



December 10, 2023

“How Much Evidence Do You Require?”

SS 9:30, Service at 10:30 with King’s Kids.

News:

★ Christmas at Alêtheia Friday at 6:00 ★
 Christmas Service Sunday, December 24th
 Wednesday Classes Resume January 10th
 Annual Church Meeting Sunday, January 21st

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ADVENT PEACE... Isaiah 9:6...

Last week we saw Jesus proclaim “Peace” as He revealed Himself forever alive after His sacrificial death that bought that “peace.” Sin is conflict with God. Peace can only exist where there is no sin. Strive to avoid sin and rest in Christ’s perfect sacrifice for sin when you fail.

JOHN 20:24–29 ~

Doubting Thomas?

- 1.
- 2.
- 3.

Probably two dozen of your fellow Christ Followers enthusiastically, sincerely, and emphatically, preach Jesus Resurrected to you, just as He foretold, and you refuse to accept their testimony.

How does this speak to the nature of ministry?

Who is your ministry about?

Who then is responsible for the outcome?

Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.

God Bless You!

Thomas' sin was that he refused to accept unless it was on his own terms.

Faith will always require faith, but Christian Faith is a rational evidentiary belief in the person and work of Jesus. Whether there is an abundance of evidence, or a lack of evidence, is in the eye of the beholder. It says far more about the person than it does about the proof.

Thomas should have trusted all the evidence he had already been given.

"Eight days later" means...

Every time Christians gather...

Jesus forcefully offered Thomas exactly what he had previously demanded.

Jesus is kind, gentle, patient, and above all loving, but true Love for others requires honest correction when they are wrong – honest boundaries to help them do what's right.

Thomas declared in faith, "My Lord and my God!" It is an emphatic statement of address. We could translate the gist more like, "You, Jesus, are my Lord and my God!"

JOHN 20:30&31 ~

These two verses function as a hinge point that closes out the Gospel of Jesus with a purpose statement and opens up the chapter establishing the church age.

Verse 31 confirms the Gospel's purpose and therefore clearly establishes what is necessary for salvation.

It is 100% about believing in Jesus.

JOHN 21:1&14 ~

They fished all night and "caught nothing." Something was amiss. Jesus emphatically pointed out their lack of success and then He instructed them to cast again (Luke 5:1-11).

A second charcoal fire is a telling omen for Peter.

Jesus invited them to a meal that He hosted. This is an image of Communion.

Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

Name _____ Address _____
Phone _____ Email _____

The logo for Alêtheia Christian Fellowship features a stylized orange mountain range icon to the left of the word "Alêtheia" in a white, sans-serif font. Below "Alêtheia" is the text "CHRISTIAN FELLOWSHIP" in a smaller, white, all-caps sans-serif font.

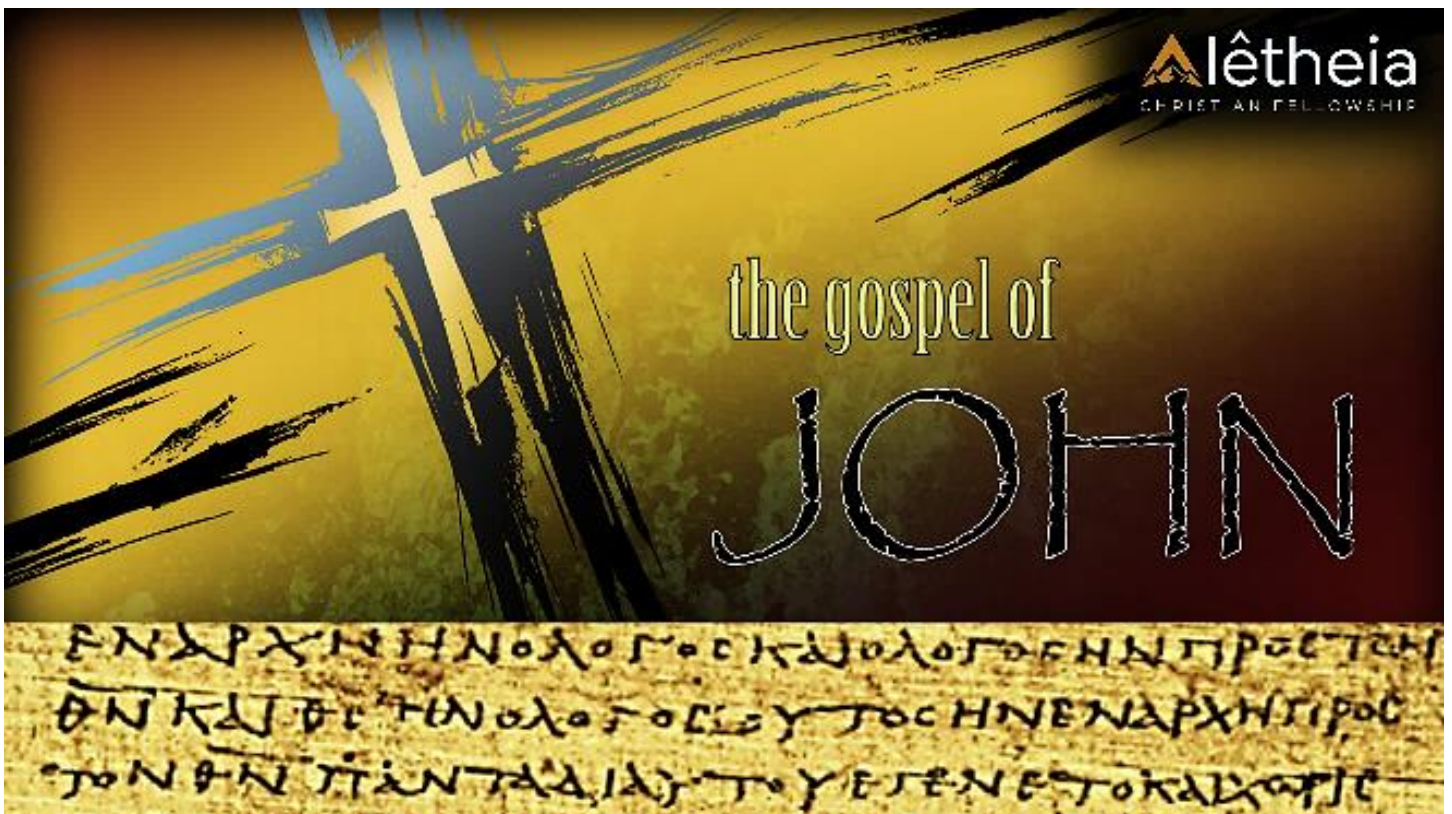
Alêtheia

CHRISTIAN FELLOWSHIP



2nd Sunday of Advent: Peace, Isaiah 9:6, 6For a child will be born for us, a son will be given to us, and the

government will be on his shoulders. He will be named Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.



Last week we saw Jesus proclaim “peace” as He revealed Himself, forever alive, after His brutal sacrificial death that bought us that “peace.” He died specifically to blot out sin.

Sin was the very thing that broke the peace with God in the first place. In that sense sin can be defined as that which distrusts God. As an example, God declares that sexual intercourse outside of a Biblical marriage of one man joined together with one woman in the sight of the One God is unacceptable. To ignore that is to distrust

God. His plan, His purpose, His wisdom, His provision for you personally. There are as many examples as there are sins.

Sin is conflict with God. Peace can only exist where there is no sin. Strive to avoid sin and then rest in Christ's perfect sacrifice for sin when you fail. Because what we saw, is that you can have peace with your Heavenly Father through Jesus in the power of the Holy Spirit and with that peace established you can have peace with the church, with the world beyond, and even peace with yourself.



Again, chapter 20 is devoted to the evolving, progressing, or improving of one's objective belief in

Jesus. Because Christianity isn't a belief in an ideology, a set of principles, a manner of thinking, or a collection of rituals, but instead is a belief in the God-man Jesus, a certain degree of accuracy about Who Jesus is, is necessary.

So far, we've seen Mary Magdalene, utterly distraught over Jesus' absence and then overjoyed when she saw Him, because she assumed that everything would be okay, everything would essentially go back to the way that it was. Her belief in Him had to be sharpened, it had to adjust and be made more correct, and it was.

We saw Peter and John, at the sight of the carefully discarded burial clothes, "believe," but then walk away still not understanding. We saw many disciples and 10 of the Apostles, including Peter and John, locked away in a room grappling with the death, burial, and empty tomb of their Lord. Then we saw them rejoicing at His Resurrected appearance with them where He twice proclaimed "peace" and showed them His wounds that bought them that peace. Their faith was not just strengthened, it was refined.



John 20:24–29, 24But Thomas, one of the twelve, who was called Didymus, was not with them when Jesus came. 25So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.” 26Eight days later His disciples were again inside, and Thomas was with them. Jesus came, the doors having been shut, and stood in their midst and said, “Peace be to you.” 27Then He said to Thomas, “Place your finger here, and see My hands; and take your hand and put it into My side; and do not continue in disbelief, but be a believer.” 28Thomas answered and said to Him, “My

Lord and my God!” 29 Jesus said to him, “Because you have seen Me, have you now believed? Blessed are they who did not see, and yet believed.”

That’s the wrong Thomas... Just to get it out of the way, Didymus means double, and so, twin, not train, not tank engine. Apparently, Thomas had a twin, but not this one.



How many of you know Thomas as Doubting Thomas? It’s wrong to call him that for several reasons – I’ll briefly mention three of them. 1) First, if you carefully pay attention to the narrative, you’ll notice that John downplays Thomas as much as possible. John was trying to put the entire focus on Jesus, so Thomas is

merely a prop in order to allow Jesus to further correct misconceptions that people have concerning Him.

We read the passage and wonder about Thomas, why was he missing from the first encounter, why did he doubt, was he treated as a lesser Apostle afterwards? John wrote in such a way as to tell the historically accurate and likely well-known encounter in order to allow you and all the other people who hear this story to place yourself in Thomas' sandals. We're not supposed to think about Thomas, or his interaction with Jesus as much as we are to think about our own attitudes and interaction with Jesus.

2) Second, Thomas was not a doubter. We don't call Peter, "Denying Peter," or Mark, "Ran Away Naked Mark." Thomas is prominently mentioned in all four Gospels, the Book of Acts, and in early church documents, as a full-fledged Apostle of Jesus. We saw him in John 11:16 when his fellow Apostles were fearfully trying to prevent Jesus from going to Bethany, 'Therefore Thomas, who was called Didymus, said to his fellow disciples, "Let's also go, so that we may die with Him!"' Sounds like faith to me – he was sure that they would all die. He was wrong, but it was still faith.



It was Thomas who teed up arguably the greatest of Jesus' "I AM" statements found in John 14:5&6, 'Thomas said to Him, "Lord, we do not know where You are going; how do we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father except through Me."' "



3) Third, Thomas didn't doubt, Thomas refused. When the Lord met with His disciples on Easter Sunday Thomas was not there. Imagine being Tom. This is why I chose the video I did. That bit of hurt and disappointment and rejection and anger at being left out. Imagine... for whatever reason you just missed the most amazing thing in the entire history of amazing things. All of your friends and contemporaries fellowshiped with the Risen Lord Jesus Christ, and you completely missed it.

Now, ten of your fellow Apostles and an unknown number of your fellow disciples all preach the Resurrected Savior to you. You're a man who has

personally known Jesus extremely well, you remember Jesus telling you this was going to happen, and you refuse to accept their testimony.

The grammar of their witness to Tom is dramatic and emphatic – the language is vivid. They weren't conveying some interesting bit of information; they were enthusiastically trying to convince Thomas of the greatest Truth of all.

What's shocking is they had all had their belief in Jesus corrected and expanded to a great degree, they had all been commissioned by the Risen Lord to preach the Gospel, they had all received the power of the Holy Spirit unto new life in Christ and their first victim was one of their own and they couldn't convince him. That's a disappointing start.



This speaks to the nature of ministry. Nothing has changed in 2,000 years. When you do what you are supposed to do, which is to allow the Holy Spirit to minister God's grace in Jesus to other people, they will most often respond negatively.

One of the more difficult things to come to terms with as a person ministering to others (which is supposed to be every Christian) is the recognition that you are merely a conduit or a vessel through whom God works and therefore the interaction is not about you.



At this very moment, most people would say that I am acting in my ordained capacity as a preaching teacher. Not so, strictly speaking. God is the preaching teacher using me as the intermediary to connect with you. This moment isn't about me at all, it's about God and you. Jesus is trying to connect with you right now.

That concept is difficult for a minister to grasp because all humans naturally make everything about themselves. Beyond that we all want to be successful. We want people to be saved, to grow in knowledge and wisdom, to be healed, to be helped, to be changed for the better.

To grasp that it's not about you is to recognize that you are incapable of truly helping anyone in any significant way. That's a very humbling recognition, but it's the thing that enables you to be a vessel that doesn't get in the way of the Holy Spirit. When you understand that the exchange is between God in you and the other person or persons, you not only realize that you have no control over their reaction, you realize their reaction is none of your business. Your job isn't to connect people to God, it's to let God connect with people through you.

When people react poorly to my efforts to be Christ's hands and feet. I don't get offended because I know that it's nothing to do with me, it's their resistance to the Holy Spirit and only the Holy Spirit can rectify that. Oftentimes what seems like abject failure in ministry and a total rejection of Jesus by the target of such ministry is merely the preparing of soil, the planting of seed, the initial watering of the still unseen plant. You have to be okay with that.

Do your best because you work for and represent the Lord Jesus Christ, never make it about you or your pride. If the encounter devolves into an argument, into you getting upset, you've made it about you and your

ego. Trust God with the results. Do you think that God knows what He's doing? Well, Then, don't get in His way. Let the wrestling match remain between God and them, never between you and them.

When people confront me often angrily, about things that they take issue with that are in the Bible or within Christianity, I always try to maneuver them to see that their problem isn't with me, it's with the Christ of the Bible. Always direct people towards Jesus – He's the one they need to grapple with. He's the one Thomas needed to grapple with.

Thomas had tremendous faith and he absolutely believed in Jesus... Thomas' sin was that he refused to accept Who Jesus had become unless it was on his own terms. I must see Him. I must touch His wounds. I must assess Jesus myself. I demand that Jesus show me what He showed you.

This is about a stubborn refusal to accept Jesus for Who He is as He chose to present Himself. In this case as He chose to present Himself to Thomas through the testimony of Thomas' fellow disciples which is precisely the way everyone else, going forward from then on, would have to accept Jesus. Accept Jesus based upon

the testimony – the witness – the preaching of Believers who have, for 20 centuries, been Christ Jesus on earth to those around them.



Richard Dawkins is a super popular spokesperson for atheism, and I can't figure out why. He's not very bright, or maybe he's just monumentally uninformed, or I suppose he might just be really good at acting dumb and uninformed. I don't know which, and perhaps it's some combination of the three. Whatever the case, he's written a lot of books and made a ton of money losing debates to Christian apologists.

In talking about these very verses Dawkins, who is neither a scientist nor a theologian, in his book "The

Selfish Gene,” wrote, “The story of Doubting Thomas is told, not so that we shall admire Thomas, but so that we can admire the other apostles in comparison. Thomas demanded evidence ... The other apostles, whose faith was so strong that they did not need evidence, are held to us as worthy of imitation.” Needless to say, He disparages that kind of “blind faith” and associates it with all Christians and therefore disparages the entire Christian faith and community.

Dawkins is wrong on so many counts it would take a while to cover them. My point here is that Thomas was never compared to the other Apostles and there is nothing in Jesus’ words here that would indicate that the atheist’s premise is valid. The point here is that Thomas had all the evidence he should have needed.

**Naturally occurring
rock formation?**



So do you, by the way. Faith will always require faith, but Christian Faith is a rational evidentiary belief in the person and work of Jesus. Whether there is an abundance of evidence, or a lack of evidence, is in the eye of the beholder. It says far more about the person than it does about the proof. Nowhere in the Bible are people told to believe in Jesus without any evidence. In fact, to do so would, by definition, be a belief in a false Jesus. This very Gospel was anchored by 7 great signs. Belief in the Word of God's historical intervention and intrusion into our plane of existence comes with plenty of solid evidence ... for those open to that reality.

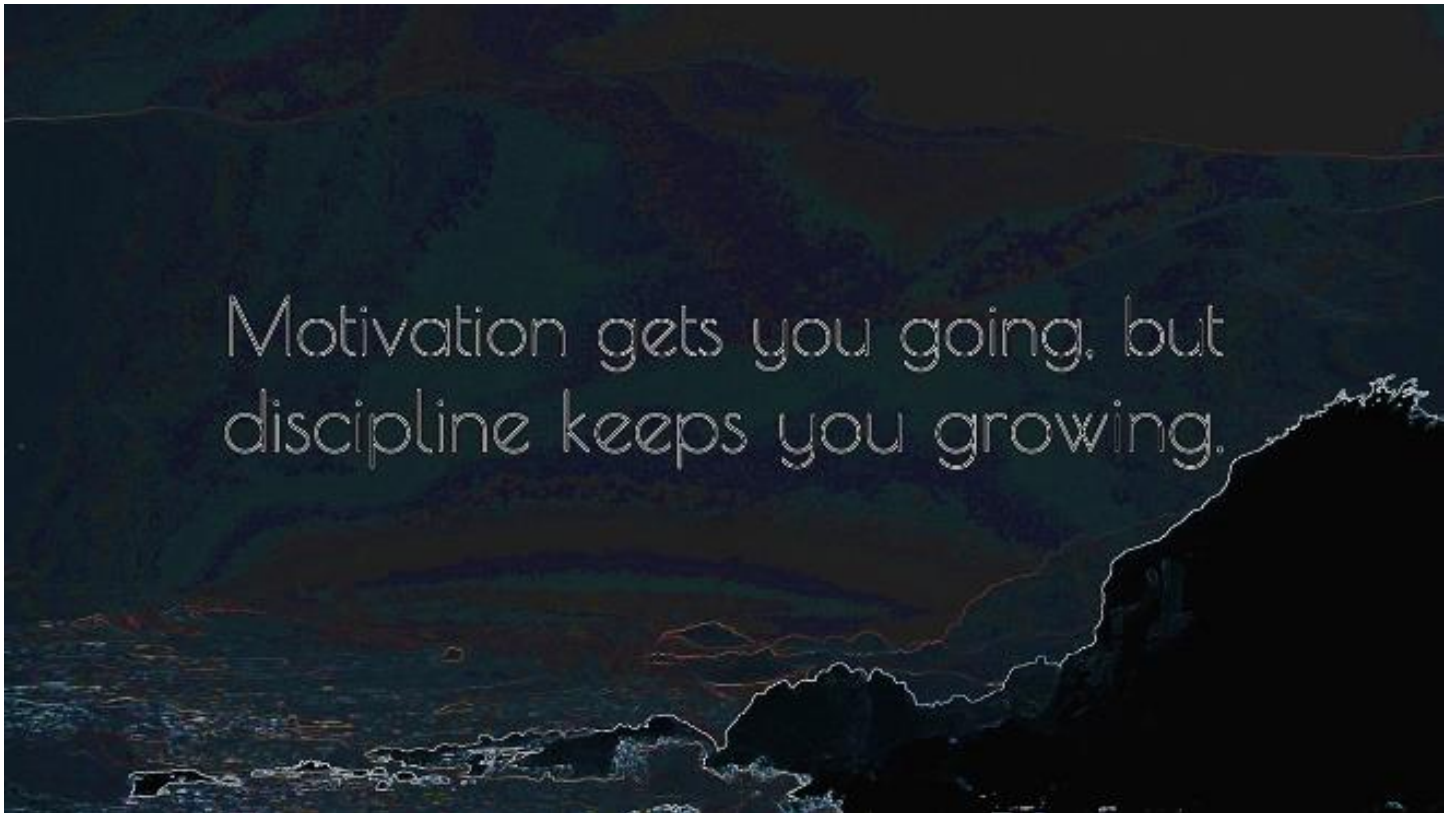
Thomas should have trusted all the evidence he had gleaned before the Crucifixion and added that to the eyewitness testimony of dozens of his fellow disciples all emphatically swearing to the exact same experience with the Resurrected Lord. Thomas wasn't an unbeliever; he was just upset that he missed out. Much like Dawkins will be if he doesn't get things figured out.



This is the third appearance of Jesus and for the third time John simply says that Jesus was standing there – Jesus stood. As I mentioned, it is a downplayed way to convey the supernatural reality of His appearances without distracting the audience from Jesus Himself.

“Eight days later” means that it was the Sunday following Resurrection Sunday. A friend and I just had this discussion. He said the muzzleloader season starts this Saturday; how long does it run? I said nine days; it closes the following Sunday. He said a week is seven days plus a day is eight days. He was correct, but that actually means that there are nine inclusive days of hunting. Same here. As they counted every day. For them, “Eight days later” meant a week. Just like “three days later” from Friday means Sunday. The fledgling church was all together, meeting again, on the following Sunday, when Jesus appeared in their midst.

The symbology and the promise are that every time Christians gather, Christ is with us – we enjoy the presence of the Risen Lord Jesus just as we are right now. In all three appearances so far, it is Jesus Who shows up and it is Jesus Who speaks first. Since He’s going to show the wounds that bought us our peace with God again, He also proclaimed, now for the third time, “Peace be to you.”



Motivation gets you going, but
discipline keeps you growing.

Then Jesus mimicked Thomas' exact words to him in a seriously rebuking parody. I really try to be very careful about what I declare. "No matter what, I'm not going to be a pastor!" I imagine Jesus, raising His eyebrows slightly, rubbing His chin, and saying, "Really?"

Jesus forcefully offered Thomas exactly what he had previously demanded. Jesus basically said, "Go ahead dude, examine Me as thoroughly as you said was required for you to believe." Well, Thomas immediately declared something quite different, probably from his knees, "My Lord and my God!"

That declaration is pretty great, and we'll talk about it, but the rebuke is not quite over. Jesus then said, "Because you have seen Me, have you now believed? Blessed are they who did not see, and yet believed." The way it's worded, isn't the Happy Meal, let's not upset Tom's tender feelings and stifle his creativity, nonsense that passes for parental discipline in our culture.

Jesus, Almighty God made man, strongly disciplined Thomas, even after his profound repentant worship and remarkable pronouncement. Jesus is kind, gentle, patient, and above all loving, but true Love for others requires honest correction when they are wrong – honest boundaries to help them do what's right.

Jesus was saying. "Tom, you required that I live up to your expectation of Me, and only after I had, did you believe and then worship Me. How much better would it have been if you had believed and then worshipped Me by faith – by being satisfied with the evidence that you already had?"



All Christians need to see Jesus in order to truly believe, that's a given. The question is will you require actual sight in order to have the insight to know Him?

I was listening to a series of atheists telling a Christian apologist that they would be Christians if he could prove scientifically that Christianity was true. What they meant by proof was absolute, undeniable, factual, repeatable, scientific, and overwhelming, proof. In other words, enough of the kind of evidence that they would accept as sufficient, rather than reexamining what God has already offered them.

Well, that's not the way God works – in fact, contrary to popular opinion, that's not the way anything works in reality. Nothing is 100% certain scientifically speaking and therefore everything requires faith. It's not that atheists lack faith, in fact I think that they have a lot more faith than I do, it's just that they've chosen to believe in an entirely different god. Based on the rational evaluation of the available evidence, I'm telling you that God the Father and the One Who enabled peace with Him and the One who now enables belief in that One, is the better choice even if, like everything else, it is only ever appropriated by faith.

Even Thomas, as soon as he saw Jesus with his physical eyes, had no need for more evidence. He truly saw Jesus and without having to follow through and actually touch His wounds, Thomas declared in faith, "My Lord and my God!" The Greek construction of this phrase is technical, it makes it an emphatic statement of recognition.

I wasn't going to talk about this, but I think that there's an important point if you'll just wade through the weeds with me for a minute. The nouns while in the nominative (or naming) case are functioning as vocatives (or the case of addressing someone). That

means two things. First, it changes the gist from the nominative sense “This is my Lord and my God,” to be an address more like, “You, Jesus, are my Lord and my God!” Second, in forming it that way it adds emphasis. That’s why the translators add the exclamation point.

Notice within that statement of address there is both a recognition of Who Jesus is, and also Who Jesus is to Thomas. Jesus is the Lord and God, which confirms the meaning of the Resurrection and He is also Tom’s Lord and God – personally – relationally.

Some argue that because Tom added the word “My” with both Lord and God he was addressing two beings, not just one. The double use of the possessive pronoun further adds to the emphasis. Tom wasn’t simply making a casual observation!

Prove it. Well, I could do that in a number of technical ways but here’s one that is actually an important feature of the Gospel you should know anyway. Chapter 20 verse 29 is the final verse in John’s Gospel about Jesus. Verses 30&31 are transition verses that give us a conclusion and purpose statement and then lead into chapter 21, which is the epilogue that introduces the church age. We’ll see that in a moment.

The final statement made in the Gospel proper comes from Thomas and it is a declaration that Jesus is both Lord and God and is so personally to the Believer.

The very first verse in the Gospel is pronouncement that “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). These two bookend statements about Jesus form an inclusio. What was stated as an eternal Truth at the beginning, has now been comprehended by men. I could say a lot more, but we should move on...



John 20:30–31, 30So then, many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31but these have been

written so that you may believe that Jesus is the Christ, the Son of God; and that by believing you may have life in His name.

As I said, these two verses function as a hinge point that both closes out the Gospel of Jesus with a purpose statement and opens up the transition chapter establishing the church age with Jesus no longer present on earth physically.

Verse 30 tells us what we've already come to recognize in our journey through John – it is a highly selective account with the constant purpose of pointing to Who Jesus is. Verse 31 confirms that purpose and expounds upon it clarifying the exact nature of what is desired by the author and therefore what is necessary for salvation.



It is 100% about believing in Jesus. It's never Jesus plus something else. It's not Jesus plus good works, not Jesus plus religious ceremonies, not Jesus plus water Baptism, not Jesus plus first Communion, not Jesus plus anything, ever.

The belief in Jesus must be correct enough to be a belief in the true Jesus. An understanding of Who He is and because of that what He has accomplished. As I've repeatedly said, Salvation is objective faith in the person and work of Jesus and such faith grants peace with God, the indwelling of His Holy Spirit, the adoption into God's family, and eternal life in His presence.



John 21:1–14, 1After these things Jesus revealed Himself again to the disciples at the Sea of Tiberias, and He revealed Himself in this way: 2Simon Peter, Thomas who was called Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. 3Simon Peter said to them, “I am going fishing.” They said to him, “We are also coming with you.” They went out and got into the boat; and that night they caught nothing. 4But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5So Jesus said to them, “Children, you do not have any fish to eat, do you?” They answered Him, “No.” 6And He said to them, “Cast the net on the right-hand side of the boat,

and you will find the fish.” So they cast it, and then they were not able to haul it in because of the great quantity of fish. 7 Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” So when Simon Peter heard that it was the Lord, he put on his outer garment (for he was stripped for work), and threw himself into the sea. 8 But the other disciples came in the little boat, for they were not far from the land, but about two hundred cubits away, dragging the net full of fish. 9 So when they got out on the land, they saw a charcoal fire already made and fish placed on it, and bread. 10 Jesus said to them, “Bring some of the fish which you have now caught.” 11 So Simon Peter went up and hauled the net to land, full of large fish, 153; and although there were so many, the net was not torn. 12 Jesus said to them, “Come and have breakfast.” None of the disciples ventured to inquire of Him, “Who are You?” knowing that it was the Lord. 13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This was now the third time that Jesus revealed Himself to the disciples, after He was raised from the dead.

This chapter is what’s called the epilogue and it provides, as I mentioned, the transition into the church age. For the Gospel of Luke, the entire Book of Acts,

functions in a similar way. In a sense, there are loose ends after the Gospels conclude their explanation of Jesus and each one, in its own way, connects the Gospel end with the Gospel result.

Notice that Thomas is specifically mentioned tying this account to the last one. Some people note that there are 7 disciples mentioned giving the idea of completion. Others note that this appearance is in the world, instead of a house in Jerusalem, giving the impression that it is a worldwide mission. Still others point out that Nathaniel was only mentioned in the first chapter and now in the final chapter forming an inclusio. There are many other interesting nuances we could discuss, but none of them are the real point of the narrative.



Peter said that he was going fishing and six of his friends went with him. They fished all night and “caught nothing.” People read a lot into this. They couldn’t catch any fish because they were fishing for fish and not for men. There is an element sense that the disciples had a shiftless lack of direction or focus, but not any kind of rebellion or apostasy as some have suggested. The lack of fish indicates that something wasn’t quite right. Something was missing.

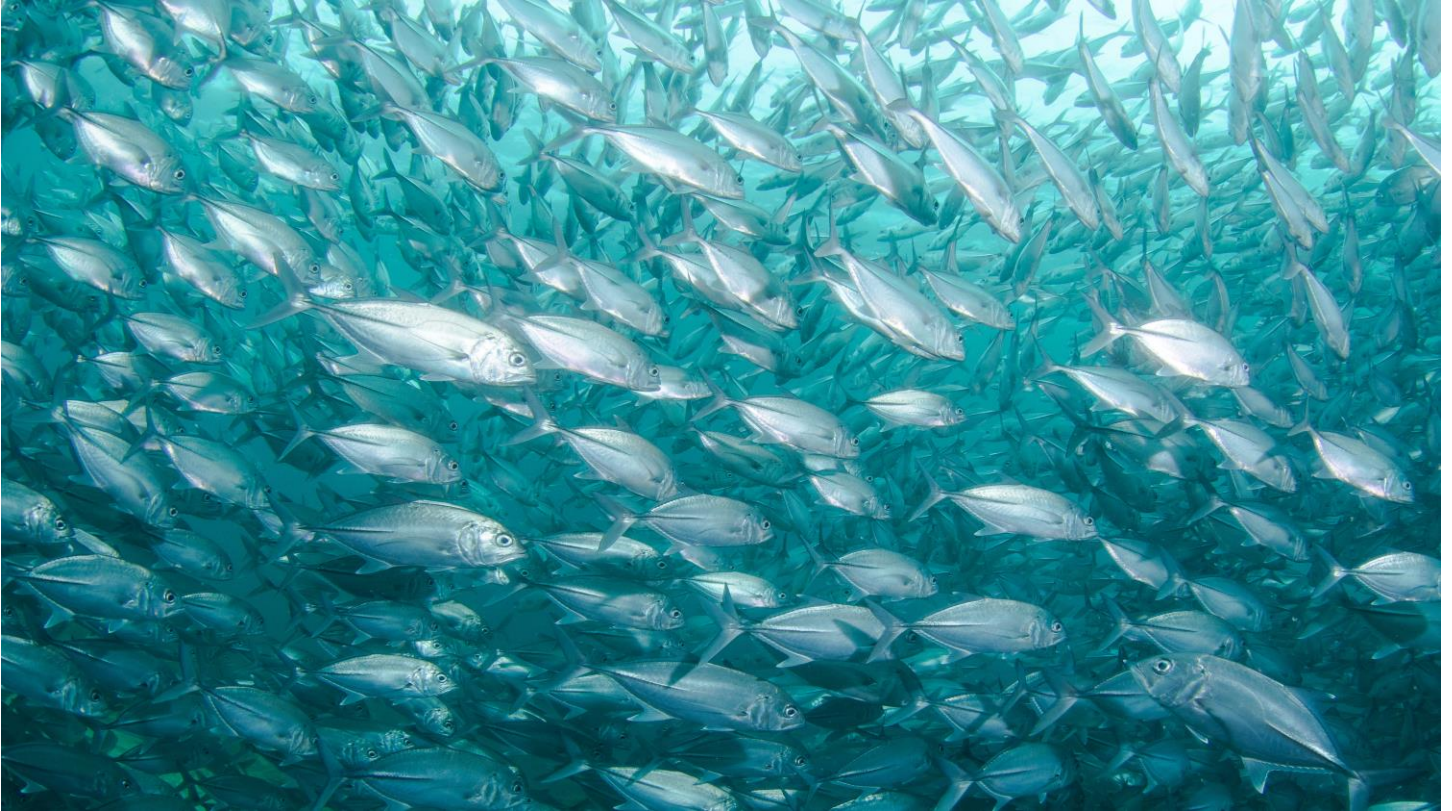
Once again, Jesus is introduced as suddenly standing there on the shore as the light breaks. There’s definitely a night/light thing going on as subtext adding to the feeling that something was off. The final element

adding to that is the disciples saw the man and did not recognize Him as the Lord.

Again, Jesus was the first to speak in this fourth overall appearance, but third one to His Apostles. He called them the “Children.” This term, in this way, was only made possible by His death and Resurrection. He asked them a rhetorical question that is not open to any answer other than no, we didn’t catch any fish. We have it here as a rhetorical question, but in English a person could respond, “Yes, actually, we do have fish.” In Greek that’s not possible so the rhetorical question is like a much more emphatic statement.

If I was going to make the statement, “you didn’t catch any fish,” but instead changed it to, “you didn’t catch any fish, did you?” You would say that I softened the blow. In Greek it’s the exact opposite. The rhetorical question form can only be answered one way and so it highlights and emphasizes the blow.

My point is that Jesus was emphatically pointing out their lack of success. When they respond as they must, Jesus instructed them to cast again.



Remember very early on in Jesus' ministry Luke recorded a similar incident in which Jesus got into Peter's boat to teach the crowds on the beach. He then told Peter to "Put out into the deep water and let down your nets for a catch." Peter was like, I'm the professional fisherman, "we worked hard all night and caught nothing, but I will do as You say and let down the nets." It was a massive catch and Peter fell at Jesus' feet and said, "Away from me Lord, I am a sinful man" (Luke 5:1-11). Here, none of the guys hesitate to do what was asked of them with similar results.

Sensitive John recognized that it was Jesus and told Peter. Well, you've got to love Peter. What a dude. The

boat was more than 330 feet from shore at this point. That's 110 yards, which is more than the length of a football field, and Peter couldn't wait. In he went without any concern for the temporal things of this world, he didn't care about the boat, the fish, the gear, he was riveted on getting to Jesus and in that moment nothing else mattered.

Once again, we see a competition or at least a comparison between John and Peter. Neither is better than the other, but both operate differently. John was quick to notice Jesus, but slow to do anything about it, while Peter was certainly less discerning, once He got it, boy did he get it.



A second charcoal fire. Knowing that the other charcoal fire was the scene where Peter denied Jesus three times lets you in on what's about to transpire. The time has come for Peter to receive his corrective discipline from the Lord.

If there is a slight sense that Peter is overcompensating because he still feels guilty about that incident, it is made even more apparent here. When Jesus asked for some fish from the catch, it was Peter, and perhaps Peter alone, who jumped up and hauled the fish up the beach to Jesus.

The number 153 is significant, but honestly no one today knows what it refers to. There are dozens of suggestions and all of them are questionable. The symbolism of this precise number is lost to history. More importantly the net was undamaged when it should have been. That speaks to the supernatural nature of the event, but also symbolizes the unity of the church. My suggestion is that 153 was the original number of Christians contained within the net.

Jesus then invited them to a meal that He hosted. This is an image of Communion. The comment in the last half of verse 12 seems very odd, "None of the disciples

ventured to inquire of Him, “Who are You?” knowing that it was the Lord.” What it means is that while the disciples knew precisely Who it was – they had a million questions. So, it wasn’t like He looked like a different person, and they just recognized the Jesus within him, but weren’t entirely sure. They knew and that’s what the ending words state. They knew that He was the Lord. What they wanted to know was all the details concerning Who He was, but they decided to be satisfied with what He chose to share.

Evidently, they had all learned their lesson from Thomas’ encounter. It’s an important concept for us. Be satisfied with what Jesus has revealed to you without demanding more evidence, or more answered questions because once we go down that road there is never enough evidence and there is never an end to the questions. Trust in Him and take what He gives you without requiring more.