

My Lord and My God

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 18 August 2024

Preacher: Mr Calum Campbell

- [0 : 00] Well friends, it is a great privilege to be found gathered here this Sabbath morning to worship the Lord.
- And as always, I would give thanks to your minister and your Kirk session for allowing me the great privilege of being with you today. Before our first singing, can we just bow for just a moment in prayer.
- Heavenly Father, as we come into your presence at this time, we pray Lord that we might know of the nearness and the presence of the Holy Spirit in our midst.
- Grant us your presence Lord. Grant us your stillness. Grant us your most blessed peace.
- So that as individuals and as a congregation, all of our fears and sorrows would be removed for a while.
- [1 : 16] And that we would be able to have union and communion with the Lord God Almighty. Bless us Lord in our prayers. Bless our brother as he leads the praise.
- And bless us Lord we pray and grant wisdom in the proclamation of your word. May all that be done here this day be done to your glory.
- In Jesus precious name. Amen. Our first item of praise is in Psalm 103.
- Psalm 103. We shall sing together from the beginning at verse 1 down to the end of verse marked 8.
- We are in fact going to sing the whole of Psalm 103 in the three singings today. But in the first singing we will sing from the beginning at verse 1.
- [2 : 20] O thou bless my soul. O thou my soul bless God the Lord and all that in me is. Be stirred up his holy name to magnify and bless. Down to the end of verse marked 8.
- The Lord our God is merciful and he is gracious. Long suffering and slow to wrath. In mercy plenteous. Shall we sing these words together to the Lord's praise and glory.
- Amen. O thou thy soul bless God the Lord and all that in me is.
- He shall be filled up his holy name to magnify our blessings.
- P O thou bless best hinder and glorify our blessings. Bless bush and glory.
- [3 : 32] O thou bless ll my soul bless. away for me all all In Making Frederick Clinical All in Queek imagen To the Most Und In like Vielleicht He said, Thank you.
- Thank you.
- Thank you. Thank you.
- Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
- Thank you. Thank you. Thank you. Now I've been asked to ask if the young children would make their way down to the front here before they head off to Sunday school.
- [7 : 04] So boys and girls, it's great to see you all here today. I truly believe that the church is an empty building without children being present in it.

So it's great to see so many of you here today. I don't know who any of you are. I don't know if there are people here with brothers and sisters, or if there are some of you who have got other family members here with you.

But I want to tell you just a little story that I read recently in a book. The book was called Written in Blood and maybe some of the adults here have read this book.

It was written by a man called Robert Coleman. And in this book Written in Blood he tells the story of a brother and a sister.

The boy is called Johnny and the girl is called Mary. And they are brother and sister. Now I'm sure in amongst all the young ones here there must be a brother and a sister here, or two brothers or a sister and a sister.

[8 : 22] My father had no brothers or sisters. My mother had nine brothers and sisters. There was ten in her family.

And I myself only have one sister. Everybody's family is different. But in this book he explains about a little boy Johnny who at one time, a few years prior, had a life-threatening disease.

And then unfortunately his sister was diagnosed with the same illness. And the only chance that she had to survive this illness was if she got blood.

A blood transfusion from somebody who had already beaten the illness. Now my sister Anna, she works in Ragmore now.

And she works for the blood transfusion team. And one of her jobs is simply to take blood off some people who are willing to give blood. And that blood will later be used in surgery and in helping saving other people's lives.

[9 : 39] The doctor came one day to Johnny and he asked him, Would you be willing to give some of your blood to your sister? And Johnny was terrified.

He had the look of horror on his face. But he said, For my sister, I will do anything. And so the day came, a few short weeks, days later actually, when Johnny and his sister Mary were taken to hospital.

To a children's hospital. And Johnny waved at his sister, smiled at her. And then as the blood was taken from his arm, his smile faded.

And he looked at his sister and started to cry. The nurse then came round and took the needle out.

And the doctor came round and Johnny said to the doctor, How long do I have now before I die? You see, that little boy Johnny thought that by giving his blood, it was the only way that he was going to let his sister live.

[11 : 01] And he was willing to die for his sister. He was willing to even do that. Now when myself and Anna were young, man alive, we fought a lot.

And we had many a fight. And many is an argument. But I'm able to say that we're very close. I love my sister. And I'm sure if I asked you today, Do you love your brother or do you love your sister?

You might be a wee bit embarrassed to say yes. But I hope that in years to come, like me, the older you get, the nearer you get to your brothers and sisters.

And the more you love them. Johnny, Johnny, fortunately, didn't die. And his sister made a full recovery. And they survived the illness, the two of them.

But I wanted to tell you about an illness that each and every single one of us have in here today. And it is worse than the illness that Johnny and Mary had.

[12 : 11] And the illness that we are speaking about here is sin. And that is why Jesus came into this world. And in John chapter 15 and in verse 12, we read, Greater love hath no man than this, that someone would lay down his life for his friends.

And that is what Jesus did at Calvary. And every single person in here today that loves Jesus is a friend of Jesus. And they have faith in Jesus because of the blood of Jesus that has cleansed them of all of their sins.

So I want you to remember this simple story. And I want you to do one last thing for me. From now on, from this day onwards, every time you see a little bit of blood, every time you get a wee scratch, every time you get a wee cut, even if unfortunately you get a big cut, every time you get a tooth pulled and you lose a little bit of blood, every time you might get a stitch, whenever you see blood on yourself or on anybody else, please remember Jesus.

And please remember that he bled and that he died in order that you and I would have faith in him. So I hope and pray that each and every single one of you will have this great faith in Jesus and that you will never, ever, ever be ashamed to tell anybody that you love your brother and that you love your sister and that until the day you die, you will always look out for each other and be a sister to your sister and be a brother to your brother.

Let us pray for a moment before you go to Sunday school. Lord, we come and we ask your blessing upon the young children here.

[14 : 20] We ask your blessing, Lord, upon the Sunday school teachers as they seek to come together at the start of a new term in this wonderful ministry of being able to teach the gospel in a way in which the young ones are able to understand it.

Oh, Lord, we pray that each and every single child here today would come to trust in Jesus Christ as Savior and friend in their young and precious years.

Go before them and go before us all for giving our sins in Jesus' name. Amen. Amen. Shall we now bow in prayer?

Heavenly Father, as we have asked your blessing to be with the young children, we ask your blessing now to be with us.

Great is our privilege to be found gathered here this day. And we thank you, O Lord, for this congregation, for this pulpit, for the minister of this congregation and ask your blessing to be upon him and his wife at this time as they seek to take a holiday.

[16 : 10] We pray, Lord, that these would be days of renewal and restoration for them and that these would be days in which they might know of the nearness and presence and presence of the Lord as they go from place to place.

We come before you, Lord, knowing that we can hide nothing from you. We come before you, Lord, asking that you would go before us with each step that we take in and through life's journey.

that you would be our guide this day and forevermore. We remember, Lord, as the children have gone to Sunday school.

We remember at this time those who are mourning the loss of loved ones. We bring before you, especially at this time, the family of Scott Campbell, whose wife was buried yesterday.

And we ask that you would be with them. We confess that there are some deaths that barely touch us at all and there are others that leave us just speechless.

[17 : 45] and we remember Lord Scott and his son Matthew and Cadiz just five and nine years of age now without a mother in this world.

And we ask, Lord, that you would be with them and with Ian who not only buried his wife but also buried his daughter at the same age and with the same illness in life's journey.

We remember all those that are hurting. We continue, Lord, to remember all those that are still caught up in the tragedy that took place in Southport.

We think of that little girl who was buried yesterday, one of the three that died. And we think, Lord, when we have families of our own and when new terms begin and new years begin and new classes begin and we remember these families, those who were killed and those whose daughters were so brutally injured.

We remember the teacher who was taken back into hospital this week due to breathing problems from her injuries and we ask that you would restore her to health knowing that she sought to save the lives of some of these young people.

[19 : 29] The young people are so much on our minds just now, Lord. We know even at this time that there are people within this congregation away with their loved ones as they are seeking to go to universities and colleges and we ask your blessing and your safety to be upon them whilst their families are divided and separated during the coming weeks and months.

Oh, Heavenly Father, we thank you that we can bring all of our worries and all of our burdens before the throne of grace because you know everything about us and we thank you this day for our Saviour Jesus Christ for his incredible substitutionary work at Calvary in providing hope and forgiveness for sinners such as we are if we but place our trust in him.

And that is our hope and prayer this day, Lord, that as we gather here we would gather as one, each one being able to proclaim a love and a faith in our Lord and in our God Jesus Christ in and through all that he has done for us.

We remember, Lord, the communion season that is nearly upon us and how quickly six months of our lives have gone by, how quickly half a year has gone by and how we are hurtling towards eternity.

And we pray, Lord, that as we prepare for these days that we know that the devil is so very active and seeks to devour and seeks to cause doubt and despair in the midst of the church and those who love you as your believing people.

[21 : 42] So we ask, Lord, that you would give us a prayer for these services as they begin, in the coming days and in the coming weeks and even in this congregation soon.

We ask your blessing upon, as we ask your blessing upon us, we ask your blessing upon the Free Presbyterian Church next door and for whoever it is that is taking that service that they too might know of the presence and the blessedness of the Lord being in their midst.

We pray the same for all who gather in your holy word around the world at this time. Bless all those that are involved in missionary work. Keep them safe.

Bless all those that are involved in humanitarian work. Keep them safe this day. Bless the work that OM was doing this week in Carloway in connection with the Carloway Free Church.

And we pray Lord for that community and for all over 20 volunteers that came to serve and to witness in that community. We pray Lord that even there and through that week of mission that souls would be one for Christ.

[22 : 57] And we pray Lord as we always do for our brothers and sisters who are persecuted because they love Jesus Christ. We thank you that that is not our portion and that we have this great privilege of freedom to worship the Lord God Almighty.

So be with us then at this time. Grant us wisdom. Grant Lord that all that is said and done here would be to your cause and would be to your glory and to your glory alone.

And together Lord let us worship you and hide not your face from us but reveal the power and the presence of the Holy Spirit unto each and every single one of us.

In Jesus name we ask these things. Amen. We shall turn to our reading from the word of God.

and we shall read once again this same blessed reading that we have read several times already in the past the resurrection chapter in the book of John chapter 20.

[24 : 19] John chapter 20. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. We shall read from the beginning of the chapter. Now in the first day of the week Mary Magdalene came to the tomb early while it was still dark and saw the stone had been taken away from the tomb.

So she ran and went to Simon Peter and the other disciple the one whom Jesus loved and said to them they have taken the Lord out of the tomb and we know not where they have laid him.

So Peter went out with the other disciple and they were going toward the tomb. Both of them were running together but the other disciple outran Peter and reached the tomb first and stooping in he saw the linen clothes lying there but he did not go in.

Then Simon Peter came following him and went to the tomb. He saw the linen clothes lying there and the face cloth which had been on Jesus head not lying with the linen clothes but folded up in a place by itself.

[25 : 34] And the other disciple who reached the tomb first also went in and he saw and believed for as yet they did not understand the scripture that he must rise from the dead. And the disciples went back to their homes and Mary stood outside the tomb and as she wept she stooped to look into the tomb and she saw two angels in white sitting where the body of Jesus had lain one at the head and one at the feet.

They said to her woman why are you weeping and she said to them they have taken away my Lord and I do not know where they have laid them. Having said this she turned around and saw Jesus standing but she did not know that it was Jesus.

Jesus said to her woman why are you weeping whom are you seeking supposing him to be the gardener she said to him sir if you have carried him away tell me where you have laid him and I will take him away Jesus said to her Mary and she turned and said to him which means teacher Jesus said to her do not cling to me for I have not yet ascended to my father but go to my brothers and say I am ascending to my father and to your father to my God and your God Mary Magdalene went and announced to the disciples I have seen the Lord and that he had said these things to her on the evening of the first day of the week the doors being locked where the disciples were for fear of the Jews came Jesus and stood among them and said to them peace be to you and when he said this he showed them his hands on his side the disciples were glad when they saw the Lord Jesus said to them again peace be with you as the father has sent me even so

I am sending you and when he had said this he breathed on them and said receive the Holy Spirit if you forgive the sins of any they are forgiven them and if you withhold forgiveness from any it is withheld and Thomas one of the twelve being called the twin was with them when Jesus came so the other disciples told him we have seen the Lord and he said unless I see in the hands the mark of the nails and place my finger into the mark of the nails and place my hand into his side I will never believe eight days later his disciples were inside again and Thomas was with them although the doors were locked Jesus came and stood among them and said peace be with you and he said to Thomas put your finger here and see my hands and put your hand and place it in my side do not just believe but believe

Thomas answered my Lord and my God Jesus said to him have you believed because you have seen me blessed are those who have not seen and yet have believed amen and may the Lord bless to us that reading from his own holy word we shall sing once more in psalm 103 carrying on at verse 9 down to the end of verse marked 16 psalm 103 at verse 9 he will not chide continually nor keep his anger still with us he dealt not as we sinned nor did we quite our ill down to the end of verse marked 16 for over it the wind doth pass and it away is gone and of the place where once it was it shall no more be known shall we sing these words together to the Lord's praise he will not chide continually he will not chide continually not if his understanding when he ■ him he huge he and him he he

[30 : 05] ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK

ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK

ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK Try and bring to your attention a little bit of how doubt turned to faith.

How doubt turned to faith in the life of Thomas. And we shall look at this under two headings. And as we do so, I am very aware that you have heard many a sermon on Thomas and his doubts over the years.

And I just come hoping and praying that there will be something new here today to encourage us and to challenge us. We shall look first of all at the demands of Thomas.

[33 : 56] We have that in verses 24 and 25. And then we shall look secondly at the command of Jesus, which we have in verses 26 to 28.

The demands of Thomas and the command of Jesus. I found myself thinking a lot this week as I was preparing for coming over here.

And I found myself thinking a lot about times when I came here at the Communion. And I found myself remembering a sermon that was preached here many years ago.

It was preached on the Monday night of the Communion. It would have been sometime in the mid to late 90s when you were using the taikali for the English services.

But I remember the minister that night was Reverend Ian Smith. And he spoke to the congregation and he spoke about the three types of people that were present on the Monday night and throughout the congregation.

[35 : 22] And I never forgot what he said. He spoke to those who were present on the Monday night.

Because as yet they had no saving relationship with Jesus Christ. And he spent some time speaking about doubt and fears in that service.

And it was great to remember that there were present people who were not members of the congregation but were still Christians.

And here we see at this moment in time doubt and despair in the life of one of the Lord's own people.

And as the communion time comes we know that the devil is so active at work. And he may be active already telling you why to not go to the services.

[36 : 46] Or seeking to provide a way for you to not go to the services. So I want to ask this question at the start of the service. Have you ever in your life struggled with doubts or troubling questions about Christ?

Have you ever struggled with the Christian faith? Have you ever struggled with the church as a whole? I'm sure your answer would be yes.

And we are thankful today that we read in the word of God that there is nothing hidden. All the flaws, all the failures of the Lord's people are recorded here for our benefit.

Thomas did have fears and doubts. Thomas in this chapter is what we might even say was a classic sceptic.

Despite the fact, incredibly, he had spent three years following Christ as one of his disciples. Yet we find at this moment in time that one of the Lord's disciples is somebody who claims to be in need of evidence.

[38 : 12] Somebody who claims to be in need of personal conviction. And somebody who claims to need more time to accept that Christ has risen from the dead.

And we so often label him as doubting Thomas. And we can leave him in that category and in that box.

But hopefully we will see in and through the service that he wasn't just doubting Thomas, but that he should be remembered as one of the Lord's disciples for his faith in the Lord being restored.

Yes, he was a doubter. But he was a doubter because he was seeking the truth. And failing to do so in the right manner. And in the right way.

I don't think doubts was something that ruled his life. But doubts was something that certainly came into his life when Christ died.

[39 : 19] And in connection with the resurrection of Jesus Christ. Now in this chapter we have seen. It's one of the most glorious chapters in scripture.

We see how faith has been recundled time and time again in John chapter 20. Mary Magdalene's faith has been recundled by the voice of Christ.

The woman who went with her in the early hours of the morning. Their faith was recundled in the risen Christ. And not just the woman, but the disciples' faith has been recundled in verse 19.

By the sight of Christ. So the voice of Christ is used. And the sight of Christ is used. And now Thomas is here now being given the opportunity in this chapter to rekindle his faith to by touching Christ.

What a saviour we have. That will allow us to see him. That will allow us to touch him. And that will allow us to hear his voice.

[40 : 36] And is that not why we come to worship the Lord in here today. In the hope that the Lord God Almighty will speak to us.

As individuals and as a congregation. So let us look then at our first heading. Which we find in verses 24 and 25. The demands of Thomas.

The demands of this man who is called Thomas. And is known as Didymus three times in John's Gospel. But not known as Didymus in any of the other Gospels.

So we need to ask the big question at the start of the service. As we read in verse 19. On the evening of the first day of the weeks. The doors were locked.

And the disciples were for fear of the Jews. Jesus came and stood amongst them. And said peace be with you. Where is Thomas? Why isn't he with the other ten.

[41 : 40] That are found gathered here. At this moment in time. In this scene in time. Where is he? Well scripture doesn't reveal to us.

Where he is. Scripture doesn't reveal to us. Why he was not present. Some people might turn around and say. That as because we read in verse 19.

That these ten disciples gathered. For fear of the Jews. That Thomas was even more fearful. Than all the other disciples. But I don't know.

If that's truly true. Because when we go back. To the time. When he was present at the death. And the raising to life of Lazarus.

We read in verse 16. That Thomas. Said to the disciples. Let us also follow Christ. So that we may die with him.

[42 : 38] He comes across here. As somebody who. Is very courageous. Willing to die for the Lord. But yet. Like all the other disciples.

When push came to shove. His courage failed him. And they all deserted him. And fled. But where was Thomas?

Why wasn't he there? Well I. Cannot answer that question. But I do believe.

That it is entirely possible. That out of all. The eleven disciples. It is entirely possible. That Thomas. Was the most broken.

Of all of them. At the thought of Christ. Being crucified. And put to death. It is possible. That he was even more broken.

[43 : 34] Than the beloved. Disciple John. At his master's death. Yet. John was the only one. Who was present. Of all the disciples.

I believe. That. It is possible. That in his brokenness. He is broken. Because he realizes. That his master. Is gone forever. And that he will never.

See him again. And we know. What that feels like. In brokenness. When a loved one. Is taken from us. And in his brokenness.

It is entirely possible. Is it not. That he just wanted. To be alone. He didn't even want to be. Where his friends. Were found gathered. Can we not relate to that.

In our brokenness. And is it not entirely. Possible. That in his brokenness. Even being with these men. In fellowship. Meant.

[44 : 37] Nothing to him. Because Christ himself. Wasn't going to be present. With them anymore. This is a man.

Whose faith. And devotion. Has become so weak. So fragile. That he deliberately. Intentionally.

Stays away. From that meeting. On the first Sabbath night. He chose. Not to go. No doubt.

Because of the way. He was feeling. And the devil. Will have a. Way. Of dealing with us. And. Bringing us.

Into that situation. And I don't suppose. That there is one Christian. In here. Tonight. Today. Who has deliberately. In the past. Chosen not to stay away.

[45 : 34] From a meeting. Because of the way. They felt. Be it on a Sunday. Or be it on the communions. I remember. A time in my life. For a period.

Of a number of weeks. Where I was. So low. Spiritually. That when finishing work. In Stornoway. I would drive home.

Deliberately. At 20 miles an hour. Deliberately. So that I would be home late. Too late. To get ready. To go to the prayer meeting.

Because of how I felt. The last thing I wanted. Was for the minister. To call my name. To stand and pray. When I felt so broken. And many of the men.

I'm sure. Can relate to that here. But yet. He should have been there. He could have been there. His place was there. But he chose not to go.

[46 : 33] And look at the blessing. That he lost out on. He lost out. On witnessing. The resurrected. The resurrected Lord. Coming into the presence.

Of his wounded. Of his wounded. And broken hearted disciples. And granting them. The word peace. He missed out on the opportunity.

Of seeing Christ. Of Christ speaking to him. Of having fellowship with Christ. He wasn't there. At present. At the time.

When the other disciples. Were told. That they were no longer. Going to be his disciples. But that Christ. Had a new role. For them. And this new. Their new role. Were going to be apostles.

Of this world. To go out. Into every corner. Of the world. With the news. Of the resurrection. And the risen Christ. He deliberately. Chooses. To stay away.

[47 : 27] And he missed out. On the peace. And he missed out. On a foretaste. Of glory. And he missed out.

On so much. Because he had no peace. In his own life. Such was the wretchedness. That he would have been feeling. Such was the nervousness. And the restlessness. That he was feeling.

Sometimes we can feel. It's better for us. To not go to the prayer meeting. Or to go to church. In case in some way or other. We pass on. The depth. Of.

The feeling of failures. We are ourselves. As Christians. In case we pass it on. To other people. But Thomas. Is here a warning.

To us all. Of our need. Of going to church. And we live in a day and age. After COVID. Where so many people.

[48 : 24] Don't come. To worship anymore. And we live in a day and age. Where. There are some. Who will come.

In the mornings. But they won't come. In the evenings. And in every church. That I go to. There is half the amount. Found gathered. In the evening.

Than there is in the morning. And if Thomas was here. He would be saying to you. Go both ends. Because you have no idea.

What blessing. You might yet miss out on. And then we see. Remarkably. What happens here. In the providence of God.

Is that the other disciples. Begin to take pity on him. Just as we were saying. To the children. How. The big brother.

[49 : 23] Responsibility. Is to look after. All the younger brothers. And sisters. To be kind. To be good. To be merciful to them. Or the big sisters.

If that is the case. Here we have. This band of brothers. In Christ. And they come. One and all. And they take pity upon him.

And they don't give up on him. And they witness to him. Day upon day. Upon day. And they share of their joy. And they share of their satisfaction.

In seeing. And telling them. Telling Thomas. About the side of Christ. And the hands of Christ. And the wounds of Christ. And in their exalted state.

And in their triumphant state. They say to Thomas. We have seen the Lord. But these are meaningless words.

[50 : 18] To Thomas. You might as well be talking to a wall. As talking to this man. In this state. That he was in. At this time. We have seen the Lord.

They all cry out. And they all say that in unison. Because when the heart is full. The mouth will speak. And the mouth will proclaim.

The glorious word of God. And their hearts were full. Their very thing. They thought was impossible. Had been proved to them.

That Sabbath night. That Christ was alive. And well. And instead of punishing them. As being the Lord's disciples. The Lord.

And his mercy gives them. An even greater reward. In becoming apostles. Of the word of God. God. But even.

[51 : 18] Although Thomas was absent. We have to remember. He is not an apostate. He is not like Judas. At this moment in time. Although he is very adamant.

In what he says. And his belief. And his theory. With regard. To the resurrection. The resurrection. But do you see. What he is doing here.

Do you see. What he is saying here. When they say. That we have seen the Lord. He said to them. To them. Unless I see. In his hands. The mark of the nails.

And place my finger. Into the mark of the nails. And place my hand. Into the side. I will never. Believe. Believe. What brutal words.

To his brothers. In Christ. It is not. I might believe. It is not. Well perhaps. Someday. I will believe. It is. I will never believe.

[52 : 19] And you know. In these words. I will never believe. It shows. A complete. A complete. A complete. And other. Lack of respect. For the testimony.

Of his brothers. In Christ. What kind of heart. Would say that. To ten men. Coming. To tell them. Of the good news.

That Christ. Had risen. From the dead. These ten men. Thomas knew. He had spent. Three years. With them. Going from place.

To place. Town to town. City to city. Travelling. For three full years. Some of these disciples. He would have known. For more than. Three years. He knew.

They were honest men. He knew. They were honorable men. And yet. Even these ten men. Themselves. Cannot change.

[53 : 15] The heart. And the mind. Of Thomas. In the condition. And in the situation. That he is in. I will never believe.

This is more than words. This is a declaration. It is a statement. Of fact. And this declaration. That he is saying. It is an offense.

And it is a discouragement. To his brothers in Christ. And it is a sin. But it is not just a sin. My friends. It is actually a scandal. Well.

What is he saying? When you think. Of how many times. Christ had told them. Of what the will of God was.

In the life of Christ. These things are an offense. To the disciples. This statement is an offense. To Christ himself. To the very deity. Of Christ himself.

[54 : 13] It is the most offensive thing. That he could say. Thomas is here actually. When you think of it.

He is limiting. The power. Of Christ. And how could he limit. The power of Christ. The Christ that he had witnessed. Bringing.

People who were dead. Back to life again. He had witnessed. The Lord. In his mercy. Restoring the sight. To the blind. Restoring.

The ability. Of people. Who were deaf. To hear again. Witnessing demons. And devils. Being taken out. Of people. And enabling. So many miracles.

Of people. With so many illnesses. To be cleansed. And yet. He is putting a limit. To what the Lord. Is able to do. Jesus.

- [55 : 12] Could have done. And did all these things. But to rise from the dead. Not a chance. And I don't care. What the rest of you. Disciples say. I will never.
- Believe. It's remarkable. Isn't it? This is a man.
- Who should be. At this moment. In time. Saying. I know. Christ has risen. Even though. I haven't seen him. Even though. I haven't heard him. Even though.
- I haven't witnessed. What you have witnessed. I know he has risen. But he is so far away. From making that statement. Yet. Despite saying.
- I will never believe. Yet. Isn't it interesting. To see. That even in his brokenness. He is in some ways. Willing to believe.
- [56 : 11] But only on his terms. Only on his condition. Only with regard to his own demands. That is the only way.
- He is going to be willing. To believe. Hearing about Christ's resurrection. Was not enough. For this man. No. He wanted more. Thomas was not going to be satisfied.
- Until he saw the wounds of Christ. And he demands. To see the wounds of Christ. He demands. Not just to see them. But to touch them. And not just to touch them.
- But to put his finger. Through the wounds. Of the risen Christ. Or a mistreatment. Of the beautiful scars of Christ.
- This demand of Thomas was. I wonder if you are in here today. Yourselves.
- [57 : 10] And you are making. Some kind of demand. Before God. Before you. Accept him. As saviour and friend. I wonder.
- Have you. Made demands. In the past. Of God. God. And still. You have not. Fully trusted. In Christ. As saviour. I was 16 years old. When the hero. Of my life. My grandfather. Took a massive turn.
- In the house. And ended up. In hospital. We were by his bedside. And as his organs. Were starting to fail. We were told.
- By the nurses. And the doctors. The great need. Of my grandfather. To be able. To pass urine. Into the bag.
- [58 : 08] That would be a sign. Of recovery. And I remember. Sitting. And watching. That bag. Hour.
- After hour. With nothing. Going in it. And I remember. Saying to the Lord. Lord. I promise you. If you save. My grandfather.
- What I wouldn't do. For you. I would trust. There and then. But only. If you saved. My grandfather. But that wasn't.
- The Lord's will. And my grandfather. Was being prepared. To go to heaven. Though I didn't. Want him to go. And when the time.
- Came. All I had. Was anger. And rage. And hatred. Towards God. Because he had taken. One of his own home.
- [59 : 07] What demands. Have you made. Before the Lord. Are your demands. Keeping you back. From trusting.
- In the Lord. Or God forbid. That your demands. Will one day. Be so great. And so demanding. That they would cost you.
- Your very soul. On one hand. We admire Thomas. For his personal. Experience. With Christ.
- For wanting. This experience. But on another hand. And in another way. We have to fault him. For laying these conditions. Before the Lord.

Oh many. Many. My friends. Are in hell. Right now. Because they demanded. Conditions. Before God.

[60 : 12] That is not. How God works. That is not. How salvation works. That is not. How redemption works. It's God's way.

Or no way. There is no plan B. God. God. God. So having looked at the demands.

Of this man. The demands of Thomas. Let us look at the command of Christ. We find that in verses 26 to 28. And we read.

In verse 26. That eight days pass. From. The first Sabbath. To the last. To the next Sabbath. When Christ appeared.

Now this might be. A little bit. Confusing. But this is only written. In such a way. That day one. Under.

[61 : 16] The calendar. Then. Would have been. The Sabbath. And then you would have had. Day two. Day three. Day four.

Day five. And then. The Sabbath. Would have been counted. Twice. Making it an eight day week. From Sabbath. Sabbath. To Sabbath.

And it is interesting. To see. That it is only. On the Sabbath evening. That Christ appears. And he waits. Eight days. Eight days.

Without. Being present. Without. Being near them. Eight days. These men.

Have to get used to. The fact. That Christ. Is no longer. Going to be by their side. Forevermore. Day after day. As he was. Before.

[62 : 17] He rose from the dead. He was now. In this resurrected state. He belonged. To another world. And the Lord. Was just. Going to be like.

The angels. Coming and going. When needed. To the most. Christ. So a full week. Eight days. Comes. Before.

The Lord. Reveals himself. One more time. And it's interesting. To note. That. The ministry. Of Jesus. Began.

In Matthew. Chapter. Four. In verses. One. To four. One and two. With regard. To the temptation. Of Christ. We read. That Jesus.

Was led. By the spirit. Into the wilderness. To be tempted. By the devil. Lasting 40 days. And 40 nights. His ministry. Begins. With a period.

[63 : 10] Of 40 days. And 40 nights. And his ministry. In the end. In this world. Ends. 40 days. After. He has risen. From the dead.

Oh. What a saviour. We have. My friends. What a saviour.

We have. And this. Eight day period. Was going to be. Done. For two reasons. It was going to be. First of all. It was going to be.

A test. To their patience. And of their faith. For these ten disciples. And Warren Weersbe. I'm not sure.

If I've used this quote. Before or not. But Warren Weersbe. Says this. With regard to faith. Faith is always. Tested. For at least. Three reasons.

[64 : 04] To prove. Whether our faith. Is real. To help. Our faith. To grow. And to bring glory. To the Lord. Faith. Must be tested.

Before it can be. Trusted. Trusted. This is what Christ. Is doing to them. Leaving them. These eight days. But it's also. Eight days. Is going to be.

As a. Rebuke. For Thomas. For his unbelief. For neglecting. The former meetings. That he could have been at. And should have been at.

With the disciples. It was both a test. And a rebuke. For Thomas. And what a week of sadness. It must have been. For this man. Can you imagine.

Him seeing. The disciples. For that full week. Overjoyed. So happy. It could.

[64 : 58] They could. He could see it. On their face. What they were feeling. In their hearts. And yet. He couldn't share. In any of that. Because he wasn't present.

I wonder. If during. During these. Eight days. I wonder. If he thought.

On words. Like we have. In Matthew. Chapter 18. And in verse 20. I wonder. In the state. Of brokenness.

Did he reflect. At all. On what. The brothers. In Christ. Were trying. To do. Throughout the course. Of the week. And encourage him.

And to tell him. The truth. Where the two. Or three. Are found. Gathered. In my name. There I am. He couldn't. Even see. Christ. In the midst.

[65 : 54] Of the gathering. Of his brothers. In Christ. Christ. And I wonder. Did he even. Give a thought. Not just to that.

But to the words. Of Christ. In Mark. Chapter 8. When he began. To teach them. That the son of man. Must suffer many things. And be rejected.

By elders. And chief priests. And scribes. And be killed. And after three days. Rise again. Time and time again. The disciples. Were told that.

But they didn't. Believe it. But now. The time has come. A full week later.

When Thomas. Is present. At this meeting. Well I put it to you. Where else could he go? He's a broken man.

[66 : 49] He can only go. Where his friends. Go now. He has no place. Else to go. So he goes. To the same place.

Where they were found. Gathered the week prior. I wonder. Was he expecting Christ. To appear a second time. I wonder. Were the other ten.

Disciples. Expecting. Christ to come. Once again. But it is. But it is very interesting. To read. Isn't it. That Christ. Did not appear.

To Thomas. Until. He was back. In the fold. With his brothers. In Christ. For the whole. Of that week. When Thomas. Would have been.

By himself. He would not. The Lord. Would not appear. And reveal himself. To him. But now. Christ comes. And he reveals himself.

[67 : 44] One more time. Like he did. The previous Sabbath. It is remarkable. The words. In verse 27. 28. Six rather.

Eight days later. The disciples. Were inside again. And Thomas. Was with them. And again. The doors. Were locked. And Jesus. Came and stood. Amongst them. Exactly as he had done.

The previous week. And they were the same words. Peace be. With you. And then. Immediately. He points out. Thomas. And what does Christ do?

He gives back. To Thomas. The demand. That Thomas. Demanded. Of Christ. He gives it back to him.

Put your finger here. See my hands. Put your finger on my hand. And place it in your side. In my side. This is what the Lord does. For this man.

[68 : 51] Oh how these words. Must have brought Thomas. Shame. At that moment in time. As he. Stands. Before the presence. Of the risen Christ.

Who is presenting him. The declaration. That he was presenting. Before his disciples. I. Will never. Believe.

Unless. I see a scar. But you know.

What's really amazing. Is the mercy. And the gentleness. Of Christ. As he rebukes. He rebukes. Thomas. It's not a rebuke.

Like I would have given. Maybe not a rebuke. Like you would have given. But the Lord. Had the ability. To rebuke somebody.

[69 : 53] With mercy. And with gentleness. He would have given. He would have given. And this is what he does. How easy it would have been. For the Lord. To say.

Get out Thomas. I want nothing to do. With you again. To say. To say. To say. But that's not our Lord. That's not our God.

How easy it would have been. For the Lord. To say. How dare you say. I will never believe. I want nothing else.

To do with you. Does that not encourage. You and I today. When we say things. We shouldn't say. Do things. We shouldn't do. And yet the Lord.

Is so gracious. And forgiveness. Christ's love. For Thomas. Is incredible.

[70 : 50] And Christ's love. Has not been lessened. Because. He rebukes Thomas. Christ's love.

Is still. The same love. He had for him. When he was. Fellowshiping. With them. Before he died.

Christ. Christ. Is saying to him. Here. Don't become.

An unbeliever. Thomas. Don't become. A believer. Unbeliever. Do not. Just believe. But believe. Place your hands.

Place your finger. Into my wounds. There is all the proof. That you need. This is what you've asked for. Here it is. I'm presenting it to you. And in grace.

[71 : 51] And in mercy. The Lord. Even offers. His body. Once again. To one of his troubled. Sheep. To one of his.

Followers. To one of the people. That he died for. That is how much. The Lord. Is willing to do.

That is how far. The Lord. Is willing to go. For his own. Not just enough. That he had to die. On the cross. For Thomas. But if it meant.

That Thomas. Had to put his finger. Into his wounds. Then so be it. And what we actually. See here now. Is that the demands.

Of Thomas. And the commands. Of Christ. Are actually. One. Of the same thing. For each demand.

[72 : 47] That Thomas. Has made. Christ. Has commanded him. To do. Likewise. Thomas. Thomas. Thomas. Thomas. Thomas.

Is now. Faced with his own words. Faced with his own. Declaration. And now he has a choice. To make. The test. That he demanded. Is now.

Before him. And over. And above that. He says to him. Do not. Disbelieve.

But believe. It's as if. Christ. Is saying to him. Thomas. Stop. Being. Faithless. And start.

Believing again. It is time. Did Thomas. Actually do this. Did he actually.

[73 : 47] Put his finger. Into his hands. And his hand. Into his side. Well that's not. Revealed to us. But I believe.

That for this man. Thomas. Hearing. The voice of Jesus. And seeing. The body of Jesus. And seeing. The wounds of Jesus.

Was all the proof. That he needed. And in that moment. His heart. Was restored. And seeing. That. It is a thought.

That maybe. Perhaps. As some would say. That he had to do. What he demanded. Because Christ.

Commanded him. To do it. That too. Is possible. But it is interesting. To note. In verse 29. That Jesus.

[74 : 42] That Jesus. Says to him. Have you believed. Because you have seen me. Blessed are those. Who have not seen. And yet. Have believed. These words.

Would indicate. That Thomas's testimony. Comes. From seeing Christ. And not from touching Christ. Whatever happened. The effects.

Of Christ's words. Were immediate. And here is a man. Who is restored. In a moment. As quickly.

As the Lord. Comes through. The walls. And the door. This man is restored. With saying. My Lord. And my God. Just like.

The other disciples. Just like. Mary Magdalene. Just like. All the other women. All their faith. Has been rekindled. And now.

[75 : 41] Thomas's. Declaration. Of. I will never believe. Has changed. Into a confession. My Lord. And my God. And in that confession. You see. There are two things. Happening. He is acknowledging.

That the man. That is standing. Before him. Is Jesus. His beloved teacher. But he is doing. More than that. He now understands. For the first time. That his beloved teacher.

Is actually. God himself. And he acknowledges. The deity. And the divinity.

Of Jesus. In this statement. And this is the first time. In the gospels. That the name of God. Is given.

[76 : 34] To Christ. My Lord. And my God. Isn't it just. Such a wonderful chapter.

Giving us hope. What encouragement. There is here. For us today. With all of our.

Failings. With all of our. Stumblings. With all of our fears. With all of our doubts. With all of our worries. How many times.

We say to the Lord. I will never do that again. And we do. But here is Christ. Seeking to strengthen. This man.

Seeking to include him. In the greater blessings. That lie before him. For becoming. An apostate. For becoming. An apostle. Rather.

[77 : 34] Of the gospel. With the other. Ten disciples. Here is a man. Who says. My Lord. And my God. And for the rest. Of his life. Will go out.

With the word. Declaring. The risen Christ. And this is what. Motivates him.

To do that. Is being in the presence. Of his brothers. In Christ. And having Christ. The risen Christ. Speaking to him.

Will you. Will you. And I. May not have. That experience. Most likely.

Won't. Of having Christ. Walking through the door. To come to speak. To us. Face to face. But what about. You today. My friends. As we part.

[78 : 28] From one another. Can you proclaim. With certainty. Can you proclaim. With certainty. Of the risen Christ. Can you say.

Of the risen Christ. My Lord. And my God. If you are sitting here. And you can say that. You are the most.

Blessed person. In the world. Because you are on your way. To glory. And glory.

Awaits you. At the end. Of life's journey. And that is what I want. More than for anything else. For each and every. Single person here. As we are found.

Gathered here today. Worshipping the Lord. We will be found. Gathering. In glory. With all the other. People. That we loved. In this world.

[79 : 23] Who had this. Faith. In the risen Christ. Can I leave you. With one quotation. Before I go. I started the service today.

Speaking about a book. To the children. Let me tell you. About another book. That you can get. In the bookshop. In Stornoway. It is called.

Seeking Allah. Finding Jesus. It is by a man. Called. Nabil. Nabil. Qashari. This man. Nabil. Qashari.

He was. A. Muslim man. Who was. Worshipping Allah. When Christ. Came. And revealed himself. To him.

And this book. Is his. Story. Of how. He changed. His faith. By the grace of God. From.

[80 : 21] Worshipping Allah. To worshipping Christ. And on page 26. Of his book. With regard to seeking God. He says this. Only you can rescue me.

At your feet. I lay down everything. I have learned. God. And I will give my entire life to you. Take away what you will.

Be it my joy. My friends. My family. Or even my life. But let me have you. Oh God. Nabil. Nabil. Khashiri. Wrote this book. In February. 2014. And in August. 2016. At the age of 34. He died. Of stomach cancer. And went home. To be. With the Lord. In glory. But yet. He leaves us.

[81 : 21] With these words. Only you can restore me. At your feet. I lay down. Everything I have learned. And I will give my entire life to you.

Take away what you will. Be it my joy. My friends. My family. Or even my life. But let me have you.

Oh God. My Lord. And my God. May that be. Your hope today. And each and every single day.

In and through. Life's journey. Let us conclude. With our final singing. Once again. We turn to Psalm 103. And we shall sing. From verse 17.

To the end. Of this glorious psalm. But unto them. The doom fear. God's mercy never ends. And to the children. Children still. His righteousness extend.

[82 : 20] Down to the end. Of the psalm. Oh bless the Lord. All ye whose works. Wherewith the world. Is stored. And his dominion. Everywhere. My soul. Bless thou the Lord.

Shall we sing these words together. In conclusion. From verse 17. Of this psalm. Be unto them. That do whom fear. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.

Amen. Amen. Amen. What do you know now that I give to this world?

[84 : 53] O best and kind of kinder Lord, Gjoel or might as was Battled.

In gruns past July, struck me boldly's role and the master of me.

O bless the Lord, call me his heart, where is the heart of his soul?

In his covenant, I'll send thee with my soul, bless the Lord.

Let us pray in conclusion. O Lord our God, what a glorious haven awaits all those that are obedient to the word of God, who believe in the risen Christ, who place their trust in him as saviour and friend.

[86 : 22] O, what a wonderful experience Thomas is having at this moment in time and glory with Christ and his believing people and all the angels that are present there in a place where there is no moment, in a place where there is no time, in a place where many that were near and dear to us in this world are now found gathered, worshipping with Thomas, because of their faith in Christ.

O Lord, in your mercy, grant us a place in your kingdom. Take us to that place where we too would be able to see my Lord and my God and take us each one to that place where we would all be able to see, let me have you, O Lord.

Part us with your blessing, we pray in Jesus' precious name. Amen.