

Everyday Theology: Seeing Is Believing? (Mark 14:3-9)

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

Date: 05 December 2021

Preacher: Barry Lee

[0 : 00] Mark 14, verses 3 to 9. So I'm reading from the NIV, but feel free to read from whatever.

This is the word of the Lord. While he was in Bethany, reclining at the table in the home of a man known as Simon the leper, a woman came with an alabaster jar of very expensive perfume made of pure nard.

She broke the jar and poured the perfume on his head. Some of those present were saying indignantly to one another, why this waste perfume could have been sold for more than a year's wages and the money given to the poor?

And they rebuked her harshly. Leave her alone, said Jesus. Why are you bothering her? She has done a beautiful thing to me.

The poor you'll always have with you, and you can help them anytime you want, but you won't always have me. She did what she could. She poured perfume on my body beforehand to prepare me for my burial.

[1 : 09] I tell you the truth, wherever the gospel is preached throughout the whole world, what she has done will also be told in memory of her. This is the word of the Lord. Over to you, Barry.

May God bless you as you preach. So, again, it's just lovely to see so many familiar faces. It's been so long. I just can't waste, you know, to be able to catch up with each one of you, maybe in the future.

So, well, today is Theology Sunday. So let me first thank the Theological Training Committee for inviting me to share a message.

So, most people would think, how's theology related to me? I thought it's for pastors. They have the calling for ministry, and I don't. So today's message is not about whether you have a calling for the ministry, nor about how to discover your calling.

Today's message is for everyone. How can we see the world theologically? For most people, the word theology is unfortunately loaded with baggages.

[2 : 18] Some would think it's too difficult to understand, too disconnected to reality, or too holy for me. Some people would think it's boring, it's too serious, too outdated.

And on the other hand, some may think theology can be too liberal, like liberation theology. They can be sometimes too dangerous and revolutionary. These baggages make us want to avoid theology altogether and effectively hampering our faith and knowledge.

So what is theology? In Chinese, theology is called 神学, which literally means God study. What if we swap things around and let it become 学神?

Well, I'm not talking about the driving thing, okay? All right, so how do we study God? How do we learn about how God sees things?

It takes centuries and millennia and many brains to figure out. They pray, they think, they debate. And this is how we get our theology today. Theology helps us to see lives and the world through God's perspective.

[3 : 31] Well, however, often things are not like that. It's the other way around. Since we live in this world every day, we take on the world's perspective to see God, to see our faith.

Therefore, today I would like to explore about two different worldviews and see how they compare with God's view, as seen from the gospel stories. In other words, today's message is not about something deep and grand like systematic theology, gospel theology, soteriology, eschatology.

All right, if you want to know what these words mean, ask Pastor Rilion. Today's message is simply an opening to seeing the world theologically.

Shall we pray? Dear Heavenly Father, what you have revealed in the gospel is so profound. May your word change and transform our way of seeing the world.

Open the eyes of our heart so we can know the reality as you know it. In Jesus' name, amen. So, you've probably worn sunglasses before, haven't you?

[4 : 46] I used to have two pairs of sunglasses, one gray and one brown. When I wear the gray one, the world looks a bit grayish. When I wear the brown one, the world actually looks quite natural.

Maybe that pair is more expensive. So, when we put on the sunglasses at first, you'll notice the color around you being tainted.

You'll be like, hey, that's a little grayish or a little brownish. But once you wear it long enough, you probably won't notice any difference at all. You have to wait until the moment you take them off to see, oh, this is what the actual world looks like.

So, today we're going to try on two sunglasses. We'll first see the world through those sunglasses and we'll look at the people who wear those sunglasses in the gospel stories as well.

Okay, next slide, please. The first sunglasses are green. That's right, as green as the American dollar.

[5 : 48] Are you sensitive to money and numbers? Yeah, I'm pretty sure we have accountants here, right? Maybe two numbers trigger more than anything, especially when you are a working adult.

They are the interest rate and the inflation rate. Do you know the Reserve Bank has just raised the interest? That basically reversed the big trend of seven years. It's really significant because the mortgage rate is going to rise as well.

That means you're going to pay more to own or to rent a place. And it's going to be a huge bleed from your pocket. On the other hand, next slide, please.

On the other hand, you probably have read about the inflation news as well. This year's inflation rate is about 5%, which is the highest in 10 years.

That means for every \$100 you earn this year, \$5 already got sucked out from your pocket. There's a Cantonese saying, ■■■■,■■■■■■■■■■.

[6 : 50] I think King West came up with a brilliant version of that in English. Having money isn't everything, not having it is. Canada-speaking people also have another saying called ■■■■.

In English, we say, do the math. Come on. You can only spend so much as you earn, right? Do the math. Well, I can share with you, I don't know whether it's my quirkiness or my sign of being a family man.

Okay, I love shopping light bulbs and power boards. Okay, do you know where you can get the cheapest power boards? I can give you three choices. Pack and save, fundings, or Kmart.

Fundings. I call this thrift. Thrift is good. What about your favorite packets of chips? Do you wait until discount and buy? That's thrift.

Thrift is good. So over the years, it can save your fortune. Now, some people look at money as much bigger scale. They know how to trade and invest.

[7 : 54] They have stocks, forex, ETFs, metals, oil, stock options, cryptos, you name it. They know how to play the money game. But in New Zealand, nothing is as hot as the housing market, isn't it?

What else can secure you a 15% to 20% return each year? It's almost a guaranteed way of winning the game of life. If you own a house, you're much better off than many people.

You'd probably have a peace of mind and a sense of security knowing that your asset is going to be appreciating over time. You know that worst comes to worst, you can sell your house and probably be okay.

On the other hand, the housing market is now so unaffordable for the average Joe to even come up with a deposit. Many young working adults are struggling.

It could be you and me right here in PCPC. It's natural to feel despair and perhaps unfair to sit on the wrong side of inequality.

[8 : 55] Whether you feel positive or negative about it, the feeling can be very strong and palpable. But you know why? Because we know how to do the math. We may even say counting is believing, my friend.

You know some characters in the Bible are also great in doing the math. Pretty much like us modern people. So let us look at the story we have just read.

In the Gospel of Mark chapter 14. So here we have a few unhappy individuals. Who are they? They are actually the disciples as the Gospel of Matthew made us clear.

Among them is Judas who betrayed and sold Jesus as we also told in the Gospel of John. You think, hey, we're not as bad as Judas, aren't we?

Judas is the money face. But look, the fact is that we do have other money face disciples here. They quickly get a fix on how expensive the perfume costs.

[10:00] It's worth a year's wages. So how much is a year's wages? New Zealand median wage is about \$56,000.

That's an outrageous price for a jar of perfume, isn't it? Maybe we think, just like the disciples, why don't we use this money to, you know, buy food, buy necessities for the poor?

You know, isn't it more practical? But what is Jesus' response here? Leave her alone. Let her be. Why are you bothering her?

She's doing a beautiful thing to me. Beautiful thing in the original language is kalos, which means something that's pleasing to God, something that gives God joy.

Jesus says, let her be. And truly, I tell you, wherever the Gospel is preached throughout the world, what she has done will also be told in memory of her. Not only Jesus is pleased with her effort and sacrifice, he says, let the world remember her.

[11:06] Now, brothers and sisters, just like women in the story, what kind of sacrifice have you been making recently? What have you been pouring out for the Lord recently?

Have you been pouring out your love and care for your family, for your church brothers and sisters? Have you been pouring out your time in prayer and devotion? Have you been sacrificing your time and energy in building up others through worship and teaching?

Have you been pouring out your love to the Lord in your tithes and offering? Our God knows. He feels your passion. He is pleased.

And most importantly, he remembers. This kind of outpouring is not easy to understand from a calculative frame of mind. Are we ready to put down these calculative glasses?

Can we see what pleases God? What beautiful things can be done for him? Now, let's look at another pair of glasses. Many people think seeing is believing.

[12:13] What do you think? True? Have you ever shopped online? Have you ever got your delivery turned up with the wrong color or wrong size? Yes, I see people nodding your head.

That's great. Now, in our daily life, seeing is believing is somewhat necessary. When you go to the supermarket to buy fruit, wouldn't you handpick the prettiest, the roundest?

And when you buy a car, wouldn't you give it a test drive? Come on, driving is believing, right? But things don't always need seeing to believe.

I remember back then when I was a science student, there's so many things from the textbook you can't really see. Like from the smallest atoms, particles, the biggest galaxies, or even multiverse, you know, as scientists conjecture.

Chances are we can't observe them with our own eyes. But would we believe? Of course we do. When we believe these scientific facts, we're really accepting the method that scientists use, like observation and experiment.

[13:22] We're trusting the scientific method and the rational thinking behind. But unfortunately, many people unwittingly pit science against faith.

They think you can't have them both. Well, next slide, please. For example, many people pit evolution against creation. They tend to ignore the wide range of options available.

They think if you believe in science and evolution, you've got to be an atheist. Many people are not aware of things like theistic evolution, which means there can be a God who providentially watched over the process of evolution.

But I must emphasize that there's only one understanding out of many. On the other hand, people think when we believe in creation as described in the Bible, we have to take things literally.

For example, since Genesis, God used six days to create the universe. So it can only mean a continuous block of 144 hours.

[14:26] Well, if you ask the Christians centuries ago, they probably agree. And in fact, they would also tell you that the earth is flat. And also, you know, the celestial bodies revolve around the earth.

And the earth is the center of the universe, which we know isn't the truth. But nowadays, only a tiny fraction of Christians would believe the earth is flat, right?

And if you believe the earth revolves around the sun, it's no longer a heresy. Next slide, please. Many scientists know science and faith are not competitive.

They are, in fact, complementary. For example, Copernicus is a scientist, but also a high-ranked member in the Catholic Church. So thanks to him, we know the earth revolves around the sun, not the other way around.

Isaac Newton is a scientist and a Christian. He has even written Bible commentaries and theological treatises. Albert Einstein actually believes in God, and he's considered a theist, even though he may not be a Christian.

[15 : 35] So maybe you would say, since science and faith can coexist, it's perfectly okay to think in scientific terms then. Yes.

But if we only think in scientific terms and deny miracles, that's the problem. Do you know that there is a person in the Bible who also thinks like a scientist? Let's look at Gospel of John chapter 20. Now, Thomas, also known as Didymus, one of the twelve, was not with the disciples when Jesus came. So the other disciples told him, We have seen the Lord.

But he said to them, A week later, his disciples were in the house again, and Thomas was with them.

Though the doors were locked, Jesus came and stood among them and said, Peace be with you. Then he said to Thomas, Put your finger here, see my hands, reach out your hand and put it into my side.

[16 : 46] Stop doubting and believe. Thomas said to him, My Lord and my God. And Jesus told him, Because you have seen me, you have believed.

Blessed are those who have not seen and yet believed. Here it says, Jesus already appeared to the disciples, but Thomas wasn't there.

So the disciples tell him, Hey, Thomas, we saw Jesus. But don't forget these disciples are supposed to be Thomas' best friends and buddies. But Thomas doesn't budge.

He thinks it's nonsense. Maybe he thinks, Yeah, I know you guys miss Jesus. Me too. Don't be silly. He's gone. I know what traumatic experience is like.

Guys, maybe you need to see a psychiatrist. So Thomas, putting on his scientific hat, comes up with a watertight method of proving them wrong.

[17 : 47] So he says, Unless I see the nail marks in his hands and put my finger where the nails were, and put my hands into his side, I will not believe.

Well, this method is basically an if-then statement. If you have written a computer program before, you will know. He says, Unless this, this, and that, I won't believe.

If we flip it around, it will be like, If all these conditions are true, then I will believe. To Thomas, three conditions must be met.

First, he needs to see the nails marked in his hands, using the sense of sight for proof. But that's not enough.

He realized, you know, there could be hallucination or mirage. You know, look, there are people like David Copperfield or Zach King, you know, in the world who can wow audience with their magic and visuals.

[18 : 48] Yes, seeing is important, but that's not enough. Second, he needs to feel Jesus' nail scars, using the sense of touch.

That's exactly what we call the method of triangulation in research. That means to test or prove something from more than one angle. Third, he needs to feel Jesus' side where he was pierced by the Roman soldier.

He wants a side clue, literally, to close his case. This is like, you know, two-factor authentication that we use nowadays, isn't it? If Thomas is living in the 21st century, he would probably be a scientist or an IT expert.

So overall, to Thomas, three conditions should formulate a watertight case. And he's probably very motivated to prove others wrong that Jesus hasn't resurrected after all.

What Thomas believed at that point can be called empiricism and naturalism. Empiricism tells us that something is true if it can prove with our senses.

[20 : 01] If there are any claims that cannot be verified with our senses, we must disregard them and cannot treat them as facts. Well, to be fair, empiricism is very important in scientific discovery.

For example, when Achimides was enjoying his spa, he lies on what buoyancy is. When Isaac Newton sees the apple falling from the tree, it dawns on him that there is gravity. I need to clarify that empiricism is a valid way for humankind to formulate scientific knowledge and explore the universe God has created. But empiricism has a blind spot. It tends to downplay or deny any personal experience that doesn't conform with ordinary experiences. Miracles like resurrection are usually disregarded. Imprivicism has a good friend called naturalism. They both have a similar blind spot. Naturalists believe the universe is run completely by natural laws.

[21 : 05] Yes, there might be anomalies that science can't explain at the moment, but naturalists believe eventually science can explain it all.

We're just not there yet in our scientific knowledge. But we have to remember this belief itself is a pure assumption. You can't really prove it. Naturalists choose to believe natural laws are the be-all and end-all. It's impossible for supernatural agents like God to intervene in the universe. The universe is simply as is. For them, miracles are rolled out as a possibility. On the contrary, we have Christian scientists, even though they know the universe is full of natural laws, but they also believe God is transcendent. He can go beyond the space-time limitation of work to show he is the master of universe and life. Christian scientists may agree miracles probably won't happen on a daily basis, but they can happen.

[22 : 06] So Thomas faces his fellow disciples. He's still wearing the scientist glasses. He believes in the experience of sight and touch more than anything. But God knows Thomas' heart, and Jesus waits for the perfect moment to appear to him.

Verse 26 tells us, Thomas is staying with the disciples in the house. The door is shut. Of course, it better be shut. They're probably afraid that there is a manhunt out there, you know, looking to arrest people associated with Jesus.

At this moment, boom! Jesus appears out of nowhere. When everyone is still in shock, Jesus says, peace be with you. Hey, it's me. Don't be afraid.

Thomas, the scientist, now finally faces the subject of his investigation. He can now walk up to him and examine every nook and cranny. But Thomas doesn't do anything. Doesn't even say anything. Because Jesus has spoken first. Jesus knows completely what Thomas wants to do. He's like, Thomas, let's get your experiment started, shall we?

[23 : 20] Come closer and see my nails scars and the opening on my side. Use your touch and sights to examine me. It's okay. He also says, stop doubting and believe.

Here, no matter which translation we use, it doesn't really capture the nuances of the original text. Me gino apistos alapistos.

Literally means, not be faithless, but faithful. Doubt and believe are verbs, but the original words are adjectives.

Putting things in context, maybe we can translate it this way. Thomas, don't turn yourself into an atheist. Don't turn yourself into a person who rejects God.

But, be a person who accepts God and has faith in God. In today's term, don't be swayed by philosophies like empiricism or naturalism.

[24 : 20] Don't turn yourself into an atheist. Instead, be a person who believes in miracles and believes God can intervene in our lives to work out His purposes. Jesus has spoken His thought.

Thomas is probably stunned. He can only cry out, my Lord, my God. He throws his science glasses away. Well, Jesus isn't done yet.

Maybe He wants to lighten up a bit, seeing how Thomas is shaking, probably. So, Jesus throws in some wordplay.

He juggles the word, see and believe. Here is the original text look like. Believe because see me. Blessed are those not see and believe.

He says, hey Thomas, you think seeing is believing? Let me tell you. If others can believe without seeing, that's even happier. The original word for blessing is makarios, which can be translated into blessing or happiness.

[25 : 25] Look, if something can't be proved, it doesn't mean it is not reliable, doesn't mean it is non-existent. Truth, whether verifiable or not, can still be true.

The amazing thing is that Jesus invites you and me to skip all the proofs and to dive straight into experiencing how real He is. Isn't it an amazing blessing?

If we can dive straight into knowing Him, it saves us tons of empirical, you know, science, doesn't it? That's the essence of faith for us.

What's that faith about then? What should we believe then? Very simple. We can believe Jesus has indeed resurrected. That can kick down your faith journey already.

If Jesus says, I am the resurrection and the life, He wouldn't just resurrect back then and died again. He's still living today among us. He's always been active in this universe, in humankind, especially among believers.

[26 : 32] Maybe you say, oh, there's so, so many things I don't understand like evolution, creation, young earth, old earth, why Jesus has to come to save us, why the original sin and suffering, et cetera.

I have a million questions. I'm not ready to be a believer yet. Brothers and sisters, we don't need to understand the entire Bible and have a complete faith in order to start believing.

Jesus says, in order to start believing, even if you haven't seen me as long as you believe, Thomas saw me, I'll bless you.

I'll give you a life full of hope and joy. When we take off our scientific glasses, maybe we'll find ourselves seeing more and seeing things more clearly.

Now, I would like to share with you the story of my calling and why I decided to study theology. My story is really about taking off the two pairs of glasses we just talked about.

[27 : 36] It all started with me putting on the calculative glasses. So after settling in New Zealand for a few years, I realized my career as a musician teacher can't really meet the basic needs of my family.

So I think I've got to move on and think practically. So I come to terms with the fact that my heyday of teaching in the university was a thing of the past.

Since Jenny and I have always been active in church music in both Hong Kong and New Zealand, every now and then people would come up to me and say, hey Barry, have you considered going to the seminary?

Some even suggest me I could be a music pastor and say there's a need here in New Zealand. It may even speed up our immigration process. And I thought, no way.

You know, being a pastor is such a sacred call. If there's no clear sign from God, I wouldn't do it. Moreover, I would never do it to gain any advantages. Back then, I only had a student visa.

[28 : 41] So I thought, no sign from God, no sustainable career in New Zealand, no visible pathway after my PhD, I need to work out something else. I spent a long time praying for it and strategically, I look back to what skills and training my career has brought me so far and I look ahead to the actual needs of the New Zealand society.

Since my PhD is about calling and career development, I give myself some career counselling. Back then, a friend tells me a life-changing experience for their family after seeing an audiologist.

An audiologist is basically an ear doctor who helps people regain their ability to hear. They prescribe and fix hearing aids for people. So I think, why not be an audiologist?

It's such a meaningful career. Even people need to hear the gospel, right? To restore people's hearing can be way more impactful than doing music or doing research.

So in mid-2018, I emailed the head of audiology department in Oakland University. So he sees my background and thinks, hey, you've got a strong case, so go ahead, you know, apply.

[29 : 57] So they gave me two interviews in October and both went very well. So I'm thinking, maybe God silently approves my new pathway. A new door is now opening.

But in November, everything changed. On a Sunday, a lecturer from Kerry comes to our church to preach.

I was playing on the piano today, so we met and we fixed a date for coffee. I know he's a new migrant. As a new migrant myself, I want to help.

I want to see what I can do for him. So the following Thursday, we meet at a cafe near the Bible College. He asked me to introduce myself, so I tell him what I've done in the past 20 years in church, in music, and in teaching.

I also reveal to him my struggle to provide for a family of four and my plan to become an audiologist. He thinks for a moment and says, very interesting, Barry.

[30 : 56] May I ask you a question? If you have a blank piece of paper right in front of you to put down the thing you want to do in life, and God will provide for you with unlimited resources, what would that be?

That really catches me off guard. I don't expect he's so direct. We barely know each other for 15 minutes, so I think for a second and I say, I want to be a pastor that helps brothers and sisters to worship.

That's your calling, isn't it? He says, if you go into audiology now, wouldn't it be a distraction? So he reminds me, don't let the responsibility of taking care of my family become an idol.

That's something I've never thought of. That was only the first strike of God. After the meeting, I go back to my PhD office in the campus.

I've taken no-paid leave that day, actually, to get my thesis up to speed. But that meeting has made such a huge impact. I couldn't concentrate.

[32 : 07] So instead, I spend the time reading scripture and devotion, material, and strangely enough, every passage sounds like a big bang from God.

Then something impossible happens. I have a little habit when I write. So every hour, I force myself to leave my chair and go outside for a walk.

But whenever I go outside, I have to pass through two automatic sliding doors. So just as the doors slide open, I see a black cat crouching at the middle of the door.

She's a campus cat, and I see her every now and then. But that day, it's like she's waiting for me. She stares at me, you know, I can't help.

I start playing with her. So after half a minute or so, I feel someone walking close by. When I look up, it's a man in his 30s.

[33 : 11] So he says, how are you, my friend? Have you heard of Jesus before? We have a Bible study at 7.30 tonight. Would you like to join us and know more about the Bible?

So I tell him, I'm also Christian, but today I'm too busy. Maybe next time. I was actually thinking inside, hey brother, you don't know, I've taken no pay to leave here, you know, to come to the campus to do my stuff.

You'd better leave me alone. but he wouldn't let me go. So we carry on our conversation and he says, hey, you've studied for so many years.

That's enough. Come study the Bible. Hey, Barry, what's the meaning of your life? That question sounds like a thunder to me. Surely, it was God's second strike.

how on earth is it possible that on the same day two different persons ask me almost the identical question? Life meaning and calling are not the type of questions you would get into in a casual conversation, right?

[34 : 10] And I have it twice within a few hours. I think there must be something God wants to tell me through this person. So I invite him to the staff pantry and make him a coffee.

So it turns out that he is a campus missionary and just like me, he is also a new migrant. So I'm curious like how he makes his living. I ask him, hey, do you have any church or organizations behind you to sponsor you?

He said, no, I, yeah, I just, you know, received a donation from my congregation. That's all. So to me, that's mathematically impossible.

Like most of the students would be struggling themselves. Like how could they, you know, support a full-time missionary? So I was putting on my calculating glasses and thought, hey, maybe you are still single.

Renting a small place might work for you. But as I continue to chat with him, I realized that he's married and his wife is also a missionary.

[35 : 18] And when we chat even more, I know that he's got a daughter. And my jaw drops to the floor. He says, don't worry, Barry, I'm living very well.

It's true, when we go to the supermarket, we have to be careful about the price, but God's grace is always enough. So it strikes me that these servants of God are willing to follow their calling regardless of causes.

They not only place themselves on the altar, they also place their family there. I suddenly feel so small, so tiny in faith. When I'm still calculating about the future, God shows me a living model that he is the God of provision.

My counting and his believing glasses are shattered. Lightning never strikes twice, but it did. So I have to take this seriously as a wake-up call.

But God isn't finished with me yet. He has a third strike in store. So after three days, which is a Sunday, we go to church as usual. So before the worship service starts, our sister comes up to Jenny and gives her a full bag of gifts.

[36 : 34] She says, here are some cards I've got for you. She casually points at the envelope. So when we get home, we open the envelope.

We're shocked to find those supermarkets and restaurant cards of big value. It's not something you would give to people casually. So we worry that she might have made a mistake and we call her.

So she says, God has been moving her heart for several months to do something for our family. But she has been putting it off because she isn't sure how to do it less awkwardly.

So this week, she feels so compelled from God that she has taken, has to take the action no matter what. So even things that we haven't asked for, God still graciously provide for us.

So I can't deny He's the God who loves us and cares for us. And that moment, I am the Thomas. I cry, my Lord, my God.

[37 : 38] God knows serving in the ministry involves the entire family, so He also gives the sign to Jenny, everything fit like a jigsaw. God knows me like He knows Thomas.

He knows exactly what I was thinking. He speaks with a flurry of signs. I don't need to verify anything. my doubt was taken away. When God chooses to intervene in your life, yes, miracles can happen.

So soon after, we share our experience with Pastor Albert and our families. They're all very supportive. We agree that once I finish my PhD, I'll start my seminary training.

A month later, I received the offer from the audiology department. I tell them, now I have a new situation and I won't go ahead.

So sometimes you have to close the door yourself. God may just leave the door there. Now fast forward to 2021, my PhD thesis was at the final stage, so I thought it's about time to start.

[38 : 42] So from the very beginning to the end, God has been very gracious and patient with me. I went from counting is believing, seeing is believing to believing is seeing.

Brothers and sisters, what has God spoken to you today? How can we see things through God's perspective? When we shift from a world without God to a world view full of God, then we have started thinking theologically.

When we think counting costs is important, Jesus says, let it be. If there's something worthy for the Lord, don't count the cost. Just do it and pour it out for the Lord.

When we think logic and proving is important, Jesus says, you think seeing is believing? I tell you, blessed are those who don't need to see yet believe.

If there's something unexplainable through logic and science, but you know it's God speaking to you through circumstances, why don't we accept it and give it a go? Now, I'm not saying we should abandon the two pair of glasses, though.

[39 : 54] Calculation and logic surely have their place in our daily lives. We have to make decisions based on value and price, science and logic. Fair enough. But we have to admit sometimes we use these glasses the wrong way.

For example, do we mistakenly see a person or relationship through a calculative lens? Is a friendship or marriage really a barter an exchange of value?

Of course not. Do we mistakenly judge the faith and action of our brothers and sisters through a logical lens? Does everything have to be done in the most rational way?

What is love then? When we see things through the wrong lens, it's like using a microscope to see stars. You'll never find them. So may God give us discernment to know when to take off and when to put on our glasses.

Let us not be bound by counting is believing, seeing is believing. Let us see things through the eyes of faith inside us so that we can see what God is doing nowadays in the world, in the church and in our personal lives.

[41 : 05] If you hear this message and have not yet known the resurrected Jesus, are you willing to accept him? Are you like Thomas? Do you need to take your time to see and examine the truth?

Of course you can. Remember Jesus in fact genuinely invites Thomas to come closer to examine him. Likewise, Jesus invites you to examine everything about him to see whether he has actually

existed in human history, whether he has died, whether he has resurrected.
On the other hand, you can also choose to skip all that and simply accept Jesus with our heart.
Jesus says, that's an even happier life. Are you willing to pray with me together?
Let's pray. Heavenly Father, you know our thoughts, you know our doubts and struggles. Even
though we still have a thousand questions in our heart, we're willing to set them aside.
We're willing to take off the glasses and use our eye of faith to believe your son Jesus had died and
resurrected. All we have owed you are now fully paid through the sacrifice of Jesus.
[42 : 19] And because of Jesus' resurrection, we are now given a life full of hope and joy. Lord
Jesus, we pray that you will manifest yourself to us just like what you have done to Thomas.
In your holy name, we pray. Amen. Amen.