

THE LAST WEEK OF THE LORD JESUS ON EARTH
VIII. The Restoration of The Faith of Thōmáhs (Thomas)
Eight Days after The Resurrection-Ascension
Sometime Sunday, 25th Nisán (April 13), A.D. 33

Jn. 20:24-28; Mk. 16:14-18)

Introduction:

We have been studying each day of the last week in the physical life of The Lord Jesus Christ on Earth. Having concluded the week, We shall take up the remaining fifty days of His Proving Himself to be alive and the waiting period for the disciples before the birth of The Church that He is building for a Habitation for His Holy Spirit.

Already we have noted His first appearance to His disciples on the evening of His Resurrection-ascension to His gathered ten disciples minus **Thōmáhs** (Thomas) plus **Kleh-óh-pahs** and his wife Mary. Sometime during the following seven days, the ten repeatedly (the tense of the Greek verb *ἔλεγον* {ehlehgohn} is imperfect, indicating repeated action of saying) met **Thōmáhs** and repeatedly related to Him that The Lord Christ **is** risen.

Now we shall resume and consider the next occasion of Jesus appearing to His disciples as a group.

I. During The Week Following The Resurrection-Ascension 16-23 Nisán April 6-13th), A.D. 33.

Since **Thōmáhs**, termed *Δίδυμος* (Déedumohs), which means ‘twin,’ one of the twelve originally chosen disciples, was absent when The Lord Jesus Christ appeared to them. They repeatedly related to him that they beheld The Lord Jesus, several times during the following week. Thōmáhs’s response to them was arrogantly negative as if he resented the news and determinedly rejected the news that their Master was resurrected and truly alive. John recorded his precise reaction and response to the disciples in the passage quoted herewith (Jn. 20:24,25 APT).

“²⁴(Now **Thōmáhs** [*θωμάς*], one-of-the twelve, the-one⁺ termed, Déedumohs^[twin] was not ^[in company]with them when /Jesus came. ²⁵Therefore the other^[same kind] disciples were-repeatedly-saying to-him, We-have-beheld The Lord. But he-said to-them, Unless ^[subjunctive mood]I-behold the pattern^[type] of-the nails ^[loc. ἐν]in-the-hands of-His and I-put^[cast] the finger of-mine into the pattern^[type]of-the nails and I-put^[cast] my /hand into His /side, I-will-positively-not -commit-trust” (Jn.20:24,25).

A. Who was this **Thōmáhs** [*θωμάς*]? What does The New Testament record about him? These four facts.

1. He was listed three times, once each in the Synoptic Gospels Matthew, Mark, and Luke as belonging to the second group of four disciples who were chosen by The Lord Jesus Himself to train under Him during His three and a third years of public ministry (Mt. 10:1-4; Mk. 3:14-19; Lk. 3:13-16).

2. His name appears only eight times in John’s Gospel, once each in chapters 11:16, 14:5, and 21:2 and five times in chapter 20 verses 24, 26, 27-29.

B. His Loyalty and devotion to The Lord Jesus Christ (Jn. 11:16).

John’s first mention of **Thōmáhs** was the occasion when Jesus received word from **Baythah-néeah** (Bethany), Judea that **Láhzahr-ohs**, of whom Jesus was fond, was chronically infirm at **Bayth-ahb-aráh** in Perea, across the Jordan River. After hearing this, since

it was the day before Sabbath and Jesus and His disciples were at least twenty five miles away, which is more than a day's journey away and too far to travel before Sabbath, He delayed two days before announcing His departure to **Baythah-néeah** (Bethany). Now the disciples knew that Jesus took the long way around via **Bayth-ahb-aráh** in Perea to avoid Jerusalem before festival time because the Pharisees and priests in Jerusalem sought to kill Him on previous visits there and **Baythah-néeah** was in **Youdaíah** (Judea) a short distance from Jerusalem. So His disciples raised objection politely, reminding Him that "the Jews were-seeking to-stone You^s and You-are-slipping-away there again, are-You^s?" (Jn. 11:8 APT). Then after explaining that 'reposing in sleep' meant 'is dead,' and how their benefit would be committed trust to Him and His Resurrection power (Jn. 11:12-15), **Thōmáhs** spoke up and said to-his fellow-disciples, "Let-us-ourselves also -pass-on in-company-with Him" (Jn. 11:16).

This statement by **Thōmáhs** indicated the degree of love and dedication that he had for The Lord Jesus Christ. He loved Him enough, even to die-off with Him (cf. Jn. 15:13). But, dying-off with The Lord Jesus Christ is one thing. However living without His physical presence is an entirely different perspective for **Thōmáhs** which brings out a hidden perspective in his character.

C. His Requirement for Clarification and Details (Jn. 14:1-7).

On Passover Evening, celebrated a day early, The Lord Jesus spent several hours teaching His disciples what was about to take place the next day, which began after sunset. He emphasized his imminent departure from them. Now for eighteen months, beginning in late October (Heshvan) A.D. 31, He had been stressing His soon occurring death by crucifixion and his burial for three days, followed by His Resurrection, (cf. Mt. 12:40). Thereafter He briefly repeated the announcement four times, each time adding details (cf. Mt. 16:21; 17:22; 20:18,19; 26:31,32). Therefore it should not have been a surprise to the disciples when He sought to comfort them and reassured them of His departure and return for them (Jn. 14:17). But with all His repetitious teaching about this nearing event, they still didn't get it. They were so preoccupied with His setting up of His Coming Kingdom that the Suffering that He must endure to obtain His Kingdom along with all His explanation of the means to obtain it, prophesied by the prophets whom The God sent to inform His people, and all that He taught, was obscured by the interest in His amazing performance of miracles rather than His real purpose for coming.

So when He attempted to alert and comfort them of the arrival of the day of His crucifixion, they did not recognize that He had informed them of His departure, His destination, to where He is slipping away and 'the way' He is going. So once more He explained these Truths (Jn. 20:1-7).

"¹Stop-letting-the heart^s of-yours& -be-disturbed! &You-are-continually-committing-trust unto The God, continually-commit-trust unto Me also! ²In-the dwelling of-The Father of-Mine there are-many abodes^[of rest at the end of a highway], but if (and-it-is-not-true) lit-were! not /so!, I-would -have-told you&. I-am-journeying in-order-to prepare a-place for-you&. ³And if (and-it-may-be) I-journey /and\ I-prepare a-place for-I-am-coming again. And for-Myself-I-shall-take you& alongside to^[the face of] Myself in-order-that you-yourselves also be where I-Myself-am-continuously-being. ⁴And &you-perceive where

Myself, I-am-slipping-away and &you-perceive the way. ⁵**Thōmáhs** says to-Him, O-Lord, we-do-not -perceive where ⁵You-are-slipping-away and how are-we-able to-perceive the way? ⁶Jesus says to-him, **I-am-Myself-continuously-being** The Way and The Truth and The Absolute-Life. Not-one is-coming to^[the face of] The Father except through Me. ⁷If (and-it-is-not-true) &you-had-known^[from experience] Me, &you-would-have-known^[from experience] My ⁷Father also. And from-this-present-time &you-know^[from experience] Him and &you-have-beheld Him” (Jn. 14:1-7 APT).

Thōmáhs spoke out as if he was the spokesman for all the disciples. Maybe he spoke well and they also did not perceive those two facts: where Jesus was going without His disciples and the way or how He was going there. If **Thōmáhs** had paid close attention to all that Jesus said, he would have perceived these two things because The Lord Jesus had repeatedly announced them four times. The question to be answered is, Why didn't he perceive these things? Was **Thōmáhs** and many others that shared his ignorance, not paying attention to Jesus? Therefore Jesus stated the answer plainly and related that now, from this time they know both where he is going and how. And from this present time they are accountable for the content of The Truth that He is stating to them.

It is interesting that Jesus held them accountable for The Truth that they heard him speak. May we too learn a lesson from this! The Word of Truth that is spoken from a disciple's mouth has just as much authority as if it were spoken by The Lord Jesus Christ and He will hold all hearers of His Word of Truth accountable in The Day of Judging whether it be before The Baymah, Judgment Seat on Steps in Heaven (Rom. 14:10-13; 2 Cor. 5:10) or The Great White Throne Judgment in Outer Space (Rev. 20:11-15). Before He ascended from The Mount of Olives (Acts 1:8-11), The Lord Jesus Christ gave the disciples His authority to proclaim The Word of Truth and to pass on that authority to those whom they disciple (Mt. 28:18-20 cf. Isa. 55:11). This subject will be taken up in detail in a later lesson.

II. **Sunday 25th Nisán (April 13), A.D. 33** The Restoration of The Faith of **Thōmáhs** (Thomas) (Jn. 20:26-28)

“²⁶And after eight days again the disciples of-His were being within and **Thōmáhs** [*θωμάς*] in-company-with them. Though the doors stood-shut, ²⁶Jesus came and stood in the midst and He-said, Peace to-you&! ²⁷Afterward He-says to-**Thōmáhs**, ‘Bring the finger of-yours here! and behold My ²⁷hands^{[Ps. 22:16]!} And bring the hand of-yours here and put^[cast] ²⁷lit into My ²⁷side! And stop-becoming a-faithless-one+! But-on-the-contrary, a-faithful-one! ²⁸And **Thōmáhs** answered and said to-Him, My ²⁸Lord and my ²⁸God! ²⁹Jesus says to-him, ‘Because you-have-beheld Me, **Thōmáhs**, you-have-committed-trust. Blessed^[favored and joyful because of all God's beneficent gifts] ²⁹are^[are] the-ones not beholding and-yet commit-trust” (Jn. 20:26-28 APT).

The Lord Jesus Christ knew how **Thōmáhs** answered the disciples when they clearly stated that they actually saw The Resurrected Christ and He showed them the nail prints and the spear wound in His side and that **Thōmáhs** declared emphatically that He would not commit trust until He saw for Himself and felt the wounds that The Christ suffered on the cross. So The Lord Jesus did not wait for **Thōmáhs** to ask, but rather He preempted **Thōmáhs** and told him to bring his finger and his hand to fulfill his own stated requirement and cease being a faithless one but on the contrary be a faithful one.

It is interesting to note that the exact Greek meaning of 'faithless' is 'refusing to commit trust.' **Thōmáhs** was in a precarious situation as long as he refused to commit trust. When one is in the position of noncommittal of trust, there is still the opportunity to begin committing trust. But to refuse to commit trust is a strong negative and extremely serious position to take with not much hope for Salvation. Think of the terrible outcome of **Thōmáhs**, if he had not attended the disciples' fellowship that Sunday night!

After writing about the restoration of **Thōmáhs**, John changes the subject and makes some concluding remarks about The Lord Jesus Christ and His miraculous signs and the reason for recording what he included in his Gospel. Then in his last chapter he recorded one more appearance to a group of disciples who returned to their fishing business and then restored Peter to his discipleship ministry.

Conclusion:

Today we continued the study of the last days of The Lord Jesus Christ on Earth after His Resurrection-Ascension. We took up the remaining fifty days of His Proving Himself to be alive and the waiting period for the disciples before the birth of The Church that He is building for a Habitation for His Holy Spirit. We have previously considered His first appearance to His disciples on the evening of His Resurrection-ascension to His gathered ten disciples minus Thomas plus **Kleh-óh-pahs** and his wife Mary. Today we considered the second appearance to His disciples including **Thōmáhs**. We took up the brief study of The Scriptures mention of **Thōmáhs**, his position, his loyalty and devotion to The Lord Jesus Christ, and the restoration of His faith and commitment to The Christ as His Lord, His Master, and His God, and the grace and love shown to him by The Lord Jesus Christ in restoring him to the fellowship of the disciples.

We noted the terrible outcome of **Thōmáhs**, if he had not attended the disciples' fellowship that Sunday night and experienced the love and grace shown to Him by The Lord Jesus Christ. The difference between 'faithless' and doubting was explained. The difference is that 'faithless' means 'refusing to commit trust,' while 'doubting' means 'do not know or not sure.' **Thōmáhs** was in a precarious situation as long as he refused to commit trust. When one is in the position of noncommittal of trust, there is still the opportunity to begin committing trust. But to refuse to commit trust is a strong negative and extremely serious position to take with not much hope for change of mind and thus Repentance and Salvation.

It behooves us to raise the question, Where do you stand in this regard? Are you noncommittal thus to date or are you refusing to commit complete trust to The Lord Jesus Christ and make the exchange of masters, or have you made the exchange and give your all and complete persistent trust to The Lord Jesus Christ. If the latter has transpired in you life, we rejoice with you and praise The Lord!

Application: What will you immediately do to remedy any lack of committed trust and begin to rely upon The Holy Spirit's enabling to communicate what The Lord Jesus Christ has done for you and for your acquaintances? What steps will you take right now to be sure of Eternal Life.

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For next week: Read and meditate upon: The Third Recorded Appearance to Disciples on Galilee's shore at **Kahpehrnah-óúm: The Restoration of The Faith of Peter A** (Jn. 21:1-23).