CENTRAL PENINSULA CHURCH

...to make and mature followers of Christ

Seeing Is Believing

John 5:1-47

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I AM: The Gospel Of John

Seeing is believing. This is one of those phrases or idioms that is almost second nature in our world, and many of us say it without even thinking. What's more, many of us are probably inclined to agree with it. I see the ball go up and come down; therefore, I believe in gravity. I see the sun rise and set every day; therefore, I believe in the orbital mechanics that I've been taught and believe in a round Earth. I see someone crying, and I'm inclined to believe they are hurting. So seeing is believing makes sense to me because if I can see it and touch it, of course, I believe in it.

Everyone, take a moment and look at the person next to you. Do you see them? I do. Do you believe that they are there? They probably are. Here's the sobering reality. We don't always believe what we see. Sometimes we see the beer bottles that are piling up on the table, but we don't believe there's a problem. Sometimes we see a loved one pass away, but we can't immediately bring ourselves to believe it. Sometimes we see someone who is very happy, but we find ourselves in disbelief when we realize that they weren't. Sometimes we see that diagnosis, but we just can't quite believe it. It turns out we have a whole psychological term to describe this very reality. It's called denial, and I would bet that we have all navigated some form of it in our lives.

This morning we're going to walk through a long piece of text, but central to it is the relationship between seeing and believing. So with that in mind, we are picking up that theme where we left off last week, where Jesus performed a miracle. A royal official had journeyed quite a long way to go and see Jesus, and to hopefully heal his son, which Jesus did. But the man in that moment had to take Jesus at his word. He had to hear those words, "Go, your son will live," and then leave and journey all the way back home to find out if it was true. There was no immediate gratification because he was so far away from where his sick son was. He heard those words, and as much as humanly possible, he believed, and so he left. We then read in chapter 5:

"The Crime"

> **Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me." Then Jesus said to him, "Get up! Pick up your mat and walk." At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath,**
> **John 5:1-9**

Let's pause there and unpack this scene just a little bit, because unlike last week, Jesus is no longer in Galilee. He's returned to Jerusalem for a Jewish festival, a holiday not unlike what some of us have been observing this weekend, though obviously for very different reasons. We aren't told which festival this is. If John thought it important to mention, he would have. He certainly did elsewhere.

As Jesus enters Jerusalem, he comes to this pool which is full of sick and disabled people. The ruins of that pool are still there today outside of St. Anne's Church in Jerusalem. Essentially, what you had was a collection of sick, diseased, and disabled people who want to get well. There's some local belief that these pools are where you go if you want to get well. And so there they are. Jesus, seemingly almost at random, sees one man who had been disabled for 38 years, and walks up to him. Notice, Jesus initiates, which is different from last week, when the royal official initiated.

Jesus initiates and asks him a simple question. He asks, "Do you want to get well?" What's interesting here is that the man doesn't really answer Jesus' question directly. Some commentators even read this and think that the man is complaining to Jesus that he can't ever get into the pools without someone cutting him off. If you are commuters at all, you probably understand his frustration.

You could read into the text and assume that his complaint is a yes answer. But whatever the truth may be, Jesus has heard enough, and says, "Get up, pick up your mat and walk." What's beautiful is that, unlike the royal official, there is immediate gratification. The text says, "At once the man was cured. He picked up his mat, and he walked." I want to pause here for a moment, because at first read, what does this story sound like? It sounds like another miracle story. Jesus changes water to wine. Jesus heals the royal official's son. Jesus helps this disabled man walk. It is that, but it isn't that. Jesus does perform a miracle, but the miracle is, in some sense, not really the point of the text.

When I was a kid, it was not uncommon that I would come home from playing outside and walk by the living room where my mom

was watching TV, and one of two shows would be on. Many of you remember the shows, Perry Mason or Matlock. These were short legal dramas where there is an incident, and then there would be an investigation, and the whole thing would immediately go to court where the rockstar attorney would unveil their big aha moment and win the case. It was like Scooby-Doo for adults. That's reminiscent of this story in John 5.

Initially, it reads like a miracle story, but in reality, it's more of a legal episode. In case you think I'm crazy, I want to remind you of something I said when we started this series back in John 1. You may remember this quote from George Beasley-Murray.

> **Witness is a central theme of the Fourth Gospel as a whole, and it is developed in harmony with the fundamental idea of the term. For witness is basically an attestation of facts that have bearing on a case presented in a law court. Beasley-Murray**

So in the fourth gospel, the whole story of Jesus is shot through with trial motifs. Witnesses are called, a witness is born, and the testimony is constantly questioned and rejected by opponents of Jesus till at length, he undergoes a final trial. Sure enough, all you have to do is look back over the first four chapters, and you see this featured prominently throughout, particularly with John the Baptist.

Why did John come? We're told in John 1:6-7. *"There was a man sent from God whose name was John. He came as a witness to testify concerning that light, so that through him all might believe."* Verse 19: *"Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was."* Or verse 34: *"I have seen and I testify that this is God's Chosen One."* You can go into John 3:27. *"A person can receive only what is given them from heaven. You yourselves can testify that I said, 'I am not the Messiah, but am sent ahead of him.'"*

What's my point? My point is that this is all legal, judicial, and trial language. And if you look for it, you will see it all the way throughout this entire gospel where John the Baptist is a key witness, but he's certainly not the only witness.

So as Christians, when we read the Bible, we need to be aware of and do our best to protect against some of our biases. A common Christian perspective or reading of the story without more scrutiny might just read the first eight or nine verses and say, "Ah, Jesus did it again. A miracle. Hallelujah. Look at what he's doing." That would be fine. That's one paradigm. That's one way that we can view and understand the story, but there's this whole other perspective or paradigm that we need to be aware of.

To read this more accurately, we need to be aware of the Jewish leader's perspective. Because when we read it through that set of lenses, we see much less of a miracle, and much more of a crime. From their perspective, Jesus just committed a crime. Before I unpack this further, I want to be clear: Jesus did not commit a crime, objectively speaking. But subjectively speaking, that will be the perspective of the Jewish leaders. I want to be clear; I'm not accusing Jesus of committing a crime.

The story follows three basic movements from a legal or litigation perspective. Movement one is the crime, movement two is the accusation, and movement three is the deposition. The first nine verses that we already covered were the crime, so let's move on to the accusation.

Accusation

In the NIV, there is no punctuation break between verse 9 and 10. I want you to keep in mind that in the original language, in the Greek, there's no punctuation at all, and so it's up to the different translators how they want to imagine or insert things like periods and commas into the text. If you read the ESV, there's absolutely a period. There's a break between verse 9 and verse 10. I want you to imagine that the NIV does here as well. We're going to move into the second section.

> **So the Jewish leaders said to the man who had been healed, "It is the Sabbath; the law forbids you to carry your mat." But he replied, "The man who made me well said to me, 'Pick up your mat and walk.'" So they asked him, "Who is this fellow who told you to pick it up and walk?" The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there. Later Jesus found him at the temple and said to him, "See, you are well again. Stop sinning or something worse may happen to you." The man went away and told the Jewish leaders that it was Jesus who had made him well. So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. In his defense Jesus said to them, "My Father is always at his work to this very day, and I too am working." For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. John 5:10-18**

Before we jump in to unpack the accusation, I want to just notice the paradigm. I want you to notice the perspective that these Jewish leaders have, because they cannot even marvel or appreciate what just happened. A man that they had walked by for all of these years, that they knew well, who presumably had not walked for 38 years, just got up, picked up his mat, and is walking around.

They are completely unfazed by this beautiful gift, this beautiful new lease on life that this man has. So people may say that seeing is believing, but what did they see? All that they seemed to see was that laws were being broken. That's it. That's all they could see at that time. They looked at the disabled man walking, and they told him he was breaking the law. Why was that all they could see?

Well, he's carrying his mat on the Sabbath, and the law forbade him from carrying his mat. Then they looked at him being healed, and they told him, "Whoever did that to you also broke the law," because the law forbids healing on the Sabbath as well. Healing is also work. So they ask him, "Who told you to do this?" They have two people they want to go after.

Initially, the man doesn't know, but shortly thereafter, Jesus finds him again and says, "See, you're well again. Stop sinning or something worse may happen to you." I joked this week that "Stop Sinning or Something Worse May Happen to You" would be a great title for this sermon, but I couldn't bring myself to actually do that seriously. It was just a joke.

On the surface, I mean, what a strange thing to say. Let's unpack that for a moment. There's a temptation embedded here to jump to the conclusion or wonder if Jesus is saying that the man was disabled or sick because of sin. That's a natural thought progression here, and the answer to that question is a profound no.

We know this in part at least because of a similar story that happens a few chapters later in John 9, where Jesus' disciples are making similar assumptions. They're walking along with Jesus, and they see a blind man, and ask Jesus whether he was blind because of his sin or because of his parents' sin. They think there must be some cause; there must be some blame, or this man wouldn't be experiencing this disability. But Jesus said that it was happening so that the works of God might be displayed in him. Jesus lays to rest any notion that suffering and disease are somehow God's punitive forces at work in our lives.

Rather, Jesus reminds them that God has purpose in some of the maladies and some of the sufferings that we face. We'll study that more in the coming weeks, but I think it's important here to illustrate and reinforce that this disabled man at the pool is not this way because of sin. It just is. God has purpose in it.

So how do we make sense of Jesus' comment, "Stop sinning or something worse may happen to you"? Let me ask you this question. What is worse than spending 38 years disabled and not being able to walk? The obvious answer is death. This is essentially Jesus calling this man to repentance, to recognize that he has a new lease on life and to make a life change. Because if not, then that disability that he once had is far better than the spiritual death that this man could eventually face.

I just want to pause for a moment to point out some imagery that I think will be important as we get further on into the story. Let's recap. Jesus sees a man who is permanently down on the ground. Jesus speaks to that man and tells him to get up. Then the man actually does get up and walk. What imagery does that invoke for us? What does that make you think of? I'm not going to answer that question for you yet. I'll let you sit with that for a few moments.

We don't know if this man made any life changes, but we do know he immediately went and reported to the Jewish leaders that it was Jesus of Nazareth who had called him to get up. This is when the accusations really start to fly, because verse 16 tells us that Jewish leaders began to persecute Jesus. When we think of someone getting persecuted, we often assume there is some targeting, some retaliation that's happening. It is systemic. There's bullying of a person or a group that is happening. While that's not necessarily wrong here, I think the better definition of this word is more like pursue or hunt.

The pursuit or the hunting of Jesus began, and so they're building their case because Jesus just broke the law. He healed. He performed work on the Sabbath, and we all know that is a violation of the Mosaic law, the Ten Commandments. The fourth law of the Ten Commandments is

> **Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God, and on it you shall not do any work. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. Exodus 20:8-11**

I want you to pay close attention to the allusion to the creation story that is there in that commandment. I think that's going to be important in a second. They accuse Jesus of breaking a commandment, of breaking the law. Jesus offers his defense. Verse 17,

> **In his defense Jesus said to them, "My Father is always at his work to this very day, and I too am working." For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. John 5:17-18**

I don't know if you have ever been in an argument or a conflict of some kind where it just seems like everything you say makes the situation worse. Sometimes no matter what you say, it just gets worse and worse. So now that Jesus has opened his mouth, they're incensed. But why? Well, we get a little hint in verse 18. You may remember the opening lines of the creation story, particularly the first couple of verses of Genesis 2.

> **By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. Genesis 2:2-3**

The question that the Jewish scholars had wrestled with for centuries was whether the God of Genesis had created and then rested as these verses said, and that was it. Did he just stop after that, or did God in some way continue his work? The prevailing notion was that God couldn't have simply ceased working

forevermore, for a God who stops doing good would also stop being God, for God is good. God is love. And of course, you can point to the Exodus and other ways where God supernaturally intervened. It was clear that God was still working in the world.

Part of what helped this emerge was how the Old Testament, which was originally written in Hebrew, was translated into Greek in the days of Jesus. You may be familiar with the fact that the Old Testament was translated into Greek thousands of years ago, and it was called the Septuagint. The word that was used thousands of years ago in the Greek, as translated, ironically does not mean that God rested. Rather, it means that he caused creation to rest. The implication of that translation is that God did not cease working but continued to work all throughout time, which for the Jewish authorities and leaders means that working on the Sabbath is not permitted for anybody except God. Only God can work on the Sabbath.

So what does Jesus say in his defense? "My Father is always at his work to this very day, and I too am working." Maybe it's just me nerding out here, but if emojis were a thing in the Bible, this is the mind-blown emoji moment in the text. Why are the leaders so upset? Because not only is Jesus breaking the Sabbath, but he is simultaneously claiming the divine exemption from having to do so. That's why they want him dead. They cannot believe. They cannot see.

Deposition

So here comes the deposition. Now, I don't have much experience with the judicial system. Certainly, I know there are more than a few of you in this room with juris doctors who live, eat, and breathe law every day. So feel free to correct me in the courtyard after service. When I was about 18 years old, I was going to junior college in my hometown. I was driving home one day on a small road that came to a T-intersection at a major overpass that went over the freeway, a major intersection, tons and tons of cars, a very busy thoroughfare in Modesto where I grew up. It was the type of road where you had to look left to see the oncoming traffic, and when you spot that break in traffic, you have to zip in there and take your place.

I'm sitting there in my 1994 Ford Escort behind this big Chevy Tahoe, who saw their moment. They started to go and merge, and so I thought they had. I was creeping forward to see the traffic that was coming, but as I crept forward looking for my opportunity to merge, suddenly my car bumped into something. I looked up and saw that the Tahoe had changed its mind. They hadn't gone anywhere. They had stopped where they were. We pulled over, exchanged information, did all the right things. My plastic bumper just bounced right off of them. That was fine. They had a steel bumper. There was not even a dent in it.

So life moved on. I got older; I got engaged and was getting ready to start adulthood. Then, wouldn't you know it, about two years later, before the statute of limitations expired, I got served for personal injury by the driver and the passenger. Suddenly, I found myself in all these meetings with attorneys, having to recollect the incident in all of these depositions. I had to tell my version of events before we went to arbitration.

According to the US National Institute of Justice, a deposition is the recorded sworn oral testimony of a party or witness before trial. And essentially, that is what is getting ready to happen with the rest of John 5. It is Jesus' sworn oral testimony, and it comes in two parts. Part one is what Jesus testifies about himself, and part two is what others testify about Jesus. So what does Jesus testify about himself? Let's start in Verse 19.

> **Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him.**
>
> **"Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to judge because he is the Son of Man.**
>
> **"Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned. By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me. John 5:19-30**

Now obviously, that is a big block of text. There's a lot that we could unpack here, but in the interest of time, we simply can't. There is something very important that I want you to see, because I think it will help us understand where Jesus is focusing his testimony.

You may remember when we dug into Lamentations. We talked about chiasms as these literary structures that the Bible uses, where the first point corresponds to the last point, the second point corresponds to the second-to-last point, and on and on until you get to the middle. This entire block of text that we just

read through is a chiasm. It's one big chiasm. Verses 19 and 20 correspond to verse 30, verse 21 corresponds to 28 and 29, 22 and 23 correspond to 26 and 27, and then verse 24 corresponds to verse 25, which is the center of this whole thing.

So there are four layers in this chiasm, which means that Jesus is making four main points about himself in his deposition. The first point Jesus makes is that he does nothing by himself. Everything that Jesus does is done by the Father. He wants to make that point very clear.

Second, that just as the Father raises the dead, the Son gives life. This is the whole point, I think, of Jesus healing the disabled man in this story. Jesus sees a man who is down, who has no life, and he tells him to get up. He calls him to a new life. That's what Jesus says in verse 21, "For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it."

Third, Jesus says that he is the judge, not them. They're the authorities on Earth, but they're not the judge. And I want to point out that the biblical definition of judging is not about having an opinion about whether what someone did is right or wrong. The whole notion that we like to throw out there in our culture of like, "Well, the Bible says, 'Do not judge,'" does not mean Jesus is saying not to have an opinion about somebody who's acting like a fool.

Biblical judgment is about making up your mind about somebody. It is a final declarative statement about somebody. It's one that says, "I've made up my mind about you, and you are irredeemable. You are without hope. You can be damned." Well, these Jewish leaders have done exactly that to Jesus in verse 18. It says, "For this reason they tried all the more to kill him." And yet Jesus flips the script. It's not them who will judge him. He's saying he is the authority. He is the Judge.

The fourth point Jesus makes is that whoever hears Jesus and believes will not be judged but has moved from death to life. This is the center point. This is the hinge of the whole chiasm. I want you to notice how verse 24 and 25 begin exactly the same way. That's your clue that these belong together. They both say, "Very truly," which in the Greek literally is amen. So Jesus says,

"Amen. Amen, I tell you, whoever hears my words and believes in him who sent me has eternal life and will not be judged, but has crossed over from death to life. I tell you, a time is coming, and has now come, when the dead will hear the voice of the Son of God, and those who hear will live."

This is the point of it all. This is the whole story. When Jesus says that the time has now come when the dead will hear the voice of the Son of God, and those who hear will live, I absolutely believe that's what Jesus is modeling when he walks up to this invalid of a man and tells him to get up. Because only he has authority to do that on the Sabbath, and only he has the authority to do that at all. But these Jewish leaders cannot see it. They cannot believe.

So Jesus debunks their last legal argument. Jesus knows the law better than they do, and he knows what is coming next—Deuteronomy 19:15. Because on the surface, the law of Moses would seem to discredit everything Jesus just said about himself. It says that *"One witness is not enough to convict anyone accused of any crime or offense they may have committed. A matter must be established by the testimony of two or three witnesses" (v. 15).*

In other words, he knows that they will tell him that he can't vouch for himself. He can't say, "I'm the Messiah. I'm him. Trust me," and expect people to believe him. They're going to say that he needs witnesses. He needs people who will vouch for him. So before they even have a chance to go there, He continues in verse 31,

> **"If I testify about myself, my testimony is not true. There is another who testifies in my favor, and I know that his testimony about me is true. "You have sent to John and he has testified to the truth. Not that I accept human testimony; but I mention it that you may be saved. John was a lamp that burned and gave light, and you chose for a time to enjoy his light.**
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> **"I have testimony weightier than that of John. For the works that the Father has given me to finish—the very works that I am doing—testify that the Father has sent me. And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent. You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life.**
>
> **"I do not accept glory from human beings, but I know you. I know that you do not have the love of God in your hearts. I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him. How can you believe since you accept glory from one another but do not seek the glory that comes from the only God? "But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?" John 5:31-44**

Now, what is Jesus saying? Jesus told them who he was, and they wouldn't believe him. John told them who Jesus was, and they wouldn't believe him. The Father told them who Jesus was, and they wouldn't believe him. And all along the way, all they did was appeal to the law of Moses as all the reasons why. But Moses told them who Jesus was, and they didn't believe him either. The issue is not that they couldn't see and so couldn't believe. The

issue is that they do not believe and so they cannot see. It turns out we don't always believe what we see.

Actually, I think the opposite might be truer: that believing is seeing. Sometimes there is a veil. Sometimes there is a blockade that inhibits us from being able to see what is right in front of our eyes. You've all seen optical illusions like the dress. Is it black and blue, or white and gold? If you've seen that picture, you saw the colors, and for you, you know it was true. But the reality is that sometimes we are so fixated, so hyper-focused on what we've always thought and what we've always known that we won't allow ourselves to consider any other explanation.

So if you follow Jesus in your life, and if there was a time when you did not follow Jesus, then you might know exactly what this phenomenon looks and feels like because there was probably a time when you read the Bible and didn't understand it. It didn't make any sense to you. Or when you looked at the world of creation all around you, it told a different story. There was a time when you could not see because you did not yet believe.

Some people look around and see no evidence for the work of God in our world, no evidence for the work of God in their life. They see all the hatred in the world, but they can't see the love. They see all the death in the world, but they can't see the new life that is created day after day. They see war, but they can't see peace. They see creation, but they can't see the creator. Why? Because believing sometimes is seeing.

Church, I can't make you believe, but without belief, there is so much that you will not see. You will not see the healing that is happening in our world. You will not see the deliverance that is happening in our world. You will not see love that is happening in our world. You will not see hope that is in our world. And without belief, you will not see eternal life, because you will not see Jesus. The Psalmist reminds us to look around and see.

> **The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they reveal knowledge. They have no speech, they use no words; no sound is heard from them. Yet their voice goes out into all the earth, their words to the ends of the world. Psalm 19:1-4**

Sometimes we cannot see the glory of God. Sometimes we cannot see the work of his hands because we don't yet believe. I would bet that there are a good number in this room who are uncomfortable with the idea that belief might precede seeing. To some degree, I am too. But many of us live and operate in a world where the scientific method prevails, that something must be observable, it must be testable, it must be repeatable to be admissible as true.

I believe in gravity because when I throw the ball up, it always comes back down. I can observe, test, and repeat that as many times as I want to and the same thing happens every time. But let's not lose sight of the fact that much of what we think and know operates outside of that reality. Anyone who's in the sciences may be familiar with Thomas Kuhn, who wrote The Structure of Scientific Revolutions. About science he said, "Without commitment to a paradigm, there could be no normal science."

He's saying that the only way science advances in our world is that the scientific community chooses to believe, in some sense, in a paradigm, in a story, in a narrative that best fits the data that we have. And without that shared belief, science doesn't advance. It becomes the Wild West where everyone is just following their own directions and going on whatever whim they want to.

He wrote that science works best when the whole community comes together and works together according to a paradigm, until a new paradigm comes along that better fits the data. When that happens, there is a paradigm shift. This is how we go from a flat Earth to a round Earth, but it's also how we go from Moses to Jesus. In both cases, every step of the way, there is a paradigm; there is a story that people must first believe in order to see. Even the seeing-is-believing community unknowingly believes before they see. Believing is seeing.

In John 1, we see a little bit of this evident in a conversation that Jesus was having with Nathaniel as he called Nathaniel to follow him. I love what Jesus said to him about his belief. He said, *"You will see greater things than these. Very truly I tell you, you will see heaven open, you will see the angels of God ascending and descending on the Son of Man."*

There are greater things that we see after we believe. Church, Jesus promises that when we believe, we will see. We will see greater things than we have ever seen before. Believing is seeing.

This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.

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