them daily, walking with the Lord.

He knew them. He trusted them. So why would he doubt their report now? to understand Thomas a little better, to understand his character a bit.

Two other accounts of Thomas that we can understand him a bit better. So the first one being in John chapter 11.

[39 : 42] John chapter 11, verses 1 through 16. We have the account of the death of Lazarus. Thomas is involved here.

So John 11, 1 through 16. Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was that Mary who anointed the Lord with fragrant oil and wiped his feet with her hair, whose brother Lazarus was sick.

Therefore the sister sent to him, saying, Lord, behold, he whom you love is sick. When Jesus heard that, he said, this sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was sick, he stayed two more days in the place where he was. Then after this, he said to the disciples, let us go to Judea again.

the disciples said to him, I lately the Jews sought to stone you, and you are going there again. Jesus answered, are there not twelve hours in the day?

[40 : 54] If anyone walks in the day, he does not stumble because he sees the light of this world. But if one walks in the night, he stumbles because the light is not in him. These things he said, and after that he said to them, our friend Lazarus sleeps, but I go that I may wake him up.

Then his disciples said, Lord, if he sleeps, he will get well. However, Jesus spoke of his death, but they thought that he was speaking about taking rest and sleep.

Then Jesus said to them plainly, Lazarus is dead, and I am glad for your sakes that I was not there, that you may believe. Nevertheless, let us go to him.

Then Thomas, who was called the twin, said to his fellow disciples, let us also go that we may die with him. So interesting words from Thomas.

Jesus decides, now let's go back to Judea again. They had been there. In verse 8, the disciples question his plan.

[42 : 04] Is this a wise plan, Jesus, to go back to Judea? They had just wanted to stone you there not that long ago, and now you want to go back? They can't believe it. And so Jesus replies, part of his reply in verse 11 is that, you know, our friend Lazarus sleeps, but I go that I might wake him up.

And the disciples do not understand. And so he plainly tells them, Lazarus is dead. By sleeping, I mean he is dead. Let us go to him.

And then we have Thomas' response in verse 16. He turns to the other disciples and he says to them, let us also go that we may die with him.

You know, he doesn't understand why Jesus wants to go back to Judea if they're wanting to stone him, to kill him there. But he resigns himself to the fact, you know, the Lord's mind is made up, we're going back.

And so he turns to the other disciples, you know, let's go back and die together with Jesus. He's doubting Jesus' choice, but he is fiercely loyal to Christ.

[43 : 20] He has made the decision to follow Christ, and there's no turning back when that decision has been made. If they must go and die with Christ, then so it must be. He just gives himself over to that completely.

And then also in John chapter 14, another occasion including Thomas, John 14 verses 1 through 5.

Let not your heart be troubled. You believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you.

And if I go to prepare a place for you, I will come again and receive you to myself, that where I am, there you may be also. And where I go, you know, and the way you know.

Thomas said to him, Lord, we do not know where you are going, and how can we know the way? So Jesus has just had supper with his disciples, and where the case where he was washing their feet, and here he tells them where he is going.

[44 : 38] They cannot follow him now, and yet he encourages them in the first four verses. He tells them he's going to the Father, and he will prepare a place for them, and if he does that, he's going to come again for them.

and he also tells them plainly in verse four, and where I go you know, and the way you know. And yet Thomas, not having seen the place that Jesus speaks of, he again misunderstands what Jesus is saying.

He says, Lord, we don't know where you are going, and how can we know the way? So it's becoming very plain that Thomas is the type of guy he needs to see to believe.

If he can't picture it, he can't wrap his mind around it, he doesn't understand it, he struggles to believe. You know, his attitude of seeing is believing is weak, and it is wrong.

It is evident of his unwillingness to believe others he trusts, who have seen what he has not seen. And yet, Jesus is soon to admonish him.

[45 : 59] So this is all either later the day of resurrection, or very early on in the week. And so yeah, Jesus is going to admonish him soon.

And that comes up in the next verses here. A week later, about a week later, it says after eight days, verse 26, after eight days, his disciples were again inside, and Thomas was with them.

Jesus came, the doors being shut, and stood in the midst. He said, peace to you. Then he said to Thomas, reach your finger here, and look at my hands, and reach your hand here, and put it into my side.

Do not be unbelieving, but believing. And Thomas answered and said to him, my Lord and my God. Jesus said to him, Thomas, because you have seen me, you have believed.

Blessed are those who have not seen and yet have believed. So here, about a week later, Jesus again appears in the disciples midst.

[47 : 13] Again, the doors being shut. So we notice a difference in these two accounts here, and notice a difference in the body that Jesus now wears.

Walls and closed doors are no obstacles to him, have been earlier either, and yet, him being fully man, I'm sure before his crucifixion, he would have walked to a door, he would have opened the door and walked through.

And here, he appears in their midst, though they are behind closed doors. And just another quick note that we can pick up here in our text, is the fact that his followers fail to recognize him at first when he appears to them.

Just an interesting note there, we had the women not recognizing him, the disciples on the road to Emmaus not recognizing him, and the disciples as well not recognizing him at first.

And yet, he comes and he stands in their midst a week later, and this time, Thomas is there with them. And again, Jesus greets them with the same words, peace to you.

[48 : 34] And right away then, he turns to Thomas, reach out your hand, touch me, see that it is I.

Do not be unbelieving, but believing. As has seen, he knows for himself that it is Jesus standing before him.

you know, and that fierce loyalty that he has in following Christ, that fierce loyalty that he places in what he can see, it comes forward.

And the words that he utters are profound, my Lord and my God. Now that he has seen, he believes, his faith is absolute, unshakable, unmovable.

And then we have Jesus' words to him in verse 29. Thomas, because you have seen me, you have believed. Blessed are those who have not seen and yet have believed.

[49 : 49] Blessed are those who live by faith, who trust and believe though their eyes have not seen. So to conclude, I also want to bring in the final two verses of chapter, verses 30 and 31.

And truly, Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in his name.

You know, John states here, you know, Jesus did many other things, many other signs, which he didn't record. And yet, the things that he did record are sufficient.

That we may believe that Jesus truly is the Christ, he is the Son of God. You know, believing what we have not seen, believing and trusting, we may have life in Jesus' name.

Believing, he breathes life into us. Jesus breathes life into us. What is recorded in all of Scripture is enough to believe unto salvation.

[51 : 18] We don't need any other proof besides it is enough. And so, the question that we must ask ourselves, are we of the ones who believe by faith in what we have read and heard?

Or, like Thomas, must we see in order to believe? We ought to be content in Jesus' words, peace be with you.

having faith, trusting that his peace abounds toward us. His Spirit, our comforter and helper, indwells us, being our guide in life, until Christ returns for us, that where he is, we might be also.

Let us walk by faith and not by sight. Blessed are those who have not seen, and yet have believed. Let's pray.

Heavenly Father, we come before you this morning. Lord, we thank you for this day, a special day, a day that is crucial to our faith, to our belief.

[52 : 39] The day where your son, early in the morning, rose out of the grave. he appeared alive to many throughout the following days, giving proof that he had risen from the dead, that he was alive, he had victory over death.

Lord, help us to trust and to believe, to have faith that in Christ we have peace.

We serve a risen Savior, that he is preparing a place for us, and soon he will come back for us. Lord, instill in us that peace.

May the spirit fill us. May that peace come over us and help us in the commission that you have given to us. Lord, may we go out and share the good news with everyone around us, that we are found faithful when you return, that we may enter into that rest that you are preparing for us.

Just pray that you would be with the congregation, be with us for the remainder of this day, and the new and the days to come. In Jesus' name, Amen.