

INTRO: How can I know that Jesus deserves my obedient faith? The traditional Christian answer to that question is Jesus' miracles, and the ultimate miracle, which was His bodily resurrection from the dead. But the question has still vexed philosophers, theologians, and many other thoughtful people for centuries. How can I know that Jesus deserves my obedient faith? The 17th century **rationalists** tried to start with self and the world, and then reason their way back to God and Christianity. Their attitude was "prove it first rationally, and then you'll be justified in your belief." Philosophy laid the foundation, and Christian faith finished out the superstructure. The 18th century **empiricists** started not with the world but with human experience. All we can know is what our senses give us to experience of the world. In the hands of the ultra-skeptical David Hume, this meant that you could never prove even the existence of anything outside the self, because all we can know is what our senses tell us, which is removed from things as they are in themselves.

When Hume applied his skepticism to Jesus' miracles, he came away simply believing what he had already assumed. "For an event to be considered a miracle, it must go against...the uniform experience of nature...No one has ever experienced a miracle, because no one can have an experience that violates the pattern of uniformity."¹ But if Hume is right, then how can uniform empirical experience itself ever get started? Is there ever a legitimate "first time" for anything to happen? That's not very open-minded....

Maybe all that is Greek to you; and in some ways, I hope it is. But Hume's radical skepticism started a trend that has become "intellectual orthodoxy" – miracles can't happen, and human experience is the arbiter of all things. Hume was part of the developing story of man's supposed "coming of age" in which we refuse to submit ourselves to external authorities and instead judge all things by our own understanding.² But this misguided coming of age story is not unique to 18th century empiricism. It's part of our sinful human condition, and it predates the Enlightenment. In fact, Jesus dealt with it in His own day. Turn with me to Luke 11:14-36. Here we'll discover that **Jesus' person, power, and resurrection are proof enough that He deserves our obedient faith**. And I hope by the end of our time together you'll not only agree with that statement, but that you'll also see that Jesus is, in Himself, God's wisdom, and that you'll seek God's wisdom by trusting in Jesus.

1. JESUS DISPLAYS GOD'S POWER (LUKE 11:14-26)

Jesus words here are all an answer to the two challenges of vv.15 and 16. In v.14, Jesus casts out a demon who had made a man mute. After that exorcism, the man speaks, and some in the crowd marvel. But others are skeptical. In v.15, some say Jesus' power over demons comes from Satan himself. Others in v.16 seem to think that Jesus owes them a sign from heaven – some undeniable, visible proof that would overcome all skepticism about Him. They want Jesus to prove Himself on their terms. Jesus responds to the first challenge – that He is filled with Satan's power – in vv.17-26. He shows the foolishness of thinking that He is possessed by Satan.

Jesus displays God's power, not Satan's (vv.17-19). If Jesus casts out demons by Satan's power, then that raises some questions. How would Satan's kingdom stand if Satan is helping people cast out his own demons? That would undermine his own power. Satan might be evil, but he's no fool. The other question raised if Jesus is a Satanist comes in v.19. "*And if I cast out demons by Beelzebul, by whom do your sons cast them out?*" Their argument proves too much (Morris, 216). If Jesus is a Satanist, then so are the disciples of the people accusing him, because they're casting out demons just like Jesus is, claiming to do it in God's name. So if Jesus opponents reject Him as a Satanist, then their own disciples will judge them by testifying that Jesus did his

¹ R.C. Sproul, *The Consequences of Ideas* (Wheaton: Crossway, 200), p.113.

² Colin Brown, *Philosophy & the Christian Faith* (Downers Grove: IVP Academic, 1968), pp. 72, 91.

exorcisms by the same power of God that enabled their own exorcisms. There is no 3rd option. Either exorcisms are performed by God's power, or by Satan's power, and the latter option is ridiculous. The only reasonable conclusion is that Jesus displays God's power, not Satan's. But if Jesus displays God's power, then there's a significant conclusion.

Jesus displays God's power over Satan's (vv.20-22). Jesus draws that conclusion in v.20 *"But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you."* That phrase "the finger of God" is a very specific and unique phrase. It echoes **Ex 8:19** *"The magicians tried by their secret arts to produce gnats, but they could not. So there were gnats on man and beast. Then the magicians said to Pharaoh, 'This is the finger of God.'" It also echoes Ex 31:18* *"And [God] gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God."* (cf. Ps 8:3). Jesus might as well have said outright, "I'm the new Moses. God has invested His authority in Me as the New and Better Prophet like Moses." And what did Israel's Exodus from Egypt lead to? It led to the establishment of The Kingdom of Israel. That's exactly where Jesus takes his answer in v.20. *"If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you."* Jesus is not just the promised prophet like Moses. He is the promised King like David, who brings the authority of the kingdom with Him. God's kingdom is here, because God's king is here, consolidating His power over Satan (vv.21-22).

In v.21 Satan is the strong man fully armed, at peace with all that's his. But the stronger one is Jesus, who overcomes Satan, takes away his armor – all his demons – and divides the spoil. Jesus' exorcisms prove that He is the one who rescues Satan's captives. Jesus fulfills **Isa 49:24-25** – *"For thus says the Lord: 'Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued, for I will contend with those who contend with you, and I will save your children.'" That's God talking of what God Himself will do in Isaiah, yet Jesus is the one doing these things in Luke. Jesus IS God. The exorcisms prove that Jesus Himself is king of God's kingdom, exercising God's authority and taking back all that is rightfully God's as Creator (Luke 3:16 Stein, 332). And if all this is true of Jesus, then there can be **no neutrality** towards Him or His work....*

Jesus' display of God's power demands a decision (v.23). This is what Jesus means in v.23 when he says *"Whoever is not with me is against me, and whoever does not gather with me scatters."* If Jesus is King of God's kingdom, then you are either for Him or against Him. There is no middling position to take on Jesus. What matters is allegiance to Jesus and alignment with His mission, which is to gather the scattered sheep of God's flock. This is what the new David was prophesied to do. *"I will set up over them one shepherd, my servant David"* (Ezek 34:23). This is what God Himself promised to do. *"I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold"* (Jer 23:3).³

Self-reformation only makes things worse (vv.24-26).⁴ But the decision we make about Jesus is not just an external choice we make by ourselves. That would be to put ourselves in the position Jesus talks about in vv.24-26. To submit to Jesus as king is not the same as turning over a new moral leaf. It's not a new resolution, or a simple decision to switch religions and "become Christian." You might achieve a certain level of moral self-reformation in your life, but that doesn't necessarily mean you're a Christian. Let's say you do turn over a new leaf: you get rid of your lust problem, or you don't get as angry as you used to, you've quit using foul language, or you've quit being so envious of others. OK, but does that necessarily mean that is Jesus living in and through

³ "It was perhaps directed to undecided and procrastinating hearers, such as the Pharisees of Galilee. He who refuses to follow and acknowledge Jesus disrupts and hinders God's own work. God accomplishes through Him the eschatological gathering of the children of God" (Michel, *TDNT* 7:420).

⁴ "Release of Satan's victims implies that their master has been overcome. There follows...a warning that those who do not side with Jesus are in fact on the side of evil...[and] the folly of exorcising demons without replacing them by something good; it is a warning to those who attempt exorcisms without proclaiming the message of the kingdom" (Marshall, 470, 471). Cf. 2Pet 2:17-22, which has the word waterless and the proverb *"last state has become worse than the first"* in common with Lk 11:24-26.

you now? Are you filled with the Holy Spirit? Has God given you a new heart with new loves? Or have you left a spiritual vacuum in your heart? It does you no good to reform yourself morally if you still have no interest in Jesus. In fact, Jesus says it does you positive harm.

“Self-reformation only makes the last state worse than the first.”⁵ Why is that? The reason is that Christ-less moralism leads you to self-righteousness, which is much more deceptive than raw immorality. At least when you were immoral, you knew you weren’t perfect. You knew you needed help. But once you become a Christ-less moralist, you become confident in your own spiritual self-reliance. You now look and feel like a good person. So your need for Christ appears to be diminished. And this is why J.C. Ryle once said that “we must not only be moralized, but spiritualized....” Christ-less moralists are just governed by a different kind of spirit, “by a decent Pharisaic devil, instead of an audacious..., unclean devil. But the tenant within is the devil still. And their last end will be worse than their first... There may be much that is fair to the eye, and yet no grace.”⁶

So “when a person is merely cleaned up without being renewed and occupied by God’s Spirit,” he simply goes from being enslaved from one bad spirit to another.⁷ The point is that the human spirit cannot live in a moral vacuum.⁸ To respond in a saving way to the authority and power of God’s kingdom means that its reign invades your heart and reforms you from the inside out. The arrival of God’s kingdom does not simply mean that God twists our arms so that we say against our will, “OK, OK, I’ll be better.” No, the arrival of the kingdom means that God sends His Spirit into our hearts as the new tenant of the soul. And as he lives there, he gives us new love for Jesus, new inclinations for obedience to God, and He keeps revealing our sin to us as a means of protecting us from regressing into an even worse state of self-righteousness and self-reliance.

Friend, the kingdom of God – God’s active reign over Satan and evil – arrived in the person and work of King Jesus. Jesus’ identity and authority is proof that He displays God’s power in a totally unique way. Jesus’ exorcisms illustrate that the Holy God sent the sinless Christ to free men from their slavery to sin. He is the one who frees us from the power and penalty of our sins by His life, death, and resurrection. But His arrival 2,000 years ago still demands a decision from us today. Neutrality toward Jesus is not an option. You are either for Him or against Him. And yet, a mere outward decision is inadequate. We cannot simply agree with Jesus’ moral teaching and expect all to be well in our souls. Nor can we simply turn over a new moral leaf, resolve to do better, and expect to enter God’s kingdom. What is needed is total inward transformation. The kingdom has to invade our hearts. God has to give us new hearts, which means we have to ask God to do this for us. The human heart abhors a vacuum. Self-righteousness and self-reliance will always fill a heart that has tried to reform itself by its own effort, and there are thousands of these people who flood our churches every weekend. What we need is the Holy Spirit to indwell us. We need Him, personally, to occupy and defend the citadel of the soul.

2. JESUS DESERVES OUR FAITH (LUKE 11:27-36)

⁵ R. Hensel, C. Brown, *NIDNTT*, 3:256.

⁶ J.C. Ryle, *Luke*, 2:26, 27, 29. See also his comment on the text “*worse than Himself*” – “Even among devils there are degrees of wickedness and malice. Just so there are degrees of glory in heaven, grace on earth, and punishment in hell” (*Ryle*, 2:29).

⁷ J.S. Wright, *NIDNTT*, 3:474.

⁸ Morris, *Luke*, TNTC 3:217.

Jesus deserves an obedient faith (vv.27-28). As Jesus is answering this accusation that He is filled with Satan's power, a woman blurts out an awkward complement. "*Blessed is the womb that bore you, and the breasts at which you nursed!*" It's hard not to take it as an ancient version of "Your mother must be so proud." But Jesus corrects her in v.28. "*Blessed rather are those who hear the word of God and keep it.*" Mary had a special privilege. But that didn't make her more blessed than anyone else who hears and does God's word.

The people who are accusing Jesus of serving Satan heard God's word and questioned it. They'd be better off if they heard and God's word and kept it. But it also applies to those who expect Jesus to perform some incontestable sign from heaven. They'd be better off seeking God's wisdom in Jesus like the Queen of Sheba sought out Solomon's wisdom. They'd be better off repenting like the Ninevites did when Jonah preached to them. The thought is that Jesus deserves exactly the opposite of the treatment He's given on earth. He doesn't deserve to be accused of demon possession, or to be tested with skepticism. He deserves unqualified faith that produces unqualified obedience. And this is what the human heart has such a hard time believing – that keeping God's word is more blessed than questioning it and quibbling over it. You cannot approach God's word as a skeptic and expect blessing. It's not that you have to check your reason at the door, or act as if the Bible leaves you with no unanswered questions. But to be blessed in your reading of God's word, you have to approach it believing that it is just that – God's word, which has supreme authority to commands our obedience.

Jesus gave the definitive sign (vv.29-32). In v.29, Jesus now begins to address the second challenge from vv.15-16, that he should give a sign from heaven that God is uniquely at work in Him. They want a sign that Jesus is not just another rabbi or moral philosopher, that He really does have God's authority to forgive sins. They want proof, a supernatural sign, which apparently assumes that the exorcisms didn't really count. After all, their own disciples had performed exorcisms, even according to Jesus own words back in verse 19, "*by whom do your sons cast out demons?*" Never mind that Jesus performed myriad more healings and exorcisms than anyone else. Never mind that He performed certain kinds of healings that people had never seen before. Never mind that he was able to quote the Old Testament as proof that God's kingdom had come in His own earthly ministry. Never mind that he could perform any healing or exorcism he wanted at will. Never mind all that. To these skeptics, Jesus needed to do more. And if he was who He said He was, then what was the problem?

Isn't this the attitude of many people today? We want a tangible Christianity, a faithless Christianity, one that doesn't make us take Jesus at His word. We think Jesus has to prove Himself to us on our terms, on our turf, in our time, or else it doesn't count. And if He doesn't meet our criteria, then the only logical conclusion we know to come to is that He must be a fraud. Skeptics and agnostics are a dime a dozen today, and they're *en vogue*. It's chic to be agnostic. We like to play with spiritual truth every once in a while, we'll talk a good game, find different spiritual beliefs "fascinating". We'll admire people who hold to their convictions. But we're too modern, too scientific for all that. We like to call ourselves hard-nosed realists, when really an attitude of skepticism toward Jesus is nothing more than stubborn, damnable unbelief. "It is always one mark of a thoroughly unbelieving heart, to pretend to want more evidence of the truth of religion" (Ryle, Luke, 2:21).

That's why Jesus says of his own generation in v.29 "*This generation is an evil generation.*" And notice, he waits to say that until the crowds were increasing. He doesn't say the hard stuff before the church gets big, and then assume that's good enough. No, this is a crowd thinner. "*This generation is an evil generation. It seeks for a sign.*" Cultures that seek for more proof than Jesus gave are, in Jesus' estimation, evil cultures. If His culture was evil, what in the world would he say of ours? He goes on and says "*It seeks for a sign, but no sign will be given to it except the sign of Jonah.*" Jesus says no to those who we might call today "seekers." They're seeking a sign. They're seeking! They want to know whether Jesus is for real. So why will Jesus not give them a sign? He's the Son of God, isn't He? What's the problem? The problem is that proving Himself on man's terms would be an attempt to bypass the cross. Jesus has already hit that pitch. Satan threw it at him in the desert back in Luke 4:9 when he "*took him up to the pinnacle of the temple and said to him, 'If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you, to guard you.'*" Jump off the temple and land harmless. Prove yourself that way. After all, you want everyone to believe in you, don't

you? The other problem, of course, is that it makes man sovereign. It puts the shoe on the wrong foot. It reduces Jesus to being accountable to us, when in reality we are accountable to Him. Jesus is the Savior and the Judge, not the defendant. We are the defendants. We are in no moral or spiritual position to question Jesus.⁹

It's the same thing here in Luke 11. They want that kind of sign, an incontrovertible, visible proof that Jesus is who He says He is. Of course, if He had given it to them, they would have never sent Him to the cross, and He would have never paid the penalty for our sins, and he would not have been obedient to His Father's original commission, that He become a man in order to die as a man for the sins of men. And, of course, to give that kind of sign would have been to allow man to keep his confidence in his own senses rather than in God's reliable word. And even if God had given them their sign, would they have been convinced? Jesus doesn't seem to think so. He'll tell a parable later in Luke 16 where the rich man in hell asks Abraham in heaven to send someone back from the dead to warn his living brothers about the terrors of hell. He says "*Father Abraham, if someone goes to them from the dead, they will repent.*" And Abraham said to him, "*If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead*" (Stein, 335).

The fact is that someone did rise from the dead. Jesus Himself rose from the dead. That's the sign of Jonah that Jesus would give. Jesus says in v.30 "*For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.*" He's speaking of Himself as the sign, and He's speaking in the future tense. So it's not that His preaching is the sign. It's that He Himself will be the sign. And that indicates that the sign of Jonah is Jesus' resurrection. Just as Jonah was preserved 3 days and 3 nights in the belly of the whale, and then came back from the dead as it were, so Jesus will be preserved dead 3 days and 3 nights in the grave, only to be raised from the dead by the power of God. To all sign-seekers, to all skeptics, Jesus says, "I know I didn't give you your sign. I gave you my sign. I gave you the resurrection. I gave you the empty tomb. Take it and live."

And this is the same sign that the apostle Paul preached in 1Cor 1:22 "*Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*" There is no other sign. Jesus rose from the dead, which proves that he is the judge of all the earth. That's the New Testament message from Acts 17:31 "*God has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising Him from the dead*" (cf Acts 10:41-42). That is proof enough; and if you reject the resurrection, it is not Jesus' fault; it's your fault. And if you continue to reject it, fashionable though you may be, you will strut your way down the catwalk to hell.

Something greater than Solomon is here. In v.31 Jesus says that something greater than Solomon is here. The Queen of Sheba, a Gentile sinner, came from the ends of the earth to hear Solomon's wisdom. She peppers him with questions in 1Kgs 10, he answers them all, and in 1Kings 10:6 she says "*The report was true that I heard in my own land of your words and of your wisdom, but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the reports I heard.*" She went from skepticism to belief by personal encounter with Solomon. Yet the Jews in Luke 11 encounter Jesus yet refuse to believe that He is wisdom incarnate. So on Judgment Day, the queen of Sheba will testify against them, because she had less revelation than they do now, and she believed, yet "*Something greater than Solomon is here.*" That something is the wealth of Jesus' wisdom. He is God's wisdom incarnate. He is the one in whom God has "*hidden all the treasures of wisdom and knowledge*" (Col 2:3; 1Cor 1:30). All that Solomon pointed to

⁹ "The point of the demand is that Jesus should undertake to show thereby that God, in whose name He works, has unequivocally authorized Him. The miracles of Jesus are not regarded as signs in the sense of the demand for a sign; indeed, the miracles give rise to the demand...The overcoming of demons by Jesus raised for the righteous, who saw themselves constantly threatened by demons, the question who was ultimately at work here, God or merely the prince of the demonic hierarchy...It is more an assault on God's freedom in so far as it lays upon God its own basic principles concerning what may be and what may not. In the last resort this is what makes of those who demand a sign a sinful generation... – a society which breaks away from God by emancipating itself from Him in its judgments and acts" (K.H. Rengstorf, *TDNT* 7:235, 236). Cf. Num 14:11. Note also Stein, "Jesus' opponents, having dismissed the 'sign' of his healings and exorcisms, wanted something more spectacular, but Jesus rejected this approach at the very beginning of his ministry as Satanic in nature (4:9-12) (Stein, *Luke*, NAC 24:335).

is here now in Jesus. Yet humanity thinks skepticism toward Jesus is wise. The light shines, and the darkness doesn't comprehend it.¹⁰

Something greater than Jonah is here. Jesus makes the same point from Jonah and the Ninevites. The Ninevites – hated Assyrians who took Israel into exile – the Ninevites – unclean Gentiles – would condemn this generation of Jews with their testimony, because when they heard Jonah preach – miserable, reluctant prophet that he was – they repented of their sins. Yet here is Jesus' generation of Jews, listening directly to the one of whom all the prophets spoke, and they refuse to repent. Clearer revelation brought higher accountability. So now, what about us? Here we are, two-thousand years later. We have a completed New Testament that teaches us in detail about the meaning and significance of Jesus' life, death, resurrection, and ascension. There is less excuse for us than there was for Jesus' generation of Jews. What are we doing with the light of Scripture? Are we believing like the Queen of the South? Are we repenting like Nineveh? Or are we simply dismissing all the reports we've heard about Jesus' divinity and authority because we haven't seen the sign we were looking for? He is risen from the dead. That's our sign. That's how we know that Jesus is uniquely authorized by God. That's how we know He is God. That's how we know He deserves our faith and obedience.¹¹

Jesus warns us of our accountability (vv.33-36). So how fitting that the whole section ends with a parable about light. The idea in 11:33-36 is "be careful how you understand Jesus." The physical presence of Jesus was as bright as the light had gotten this side of heaven. He's the 150-watt bulb. Everything leading up to Him had been 25-watt, 60 watt, 75 watt, 100 watt. Solomon and Jonah were shadows compared to the substance and light we have in Jesus. There is no greater sign than the sign of Jesus' resurrection from the dead. So recognize Jesus' brightness. Understand that His shining is the shining of God's glory in Him. In v.33, the point is not to suppress Jesus' truth in your heart. Do that, and He will give you over to your own darkness. Don't snuff out the light of Jesus just because he says things about God and yourself that aren't intuitive to you, or things you don't naturally like. In v.34, if you see Jesus rightly, if you understand Him as the Savior of the World who covers our sins by His death on the cross, as the King of God's Kingdom who deserves our trust and obedience, then your soul is full of light. But if you understand Jesus any other way, if you look at Him with skeptical, unbelieving eyes, your soul will be darkened, and you will walk through this life groping like a blind man. When your eyes go dark, it affects everything else you try to do...for the worse (Morris, 220). Physical blindness is crippling, and spiritual blindness disables our souls all the more. Be careful that the light of Jesus doesn't become darkness in you. Your soul is at stake (cf. 8:16-18).¹²

¹⁰ "Even the queen of the South, who was only a Gentile, came from a distance to hear the wisdom of Solomon, but this unbelieving generation persists in its impenitence. In the Last Judgment, then, the queen of the south will come forward and accuse the Jews of unbelief. Her complaint will lead to condemnation, for the Jews have not perceived the seriousness of the hour of decision and have refused to accept the preaching of Jesus... for the eschatological Son of David is incomparably superior to the historical Son of David" (Lohse, *TDNT* 6:465).

¹¹ . "Two facts give the threat its particular thrust. First, Gentiles on the one side are contrasted with Jews on the other; second, a prophet on the one side is contrasted with one who is above all the prophets on the other.... Jonah became a sign to the Ninevites, obviously as one who had been delivered from the belly of the fish, and that Jesus will be displayed to this generation as the one who is raised up from the dead. According to Lk., then, both the old and the new sign of Jonah consist in the authorization of the divine messenger by deliverance from death....God will not give nay sign that is abstracted from the person of Jesus and that does not give offence" (Jeremias, *TDNT* 3:408, 409, 410). Mt 12:40-41 "introduce two separate, though connected, points of historical correspondence between Jonah and Jesus. In v.40 the correspondence lies in the imprisonment of both men, for the same length of time, in a situation from which no deliverance could naturally be expected, and in their deliverance by the supernatural work of God; in v.41 it is in their preaching of repentance.... The theological correspondence, the repeated principle of God's working, lies in the sending of a preacher of repentance, whose mission is attested by a miraculous act of deliverance.... In a greater act of deliverance God will accredit this supreme call to repentance" (France, *Jesus and the Old Testament*, p.45; cf. Goppelt, *Typos*, 80-81; Marshall, *Luke*, 485).

¹² "Jesus (or his message of the kingdom) is like a light which illuminates those who enter a house. There is nothing hidden about this light. Any lack of illumination is due to the recipient: if he has a sound eye, the light will enter his whole being, but if his eye is evil, no light will enter...God has given in Jesus a light which is not hidden (so that no sign would be needed to confirm his message) but which is sufficiently clear to give light to all" (Marshall, *Luke*, 487). "The light of Jesus Himself, which shines for all to see, makes any other sign pale by comparison" (Stein). Cf. also Isa 60:1; Jer 13:16; John 1:5; 3:20-21; 8:12; 11:10; 12:35-36, 46; Rom 1:21; 13:12; 2Cor 4:3-4, 6; Eph 4:17-18; 5:8; 1John 1:5-9; 2:8-10.

CONCLUSION

Jesus' person, power, and resurrection are proof enough that He deserves our obedient faith. He is the light. He is as bright as it gets. His wisdom is greater than Solomon's. His exorcisms prove that God's reign over all things has already started in Jesus. His resurrection proves that He is the One appointed by God to judge the living and the dead. And His witnesses are reliable. He is the Savior of the World, the King of God's kingdom. And for all these reasons and so many more, He deserves our obedient faith. Trust in Him, and you will understand Him rightly. Understand Him rightly, and your heart will be flooded with His light. Suppress Him, doubt Him, and you will misunderstand Him, and misunderstanding Him, you will be in darkness. He has given you the only sign you need – His tomb is empty. He is risen from the dead. All that remains is for you to give you're your repentance and trust. Will you keep demanding your own sign? That is to consign yourself to darkness. Marvel at the sign of His resurrection, and walk in the light. Let's pray together.