

The Witness of Thomas

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Date: 16 April 2017

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[0 : 00] This morning, we're going to look at the resurrected Christ through the eyes of Thomas, one of his disciples. What do we know about this man?

Well, not much because he's only mentioned 11 times altogether in the four Gospels. And most of those passages are just where he's found in a list of the twelve apostles.

So you read of Peter, Andrew, James, and John, Philip, Bartholomew, Matthew, and Thomas. So he's often mid-pack or a little further back in the list of disciples.

The fact was that he was one of the twelve that Jesus chose to be with him. And that simply means that Jesus Christ had poured three years of his life into this man, Thomas.

He was preparing Thomas and the others to carry the saving gospel of Jesus to the world. And to have a foundational role in the building of Christ's church.

[1 : 05] So that means Thomas walked and talked with Jesus. It means that he saw his miracles. He heard his teachings. He observed his perfect life.

He never saw this man sin once. And he had believed that he had come from God, his father in heaven. Now, what is the one word above all other words that we usually associate with Thomas? It's blank Thomas. What is it? Well, you're all very well taught this morning. It is, isn't it? We think of him as doubting Thomas. And he gets that title from our text here before us in John chapter 20, where Jesus must say to him, stop doubting and believe.

But this is only one of three texts where Thomas is seen in action, where he's mentioned more than just in a list. Interesting enough, those three passages are all found in John's gospel.

John mentions Thomas where the others don't. And so let me just mention these three for you. First of all, in John 14, Jesus is telling his disciples as he comes to the end of his ministry that he's going to his father's home to prepare a place for them.

[2 : 23] And that he's coming back and he will take them to be with him where he is. And it was Thomas who asked the question that probably everyone was thinking. Lord, we don't know where you're going.

So how can we know the way? To which Jesus answered with those now famous words. I am the way, the truth and the life.

No one comes to the father except through me. Thank you, Thomas, for asking that question. What a blessed answer we receive from the savior.

And then John chapter 11, word has come to Jesus of the illness of his friend Lazarus. And he stays where he was for two more days until Lazarus died.

And then Jesus said to his disciples, let us go back to Judea. He intended to raise Lazarus from the dead. But rabbi, they objected. A short while ago, the Jews tried to stone you.

[3 : 23] And yet you're going back there. It's not safe to go back to Judea. And Jesus made it clear that he was indeed going. And he invited them to go along with him.

And then it was that Thomas said to all the rest of the disciples, let us also go that we may die with him. What devotion to his Lord.

He's ready to die with Christ. He can't envision life without his dear savior. He'd rather die with him than live on without him.

Let us go that we may die with him. And so it's his devotion that stands out in John chapter 11. As much as his doubt stands out in John chapter 20, our text for today.

This was no second rate disciple. This wasn't, well, you had the, and here's Thomas, doubting Thomas. No, we could just as well call him devoted Thomas as to call him doubting Thomas.

[4 : 31] Is it possible for devotion and doubt to dwell in the same heart of the same disciple? I think of one of the greatest born of women, according to Jesus, John the Baptist, who in prison asked

Jesus, sent a message.

Jesus, are you the one we are to wait for or should we wait for another? Doubt, devotion in the same John the Baptist. We find it in that man in the gospel.

Lord, I believe. Help my unbelief. And I dare say that any Christian that's walked with Jesus for very long at all. If we could listen in on your prayers, we'd hear the same mixture of doubt and belief, devotion and unbelief.

And it was true of the other disciples as well, as we'll see, not just Thomas. So it's hardly fair to define a man by his behavior on one episode of his worst day.

How would you like to be defined, labeled by your worst day on earth? That's how Thomas got doubting Thomas. All this to say that there's far more to Thomas than his doubt that we will see today in John 10.

[5 : 50] And yet, it is because of his doubt that we have an even more credible testimony given to the resurrection of Jesus. And we'll see that.

That even his unbelief is made to serve our belief that Jesus is indeed alive. Now, let's notice three things this morning. The blessing missed, the blessing received, and the blessing for us.

First, the blessing missed. Have you ever decided not to go to some event, some occasion, some gathering, only to find out later that some significant things happened there and you missed it?

Well, that's how it was with Thomas. He missed a precious meeting with Jesus, an appearance, the first time that Jesus appeared to the twelve. And he was not there.

John tells us how it happened. It was on the evening of that first day of the week when the disciples were together with the doors locked for fear of the Jews.

[6 : 59] So, the first day of the week, that's Sunday. And what a day it had been. It started out with a violent earthquake. Around the break of dawn, early in the morning, the group of women found the stone, rolled away from Jesus' tomb, and his body not there.

Instead, two angels that said, he is not here. He is risen, as he said. They ran back to tell the twelve and the others. And Thomas wasn't the only one of the twelve who didn't believe them.

Rather, their words seemed to them like nonsense. Jesus risen, Jesus not in the great nonsense.

Peter and John immediately got up and ran to the tomb, and going in, they found it empty.

Only his grave clothes were there, and they went away wondering what had happened. Mary Magdalene claimed that the risen Jesus had appeared to her. And a group of women said the same, that they had seen the Lord, and later in the day, he appeared to Peter.

And then to two disciples on their way to Emmaus, who rushed back to tell the disciples there in Jerusalem. And it all happened on this same day, the first day of the week.

[8 : 12] What a day it had been. And with all these reports flying around, it's not a surprise for us to find the twelve. The apostles gathered together in the same place to compare notes.

What have you heard? What have you seen? And on top of all of that, the report that was circulating throughout the city of Jerusalem was that they, the disciples of Jesus, had stolen the body of Jesus from the grave while the guards were asleep.

And so the doors are locked for fear of the Jews. Are we going to be the next? And then suddenly their privacy is invaded, and Jesus is in the midst.

He's there. Just immediately, suddenly, with locked doors, unexpectedly, he stands there and he says, Peace to you. What kind words that met the present need of these disciples.

They're already in fear, fear of the Jews. Now the jolt of suddenly seeing their master in front of them when the doors were locked.

[9 : 22] Luke says they were startled and frightened, thinking they saw a ghost. They were troubled, and doubts arose in their minds. And Jesus reads their hearts. He reads their minds.

He sees their thoughts. And he says, Peace. Peace. Which is to say, All is well. Be at rest. How reassuring these words were to these men.

Remember how they had last treated him the last time they were with him. They had all forsook him and fled. What would his attitude toward them be when he next meets them?

And now here he is. Would he greet them with rebuke, with rejection, with dismissal, with condemnation? No, the first word from the resurrected Lord is, Peace be to you.

Shalom. How can there be peace? Well, because Jesus had taken all their sins upon himself. Sin, the thing that separates them from God.

[10 : 25] Jesus took it on himself. And he went and he bore the punishment due to their sins. To take sin away. That they might be reconciled to God. And know peace with God through the death and resurrection of our Lord Jesus Christ.

And here he comes, conqueror of death. Coming forth from the grave, pronouncing this peace with God. This peace that I've purchased for you. Now enjoy it to the full.

Remember at his birth what the angel sang? Glory to God in the highest. And peace on earth to men on whom his favor rests. And the legacy that Jesus left to his disciples on the night that he was betrayed was, Peace I leave you.

My peace I give you. Not as the world gives to you, do I give to you. Let not your hearts be troubled. Neither let them be afraid. Peace. Peace. Peace. Peace. And now the first words from his lips as he appears to them.

Peace. Peace. It summarizes the whole earthly life and ministry of Jesus. He's here. The eternal son of God has come into this world to make peace between men and God by his own death and resurrection.

[11 : 44] When a man is at peace with God, he enjoys a peace within. Soul rest. Peace. All is well.

Whatever else is happening, it is well with my soul and my maker, my judge. And that's the peace Jesus brings. Peace with God. Inner peace.

To know that in Jesus all our sins are gone. Now, not a few of you are going through some very difficult trials in your lives.

Peace. And yet you have testified to a peace that is beyond understanding. A peace that this world cannot give to their own. That you have found that that peace surrounds you and guards you and garrisons your heart and mind in Christ Jesus.

It protects you from anxiety and worry. Peace. What a wonderful thing. When our hearts are as tempestuous and tossed as the Sea of Galilee when the disciples were there.

[12 : 45] Until Jesus came and spoke peace and the waters and the wind calmed down. So, how many times has this Savior come to us, his disciples, and spoken that peace to our hearts?

That has no other explanation other than that Jesus gives peace to his people. Well, after speaking peace, he showed them his hands inside.

Touch me and see, he says. A reference to the marks of the nails and the spear mark in his side. Rich wounds yet visible. Indisputable proofs of his resurrection.

That this is the same Jesus of Nazareth that for our sins was nailed to the tree and pierced for our transgressions. This is him. He still has the marks of his crucifixion in his flesh.

And Luke says they still did not believe it because of joy and amazement. Have you ever been so happy you can't believe it? You're almost pinching yourself. Can this be true? Am I dreaming?

When will I wake up? That seems to be the mixture of doubt and joy that was swirling in the hearts of these disciples.

[13 : 56] And so, finally, he ate fish and says, a ghost doesn't have a body to eat fish. Believe it. I am he. And finally, they're convinced.

And their doubts are melting away as our Lord made it next to impossible to do anything but to believe. No praise to them. And he just overwhelmed them with proof so that they could not do anything but believe.

And I just want you to notice that these disciples had the same helps to faith that doubting Thomas will have a week later. And so they were overjoyed when they saw the Lord.

Joy at seeing the Lord. Dear believers, do you know that one day you are going to see the same Jesus in the flesh? Your eyes will behold him.

And you will see him face to face, just like these disciples did. Face to face with Christ, my Savior. Face to face, what will it be when with rapture I behold him, Jesus Christ, who died for me.

[15 : 00] Yes, that's the great zenith, the joy of what we're looking forward to. That's the great hope, the blessed future of every follower of Jesus.

To see him who died and rose again for us. Overwhelmed with joy. That's our future in Jesus Christ. Christ went on to commission them to be his ambassadors to take the saving gospel to the world. And he breathed on them the Holy Spirit that they might be empowered to take that message in boldness and without fear.

And all of this was the privilege of those who were present when Jesus came to meet with them. And all of this is the blessing missed. For Thomas was absent.

Verse 24 simply says that he was not with the disciples when Jesus came. Now we don't know why. Did he have something else that kept him? Would he show up later that night?

[16:02] We simply don't know why he wasn't there. But we do know that he spent another week in doubt, in unbelief, in discouragement and depression and gloom and despair and uncertainty with the very foundation of his universe shaken.

Jesus is dead. Him whom we had hoped was that Messiah to bring everlasting salvation is dead and gone.

You see, you can't miss a meeting with the living Christ and not be the poor for it. And that's one application flowing out of this text. It's the thing that makes a meeting of God's people so precious is that Jesus Christ comes to meet with us.

Not physically and bodily as he did then, but as really spiritually with us. He walks in the midst of his golden candlesticks, his churches.

And he says, wherever two or three are gathered in my name, there am I in the midst of them. And that's what transforms worship for us.

[17:18] He's here. We do not worship a hero that once was and is no more. We worship a living, resurrected, reigning Christ who comes by his spirit to his people as they gather in his name.

He comes to bless us. He comes to speak peace to us. He comes to speak pardon and gospel. He comes to correct us and rebuke us, to encourage us.

But he comes to us and has dealings with us to correct, to cleanse us, to teach us, to thrill us, to enliven us. And so we want to be where Christ has promised his special presence, where he dispenses his blessings.

And so I say the resurrection of Christ has forever changed what we do here from week to week as we gather on the day that Christ arose from the dead.

We meet with the living Redeemer himself. Don't miss it. And don't miss him in your weekly worship. Well, think of the blessing Thomas missed then.

[18:29] Think of the joy, the peace, the assurance that he missed because he wasn't there. He's left in the dark shadows of doubt and unbelief for another week. And so the disciples, the other disciples, told him, we have seen the Lord.

But he said to them, no, no. Unless I see the nail marks in his hands and put my fingers where the nails were and put my hand into his sight, I will not believe.

Clearly, Thomas does not share their enthusiasm and their joy. I don't care what you all say you saw. I don't care what you all believe about Jesus.

I will not believe unless. And what follows are certain conditions that he places upon the Lord of glory. I will not believe unless.

That's the darkness of his unbelief coming right up to the surface. To think of a man putting conditions upon the Lord of glory. Putting a test before.

[19:29] He must meet these tests before. I will believe that he's alive. Not enough to hear from trustworthy brothers and sisters in the Lord that he's risen.

Not enough. I must see. And unless I see the nail marks in his hands. And I saw him crucified. I must now see him risen.

Not enough to merely see. No, I must touch him. I must feel this living Jesus. And put my fingers where the nails were and my hand into his side.

I will not believe until he passes my tests. Foolish. Foolish unbelief. How strong. How sad. How sinful. The blessing missed.

Christ. Leaves him in such unbelief. But then secondly, the blessing missed becomes the blessing received. Because we're told that a week later his disciples were in this house again.

[20:27] And this time Thomas was with them. Though the doors were locked. Jesus came and appeared suddenly in their presence. Just as he had the week before. And he said again, peace be to you.

I believe it's significant. That he withheld his appearance to the apostles for seven days. And appeared once again to the gathered disciples on the Lord's day.

The first day of the week. The day of resurrection. He's singling out this day. As a special day for the New Testament people of God.

This is the day when we gather and worship. Whereas in the Old Testament. The Old Testament saints gathered on the seventh day. We gather on the first day to commemorate this new creation

in Christ.

This resurrection that marks the end of his work of redemption. And so again, he appears with blessing. And this time for doubting Thomas.

[21 : 31] Doesn't he? He speaks peace to them all. And then he turns immediately to Thomas. When that gets your attention. Peace to you. Now Thomas. Immediately turns his words to Thomas.

Put your finger here. See my hands. Reach out your hand. And put it into my side. Stop doubting. And believe. This is Jesus stooping. To meet the conditions of his doubting disciple. His weak faith disciple.

What grace in our Savior. Notice he uses the very words of condition that Thomas had laid out. Unless I see the nail marks. See my hands.

Unless I put my finger where the nails were. Thomas put your fingers here. Unless I put my hand into his side. Reach out your hand. And put it into my side.

[22 : 31] I will not believe. Stop doubting. And believe. And in a moment. Thomas. Knew that he was found out.

That this. Person. Was none other than his Lord. His God. That he knows. Everything. That I have ever said.

Even the thoughts in my head. Even when he's not present. Physically to hear it. And yet he's not damned me. But he's stooped to my weakness.

To help me. Believe. And I wonder. Brothers and sisters. If you can't say the same. That. How many times. Jesus has stooped to your weakness. To help you.

Believe. That's his grace. That's his kindness. We really wonder. I really doubt. That Thomas's fingers. Ever touched. Jesus. Nail prints.

[23 : 30] Or that his hand. Ever went into his side. Immediately. It's like the nickel dropped. And the lights came on. And. He exclaims.

As a man suddenly brought to his senses. My Lord. And my God. Those are the highest. Words. Ascribing deity to Jesus. Found. In the gospel. My God. Spoken to Jesus. He worships him. He's no longer putting on tests on him.

He's now. Worshiping him. My Lord. He's affirming. That he's the sovereign Lord. Over the universe. That he's the master. And he's my master. He's my master.

You see that. My Lord. You're the one I serve. I do not live for myself. You're my Lord and master. And then my God. He affirms the full deity of Christ.

[24 : 27] That Jesus. Is. The everlasting God. He's the one. Who before time. Created. Who in. In the beginning. Created the heavens. In the earth.

Who existed before creation. How does John start his gospel. In the beginning. Was the word. And the word was with God.

And the word was God. And the word became flesh. And dwelt among us. This is God in the flesh. And how does his gospel end.

For for most believe. That chapter 21. Is an appendix. That was added later. Or that John added later. But as far as the account of Jesus. Life and death and resurrection.

This is what we have. And he draws it to a conclusion. In verses 30 and 31. As we'll see in a moment. So. So at the beginning. This is the word made flesh. The eternal God made flesh.

[25 : 23] And at the end. It's. My Lord. And my God. What an affirmation. Of the deity of Christ. There's no question. As to who he is. This is God in the flesh.

Declared with power. By the. By the spirit. To be the son of God. By his resurrection. From the dead. You know. If Jesus was anything less.

Than fully God. He would have quickly. Corrected Thomas. Wouldn't have he? If he was not God. He would have said. Thomas. My father. Is not to have glory.

Robbed from him. Don't you dare. Call me God. The fact that he accepts. The praise. From this. Disciple. As being God. Shows that he is indeed.

One with the father. He is God. And he receives that. Attribution of praise. From his. Disciple Thomas. And there's only a mild rebuke.

[26 : 19] For Thomas. Jesus says. Because you've seen me. You have believed. Blessed are those. Who have not seen. And yet believed. And Thomas at once. Feels both rebuked. And loved. For those that I love.

I do rebuke. Jesus says. See how gently. Jesus deals. With doubting. Disciples. Does not break. A bruised reed. He does not. Extinguish.

And blow out. A flickering. Flame. But instead. What does he do? He stoops down. To help Thomas. Blue. He blows.

Upon that. Flickering. Candle. Until it's. Burning bright. With faith again. And if that's what Jesus does.

With our folly. And our unbelief. Puts up. Puts up with a whole lot of nonsense from us. Let us be patient. And forbearing with one another.

[27 : 17] As we help. And seek to encourage one another. And even. With the failings of our brothers and sisters. Seeking to restore them gently. Even as Jesus does here.

With Thomas. What a blessing. Received by Thomas. To see the risen Christ. Confirming to him. The reality of the resurrection. Confirming the reality of his deity.

That he is God. And Lord over all. The divine savior of sinners. Well there's thirdly. A blessing for us. The blessing missed. The blessing received. And lastly. A blessing for us.

You see what Jesus says to Thomas. Because you have seen me. You have believed. But blessed are those. Who have not seen me. And yet believe.

And that would be many of you. Indeed most of you. You've never seen him. And yet you believe. Peter says.

[28 : 18] Though we do not see him now. We love him. Though we have not yet seen him. We believe in him. Isn't that amazing?

You've never seen Jesus. Jesus. And yet you've built your whole hope. For life and eternity. Upon someone you've never seen. What is that? That's what the Bible calls faith.

Belief. And blessed are those. Who have not seen. And still believe. That would be you. That would be me. That we've come along behind. And though we've never seen Jesus.

We have words from people who did. See the resurrected Christ. And we have believed. What a blessing.

To have eyes to see. Christ in the scripture. And to believe. To meet him here. On the pages of the gospel.

[29 : 15] And to say I believe. That's faith. That's a precious blessing. To have faith. Sometimes I think we feel like. I would have liked to have lived. When Jesus lived. I would have liked to have seen him.

With my own physical eyes. But let me remind you. That most people who saw him. With their physical eyes. Did not believe in him. Blessed are your eyes.

If you see. Even more blessed. Than those. Who saw him with their physical eye. And yet did not. Perceive his glory. That he is indeed. Lord of all.

That he is God. Blessed are your eyes. That have been opened. To see in the scriptures. That this Jesus. Is the eternal son of God.

Who took on our flesh. In the virgin birth. And lived a perfect life. That we couldn't live. And then died a sacrificial death. That we should have died.

[30 : 11] Bearing God's wrath. That we might be set free. And then rising to new life. To show that God indeed. Had accepted his sacrifice. That we too might share.

In his newness of life. And everlasting life. Blessed are those. Who have not seen. And yet believe. Dear believer. Plagued with doubts. Dear Thomas's. Are you discouraged. With some problem in your life? Are you doubting? Are you anxious? Are you worried? Are you thinking.

Nothing good can come of this. Have you no promises? In the book. Has God not said anything? Must you see before you believe? Has he not said.

That he will take all things. And work them together. For your good. Has he not said. That if God before you. Who can be against you? Jesus says to you this morning.

[31 : 10] Stop doubting. And believe. Take him at his word. He is true. Why? Why do we have Thomas.

Exposed in this passage? Why do we have his doubt. Put on the stage. For us. Two thousand years later. To read. Why is this account.

Of Thomas's. Doubt. Included. In the holy scriptures. Well let's ask John. The author. Who was inspired. By the holy spirit. So everything.

That's in this gospel. Was because God the spirit. Wanted John. To put it in. And what does he say. In verse 30. And 31. The last two verses. Of John 20.

Jesus did many. Other miraculous signs. In the presence. Of his disciples. Which are not recorded. In this book. But these are written. That you may believe.

[32 : 06] That Jesus is the Christ. The son of God. And that by believing. You may have life. In his name. This is not all.

That Jesus did. John says. I've had to be selective. And I've selected. These things. And I've put them. In my gospel. Why? So that. You may believe.

That Jesus is the Christ. The son of God. And that by believing. On him. You might have life. In his name. Oh my. Lost sinner friend.

I wonder. Do you see? Do you see? Why is Thomas. In the Bible. It's for you. Thomas's doubt. Is put right up. On the newspapers. And we get a read.

About. For you. Unconverted ones. Who. Who are wondering. Did Jesus really. Rise from the grave. Or not. God is so kind. To stoop.

[33 : 05] To your unbelief. That he puts Thomas. And his doubts. And unbelief. Right in the Bible. And you can read. About it. You've heard it. This morning. What do you see?

You see. That. The resurrection. Of Christ. Is confirmed. All the more. Remember. Because. It was. The eyewitness. Thomas.

Who now says. My Lord. And my God. It was the man. That. Didn't believe it. It was a man. That had unbelief. In his heart. In other words. It wasn't someone.

Who was so predisposed. To believe. You know. Some people. Who. Who are so believing. That something is true. That they almost. Can convince themselves. That they've seen things. That wasn't Thomas.

The last thing. That he thought. He would see. Was a risen Jesus. Same thing. With the other disciples. But especially. With Thomas. He's not predisposed.

[34 : 02] To think. Jesus is going to rise. No. It was the enemies. Of Christ. Who came to Pilate. And says. You know. That deceiver. Said. That after three days. He would rise again. It was the enemies. That remembered.

Those words. His disciples. Didn't remember. They didn't expect. Him to rise. They're shocked. They're amazed. And Thomas won't believe. Unless he sees. Seeing is believing.

And God takes. That unbelief of Thomas. And he makes it serve your. Faith. Unbeliever. He makes it serve.

So that you. Struggling with. Is there such a person. As Jesus. Who is God. And man. At the same time. And he really died. And he rose again.

Here's a man. Who wouldn't believe it. Unless he saw him. Risen. And he saw him. And it's written down. For you. That you. Do you see those words.

[34 : 57] That you. Take those words. To heart. My lost friend. That you might believe. That Jesus. Is the son of God. That indeed.

He is this savior. He is this one. Who was sent. To make. Sinners. Right. With God. For if you. Confess with your mouth. That Jesus. Is Lord.

And believe. In your heart. That God. Raised him. From the dead. You. Will be saved. And these things. Are written. And Thomas. Story is included. That you might. Do just that.

That you might. Believe. That he is the son. Of God. And that you might. Have life. In his name. Because this is the record. That God has given. To us. Eternal life. And this life. Is in his son.

So that he. That has the son. Has life. But he. That has not. The son of God. Has not life. Whatever you call yourself. Alive. The Bible says.

[35 : 52] You're spiritually dead. And it's not a life. That is really life. At all. And if you would know. Abundant life. If you would know. Life as you were meant. To live. And if you would know. Eternal life. With Christ.

You must receive him. You must. Believe. In him. And that's why. This account is here. It's for you. Believe him. Believe him.

And if you will not. Believe him. And confess him. To be Lord. You see. The whole of John's gospel. Is to bring us. To the place. You and me. Together. To the place. Where Thomas is.

Worshipping. The Lord Jesus. Saying. My Lord. My God. Have you said that? To him. I'm not my Lord. I'm not my God.

You are. And I will trust you. With my life. I will trust all my sins. Upon your sacrifice. To take them away. I follow you. My Lord and God.

[36 : 50] Have you done that? That's why. This is here. This resurrection Sunday. For you. And if you won't. Confess him as Lord. You know there's a time coming.

When you will. And sadly. Then it will be too late. For. God the Father. Was so pleased. With his son's humiliation. And stooping so low. To die on a. God forsaken cross.

For sinners. He saw that self humiliation. Of Jesus. And. And he says yes. And he exalted him. To the highest place. He not only raised him.

From the tomb. As we sang. But he raised him. Up to heaven itself. Exalted now. And he's coming again. And in that day. Every knee will bow. And every tongue.

Confess. Confess that Jesus Christ. Is what? Is Lord. Is God. To the glory of God. The Father. So confess him now. Now while there's mercy.

[37 : 45] Confess him. My Lord. And my God. And my dear believing friend. You have believed. That he is the son of God.

The only savior for sinners. You must go on believing. How will that faith be sustained? Well John says. It's sustained by. These.

Reports. These records. These eyewitness accounts. The gospel. All that John has written. These things were written. So that you. Might believe. That he is the son of God.

It's through the scriptures. That our faith is fueled. And maintained. And nourished. And so as we've come again. This morning. And read these things. They have been meant to.

Strengthen our faith. In Jesus. As the Christ. The savior. In Jesus. As the one who was once dead. But is alive forevermore. And because he ever lives.

[38 : 39] He is able to save completely. All who come unto God. Through him. Because he always lives. To make intercession. For us. And so.

John's gospel. Means to bring you. Brother and sister. Along with me. Beside Thomas. Confessing. To Jesus Christ. You are my Lord. And my God. If you've already done it. Do it again this morning. Confess with me. As we're going to sing. This is my Lord.

This is the sovereign king. He is Lord. He is Lord. He is risen from the dead. And he is Lord. His resurrection proves it.

And so we're going to affirm that. In worship. If you've never done it. Do it even as you're sitting there. Put your trust in this Christ. Confess him with your lips. Believe on him from your heart.

[39 : 37] And you will be saved. From the overhead. We'll sing two. Verses. Of ascribing to the Lord. The glory. Do his name. My Lord. And my God.

The songs. Will be on the overhead. So stand with me. As we sing. We will glorify. The king of kings. And then the chorus. He is Lord. For including in the Bible.

Even the doubts of Thomas. On his worst days. And we thank you for the way. That you take. Even his sin. Of unbelief. And you make it to serve.

The strengthening. Of our faith. Send us on our way. Rejoicing in Jesus. My Lord. And my God. Bring each.

To bow. Before him. And to receive him now. And his grace. And his life. And we. Give you thanks. That you live.

[40 : 38] Lord Jesus. And so you're able. To help us. And to save us. All the way to the end. Until we see you. Face to face. And are overflowing.

With joy. For all eternity. We praise you. In your own precious name. Amen. Amen.