

The Resurrection of Christ, Part 4: Absolute Proof of the Resurrected Christ—

John 20:24–29 (NKJV)

²⁴ Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. ²⁵ The other disciples therefore said to him, “We have seen the Lord.”

So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

²⁶ And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” ²⁷ Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.”

²⁸ And Thomas answered and said to Him, “My Lord and my God!”

²⁹ Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

Introduction

Today we come to the conclusion of the conclusive and absolute evidence of the historical reality of the Resurrection. Nothing speaks so loudly to the veracity and truthfulness of the claims of Christ as the resurrection.

“As for His resurrection, there are several lines of evidence which make for a compelling case. The late jurisprudential prodigy and international statesman Sir Lionel Luckhoo (of The Guinness Book of World Records fame for his unprecedented 245 consecutive defense murder trial acquittals) epitomized Christian enthusiasm and confidence in the strength of the case for the resurrection when he wrote, “I have spent more than 42 years as a defense trial lawyer appearing in many parts of the world and am still in active practice. I have been fortunate to secure a number of successes in jury trials and I say unequivocally the evidence for the Resurrection of Jesus Christ is so overwhelming that it compels acceptance by proof which leaves absolutely no room for doubt.”

The First Line of Evidence for Christ's resurrection

To begin with, we have demonstrably sincere eyewitness testimony. Early Christian apologists cited hundreds of eyewitnesses, some of whom documented their own alleged experiences. Many of these eyewitnesses willfully and resolutely endured prolonged torture and death rather than repudiate their testimony.

A second line of evidence concerns the conversion of certain key skeptics, most notably Paul and James. Paul was of his own admission a violent persecutor of the early Church. After what he described as an encounter with the resurrected Christ, Paul underwent an immediate and drastic change from a vicious persecutor of the Church to one of its most prolific and selfless defenders. James was skeptical, though not as hostile as Paul. A purported post-resurrection encounter with Christ turned him into an inimitable believer, a leader of the Church in Jerusalem. We still have what scholars generally accept to be one of his letters to the early Church. Like Paul, James willingly suffered and died for his testimony, a fact which attests to the sincerity of his belief (see *The Book of Acts* and *Josephus' Antiquities of the Jews* XX, ix, 1).

A third line and fourth line of evidence concern enemy attestation to the empty tomb and the fact that faith in the resurrection took root in Jerusalem. Jesus was publicly executed and buried in Jerusalem.

Finally, a (forth) line of evidence concerns a peculiarity of the eyewitness testimony. In all of the major resurrection narratives, women are credited as the first and primary eyewitnesses. This would be an odd invention since in both the ancient Jewish and Roman cultures women were severely disesteemed. Their testimony was regarded as insubstantial and dismissible.

Dr. William Lane Craig explains, “When you understand the role of women in first-century Jewish society, what’s really extraordinary is that this empty tomb story should feature women as the discoverers of the empty tomb in the first place. Women were on a very low rung of the social ladder in first-century Israel. There are old rabbinical sayings that said, 'Let the words of Law be burned rather than delivered to women' and 'blessed is he whose children are male, but woe to him whose children are female.' Women’s testimony was regarded as so worthless that they weren’t even

allowed to serve as legal witnesses in a Jewish court of Law. In light of this, it's absolutely remarkable that the chief witnesses to the empty tomb are these women... Any later legendary account would have certainly portrayed male disciples as discovering the tomb - Peter or John, for example. The fact that women are the first witnesses to the empty tomb is most plausibly explained by the reality that - like it or not - they were the discoverers of the empty tomb! This shows that the Gospel writers faithfully recorded what happened, even if it was embarrassing. This bespeaks the historicity of this tradition rather than its legendary status." (Dr. William Lane Craig, quoted by Lee Strobel, *The Case For Christ*, Grand Rapids: Zondervan, 1998, p. 293)

<https://www.gotquestions.org/why-believe-resurrection.html>

1 Corinthians 15:4–8 (NKJV)

⁴ and that He was buried, and that He rose again the third day according to the Scriptures, ⁵ and that He was seen by Cephas, then by the twelve. ⁶ After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. ⁷ After that He was seen by James, then by all the apostles. ⁸ Then last of all He was seen by me also, as by one born out of due time.

1 John 1:2–3 (NKJV)

² the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us —³ that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ.

Review

John 20:18–23 (NKJV)

¹⁸ Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.

¹⁹ Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “**Peace be with you.**” ²⁰ When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

²¹ So Jesus said to them again, “**Peace to you! As the Father has sent Me, I also send you.**” ²² And

when He had said this, He breathed on *them*, and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.”

I. The Doubt of Deity by Thomas

II. The Defining Date for Thomas

III. The Declaration of Deity by Thomas

I. The Doubt of Deity by Thomas

John 20:24 (NKJV)

24 Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.

24 Now Thomas, called the Twin,

. The name *Thomas* has not so far been attested in literature earlier than the Fourth Gospel (Heb. *t'ōm* and Aram. *t'ōmā* mean ‘twin’), but the Greek word *didymos*, though it means ‘twin’, is known to serve

as a proper name. There is no answer to the obvious question, ‘Whose twin?’

In some later Syriac-speaking churches, it was suggested that Thomas was to be identified with the Judas of Mark 6:3 and John 14:22 (*cf.* Additional Note *in loc.*), and was the twin brother of Jesus himself. Needless to say, that minority report has not prevailed.

Carson, D. A. (1991). *The Gospel according to John* (p. 410). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The Synoptic Gospels (and Acts) mention him only in the lists of the twelve apostles; the details of his character come from John’s gospel.

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 384). Chicago, IL: Moody Publishers.

And from this we can learn a great deal about Thomas.

We have our first meeting with Thomas in

John 11:5–8 (NKJV)

⁵ Now Jesus loved Martha and her sister and Lazarus. ⁶ So, when He heard that he was sick, He stayed two more days in the place where He was.

⁷ Then after this He said to *the* disciples, “Let us go to Judea again.”

⁸ The disciples said to Him, “Rabbi, lately the Jews sought to stone You, and are You going there again?”

John 11:14–16 (NKJV)

¹⁴ Then Jesus said to them plainly, “Lazarus is dead. ¹⁵ And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.”

¹⁶ Then Thomas, who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.”

Some say that that we learn from this text that Thomas was a very negative, pessimistic person,

John MacArthur states,

“Thomas was the eternal pessimist. Like Eeyore in the Winnie the Pooh stories, he was a melancholy person, with an uncanny knack for finding the dark cloud in every silver lining”

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 384). Chicago, IL: Moody Publishers.

Thomas was a negative person. Negative people are a pain, aren't they? As Thomas Hardy said, "They can find the manure in every meadow." They just go through life with this dour, negative approach to everything and they are the pessimists. They are the great advocates of Murphy's Law, whatever can go wrong, will go wrong. They just live like that. They anticipate the worst all the time.

<https://www.gty.org/library/sermons-library/42-79/Common-Men-Uncommon-Calling-Matthew-and-Thomas>

But this does not have to be the conclusion we draw from the text.

Like texting today, you can text someone a statement and it be taken completely the wrong way,

when you meant the absolute opposite of what it was interpreted to mean.

So here too, this does not have to be pessimism, but could just as easily be courage.

Thomas could be telling the other disciples to get there acts together, If Jesus wants to go to Judea where the treat is higher to die, then we need to support Him and go with Him an die if need be. Even MacArthur, point out,

“But Thomas’s pessimism should not be allowed to obscure his courage; though he thought the situation was hopeless, he nonetheless was willing to lay his life on the line for the Lord. His love for Jesus was so strong that he would have preferred to die with Him rather than to be separated from Him.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 384). Chicago, IL: Moody Publishers.

Our second encounter is in John 14

John 14:2–6 (NKJV)

² In My Father’s house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that

where I am, *there* you may be also. ⁴ And where I go you know, and the way you know.”

⁵ Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

⁶ Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

Here, we learn that Thomas is a factual, less emotional person. He hears what Jesus is saying as all the other disciples did, but he steps up to the plate and says,

“We have no idea where you are going. And since that is the case, how are we supposed to know the way.?”

This is bold, courageous, even confrontative.

It also tells us, like all the other disciples, he had not yet fully processed all that Christ had claimed to be. And his O.T Theology of the Kingdom wasn't making since with Jesus leaving. He was suppose to stay put and overthrow Rome and bring all the blessing promised in the Old Testament to Israel.

So Thomas is the Seminary Student who is willing to ask the hard questions that are on everybody else's mind but are not bold enough to ask lest they look stupid.

He is a risk taker, but one who wants the truth even if it upsets the cart.

The Third encounter is the text we are considering today and we will return to it in a moment

But look at the Fourth encounter with Thomas

John 21:1–8 (NKJV)

21 After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself*: ² Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together. ³ Simon Peter said to them, "I am going fishing."

They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing. ⁴ But when the morning had now come, Jesus stood on the shore;

yet the disciples did not know that it was Jesus.

⁵ Then Jesus said to them, “Children, have you any food?”

They answered Him, “No.”

⁶ And He said to them, “Cast the net on the right side of the boat, and you will find *some*.” So they cast, and now they were not able to draw it in because of the multitude of fish.

⁷ Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea. ⁸ But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.

Here we learn that, like the other disciples, he is responsible to provide for his family, He is a fisherman, and does it for a living. (fishing all night is not a hobby, its a living).

And unlike Peter who is compulsive and dives out of the boat, after he puts his outer garment on, and is sometimes reckless and unpredictable, driven by his emotions more than his mind at times.

Thomas, is more calculating, controlled, thinking through the situation, knowing that that they have

caught a massive amount of fish, notes that he is only about 275-300 feet from the shore.... so we will just ride the boat to shore and not dive in like Peter and loose all the fish.

The Fifth and final reference to Thomas is

Acts 1:13–14 (NKJV)

¹³ And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James *the son* of Alphaeus and Simon the Zealot; and Judas *the son* of James. ¹⁴ These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

Here we learn that Thomas is obedient and faithful to our Lord's command to stay in Jerusalem and wait for the Holy Spirit to come in full power to indwell them.

24 Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.

We are not told why Thomas was absent whenever Jesus first appeared to the disciples.

Some have suggested

1. that he was melancholy, depressed and so pessimistic that he found a place alone to grieve.

But this only works if you believe that this what kind of person Thomas was.

2. others have said that the reason of his absence was unbelief. Jesus was dead, and he knew that, and had no intentions of pursuing this dead end any longer.

But that doesn't work because he comes back to the room where the other disciples are.

3. I believe that it speaks to his boldness and bravery. While the disciples were huddled in the room for fear of the Jews and the Romans.

John 20:19 (NKJV)¹⁹ Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, ...

Thomas was not. He was out and about. We are not told what he was doing (maybe gathering food or gathering intel or perhaps even visiting the tomb) but one thing is for sure, he was not afraid to be seen.

This was the first meeting of the disciples in the N.T where the Resurrected Christ shows up.

The First Resurrection Sunday meeting and Thomas missed it. He for whatever reason being gone, missed the first appearance to the original disciples.

Let me give you a simple, yet profound application of this text.

It would be reading into the text to say that this was really a church meeting because the church had not been set up formally yet. And the disciples were meeting in fear, not for worship.

But there is something to be said that when the saints are gathered and Jesus shows up, and you are absent.... you miss out on a lot.

Every time we meet and you miss, you miss a little more of Christ that you could have had for your spiritual growth and encouragement.

Like Thomas and his absence on that first Sunday
He missed out on the truth of the resurrection
He missed out on the conviction and repentance of his sin of unbelief.

He missed out on the strength it would give him in the week ahead.

Instead, he remained for that previous week in sin of unbelief, discouragement and a lack of Biblical Truth for the foundation of His life.

Mark this down,

If you miss a Sunday, You miss the Grace of God.

There is a grace that is given in the assembly of God in Worship that cannot be gotten any where else.

It does not happen with Youtube. It doesn't happen with Sermon Audio. It doest happen with a CD or TV.

The is the assembly of the Saints gathered in worship of the Lord Jesus Christ.

Hebrews 10:23–25 (NKJV)

²³ Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful. ²⁴ And let us consider one another in order to stir up love and good works, ²⁵ not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.

There are times that we are away for vacation or sickness or illness. But if you are staying home from worship, yet you will go to Walmart, and the restaurant, you need to have a heart evaluation.

In Hebrews, they were tempted to stay away because they might be persecuted and killed.

Its much more dangerous for you to drive to Walmart and go in that place than it is ever been for church.

I could fill this church with families I personally know that have children and are not attending a local N.T. Church yet profess to love Christ.... and they believe that all will be good with their families and their lives and their children because you watch a sermon on TV.

They are losing their children to the world. Church to them is a sermon on a flat screen. Its not the body of believers, its not the prayers of the saints, its not the Lord's Supper and Baptism. Its not the loving, encouraging, admonishing, forgiving one another described in the N.T. Its not the unique presence of the Spirit of God attending to the Preaching the Word of God in Public Worship.

You can't have any of those things which are essential to life and the salvation of your children by

staying home....It doesn't work, It hasn't worked and it will never work.

Brothers and sisters, that is a lie from the devil. Don't be deceived into believing the lie that so many would have you believe.

Church meeting in worship face to face is essential, More essential than your job, your favorite restaurant or grocery store,

For the christians in the N.T. and the History of the Church. The church gathered was more important than there life. They would risk their very life to do it.

God help the American Church!!!

25 The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

This is the **only place in the New Testament where the "nails" which pierced the Savior's hands and feet are actually mentioned.** The Romans did not always use nails when crucifying criminals. Sometimes they bound the victims hands and feet to the cross by strong cords. The fact that "nails" *were* used in connection with the Savior, and

the express mention of them here by Thomas, witnesses to the actual and literal fulfillment of **Psalm 22:16**: “**they pierced my hands and my feet.**”

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1108). Swengel, PA: Bible Truth Depot.

It was that remark that earned him the nickname “Doubting Thomas.” But the track record of the other ten apostles was no better; they too had scoffed at the initial reports of the resurrection (Mark 16:10–13; Luke 24:9–11)

Mark 16:10–13 (NKJV)

¹⁰ She went and told those who had been with Him, as they mourned and wept. ¹¹ And when they heard that He was alive and had been seen by her, they did not believe.

¹² After that, He appeared in another form to two of them as they walked and went into the country.

¹³ And they went and told *it* to the rest, *but* they did not believe them either.

Luke 24:9–11 (NKJV)

⁹ Then they returned from the tomb and told all these things to the eleven and to all the rest. ¹⁰ It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. ¹¹ And their words seemed to them like idle tales, and they did not believe them.

and failed to believe the Scriptures that predicted it (20:9; Luke 24:25–26)

John 20:9 (NKJV)

⁹ For as yet they did not know the Scripture, that He must rise again from the dead.

Luke 24:25–26 (NKJV)

²⁵ Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?”

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 385). Chicago, IL: Moody Publishers.

The double negative, implies absolute unwillingness to believe.

ΟΥ ΜΗ ΠΙΣΤΕΥΣΩ

Not so much because he has a hard heart but because he was absolutely convinced he died a horrible death. It was real, it was historical fact in the mind of Thomas.

The Bible doesn't tell us where Thomas was during the crucifixion

Matthew 26:31 (NKJV)

³¹ Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written:

*‘I will strike the Shepherd,
And the sheep of the flock will be scattered.’*

Matthew 26:56 (NKJV)

⁵⁶Then all the disciples forsook Him and fled.

Wherever Thomas was, he was witness to the real death and burial of Christ. He was absolutely convinced that his lacerated, bruised and beaten body was dead.

It was hard for other disciples too.

Matthew 28:16–17 (NKJV)

16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.

¹⁷ When they saw Him, they worshiped Him; but some doubted.

So.... “Thomas remains unconvinced, (to him it is impossible and unbelievable that a man like Christ can be killed the way he was so brutally and come back to life) and demands not only a palpable sign but the most personal and concrete evidence that the person whom he knew had been

killed in a specific fashion had indeed been raised from the dead. The risen Jesus must have some sort of *physical* continuity with the Jesus who was crucified.”

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 656). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

I. The Doubt of Deity by Thomas

II. The Defining Date for Thomas

This a a date that Thomas will never forget. This is the defining moment in his faith.

He will go from unbelief and hopelessness to absolute belief and assurance.

26 And after eight days His disciples were again inside, and Thomas with them.

“After eight days” signifies, according to the Jewish manner of reckoning time (who counted any part of a day as a whole one), after a week. It was, therefore, on the second Christian sabbath that the

Eleven assembled together, this time Thomas being present

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1109). Swengel, PA: Bible Truth Depot.

Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!”

Marvelous grace was this. As we have said, this second manifestation of Christ unto the apostles was expressly made for the special benefit of Thomas.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1109). Swengel, PA: Bible Truth Depot.

doors being shut

kleiό: to shut Perf.Pass Part. Having been shut

Original Word: κλείω

Part of Speech: Verb

Transliteration: kleiό

Phonetic Spelling: (kli'-o)

Definition: to shut

Usage: I shut, shut up.

① **to prevent passage at an opening, shut, lock, bar**

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [*A Greek-English lexicon of the New Testament and other early Christian literature*](#) (3rd ed., p. 546). Chicago: University of Chicago Press.

John is the only one who mentions the doors being “shut” (Greek signifies “barred”)

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1096). Swengel, PA: Bible Truth Depot.

Jesus came, the doors being
shut, and stood in the midst, and
said, “Peace to you!”

This is the second time Jesus has done this, He could easily use the door. He could knock and ask to be let in. But He intentionally has purpose behind this.

He is showing Himself to be God....not only by the resurrection but by his ability to move through space and time. The atomic structure of anything has no bearing on his ability to penetrate it and move through.

Truly when Jesus said, My kingdom is not of this world....it really is not.

Jesus controls and can rearrange the molecular structure of the door, the wall or the roof

Colossians 1:17 (NKJV)

¹⁷ And He is before all things, and in Him all things **consist.**

συνίστημι ① **to bring together by gathering, unite, collect** pass. of the water of the boundless sea
 συσταθὲν εἰς τὰς συναγωγὰς *collected in its gathering-places* 1 Cl 20:6.

④ **to bring into existence in an organized manner, put together, constitute, establish,**

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 973). Chicago: University of Chicago Press.

and said, **“Peace to you!”**

This is needed to be said. You don’t get use to this very easy. This is a profound miracle every time but is also very disturbing.

So after a few moments for the disciples to collect there emotions,

Jesus speaks to Thomas

27 Then He said to Thomas, **“Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.”**

By taking up Thomas’ challenge in this way, Jesus simultaneously proves that he hears his disciples even when he is not physically present,

and removes all possible grounds for unbelief, even the most unreasonable

Carson, D. A. (1991). *The Gospel according to John* (p. 657). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

So Thomas, having said earlier that he would not at all believe unless he touches the wounds of Jesus, is now commanded by Jesus to bring his finger and his hand to him and to touch him.

and reach your hand *here*, and put *it* into My side.

KJV and thrust it into my side:

eis: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)

Original Word: εἰς

Part of Speech: Preposition

Transliteration: eis

Phonetic Spelling: (ice)

Definition: to or into (indicating the point reached or entered, of place, time, purpose, result)

Usage: into, in, unto, to, upon, towards, for, among.

1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

“Reach hither thy hand and thrust it into my side.”
 What solemn light this casts upon what we read in John 19:34. It must have been a *large wound* for the Lord to tell Thomas to thrust in his *hand*.; What indignities the Savior suffered for our sakes! Again, do not these wounds of Christ throw light upon the character of the resurrection body? Do they not argue strongly that our personal identity will survive the great transformation?

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1112). Swengel, PA: Bible Truth Depot.

Although it is not stated, it can be rightly assumed that he does touch Christ.

This is and amazing thing.

This is the same body that just appeared out of no where. He was able with the same body to move through solid materials, yet appear and feel as a material body too.

We can't understand this.

Luke 24:36–43 (NKJV)

³⁶ Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “**Peace to you.**” ³⁷ But they were terrified and frightened, and supposed they had seen a spirit. ³⁸ And He said to them, “**Why are you troubled? And why do doubts**

arise in your hearts? ³⁹ Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

⁴⁰ When He had said this, He showed them His hands and His feet. ⁴¹ But while they still did not believe for joy, and marveled, He said to them, “**Have you any food here?**” ⁴² So they gave Him a piece of a broiled fish and some honeycomb. ⁴³ And He took *it* and ate in their presence.

1 Corinthians 15:35–49 (NKJV)

³⁵ But someone will say, “How are the dead raised up? And with what body do they come?” ³⁶ Foolish one, what you sow is not made alive unless it dies. ³⁷ And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other *grain*. ³⁸ But God gives it a body as He pleases, and to each seed its own body.

³⁹ All flesh *is* not the same flesh, but *there is* one *kind of* flesh of men, another flesh of animals, another of fish, *and* another of birds.

⁴⁰ *There are* also celestial bodies and terrestrial bodies; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. ⁴¹ *There is* one glory of the sun, another glory of the moon, and

another glory of the stars; for *one* star differs from *another* star in glory.

⁴² So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption. ⁴³ It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. ⁴⁴ It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. ⁴⁵ And so it is written, “*The first man Adam became a living being.*” The last Adam *became* a life-giving spirit.

⁴⁶ However, the spiritual is not first, but the natural, and afterward the spiritual. ⁴⁷ The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven. ⁴⁸ As *was* the *man* of dust, so also *are* those *who are made* of dust; and as *is* the heavenly *Man*, so also *are* those *who are* heavenly. ⁴⁹ And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.

27 Then He said to Thomas, “**Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.”**

taken adjectivally, and the verb *ginou* is understood at its simplest, the clause reads (lit.), ‘Do not be unbelieving but believing.

in the New Testament they often function substantivally: ‘Do not be an unbeliever, but a believer.

Carson, D. A. (1991). *The Gospel according to John* (p. 657). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

So what was Thomas’ response to this very unique and amazing revelation.

That moves us to...

III. The Declaration of Deity by Thomas

I. The Doubt of Deity by Thomas

II. The Defining Date for Thomas

III. The Declaration of Deity by Thomas

28 And Thomas answered and said to Him, “My Lord and my God!”

Thomas thereby not only displays his faith in the resurrection of Jesus Christ, but points to its deepest meaning; it is nothing less than the revelation of who Jesus Christ is. The most unyielding sceptic has bequeathed to us the most profound confession.

Carson, D. A. (1991). *The Gospel according to John* (p. 659). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This is the confession that all who are true believers must make.

You cannot be a Christian without believing that Jesus is God.

Not a god like the J.W.s

Not a god who is the brother of Lucifer like the Mormons

Not a god who is being crucified over and over again at the Mass in the catholic church.

He is the God who created all things.

He is the God who sustains all things

He is the God who is one with the Father.

He is Sovereign, Savior, to be submitted to and served.

John is bracketed with this statement

John 1:1 (NKJV)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 20:28 (NKJV)

28 And Thomas answered and said to Him, “My Lord and my God!”

The J.W.s like to argue (incorrectly that John 1:1 should be translated “a god” instead of the Word was God. (Not right Greek grammar)

But here the word Lord and God both have the definite article “the”

It is a definitive, absolute confession that Jesus is God.

He has seen Him, touched Him and now there is now doubt, HE IS GOD.

Thomas was not here speaking to the Father nor of the Father, *but* to and of the Son. The fact that Thomas addressed Him as “*my Lord*” evidences that he too had now “received the Holy Spirit” (cf. John 20:22), for “no man can say that Jesus is the Lord, but by the Holy Spirit” (1 Cor. 12:3)

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1113). Swengel, PA: Bible Truth Depot.

Significantly, Jesus did not correct him, but accepted Thomas's affirmation of His deity. Indeed, He praised Thomas for his faith

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 385). Chicago, IL: Moody Publishers.

29 Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

2 Corinthians 5:7 (NKJV)

⁷ For we walk by faith, not by sight.

Hebrews 11:1 (NKJV)

11 Now faith is the substance of things hoped for, the evidence of things not seen.

1 Peter 1:8 (NKJV)

⁸ whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory,

This is the second beatitude in this gospel (cf. 13:17). **Blessed** does not just convey a condition of

happiness, but also declares the recipient to be accepted by God

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 385). Chicago, IL: Moody Publishers.

29 Jesus said to him, “**Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and yet have believed**

But Jesus here foresees a time when he will not provide the kind of tangible evidence afforded the beloved disciple and Thomas; in short, he will ascend to his Father permanently, and all those who believe will do so without the benefit of having seen their resurrected Lord.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 659). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Much can be said about the need to believe.
 No man is saved without faith.
 Without faith, it is impossible to please God.
 No man enters the kingdom without belief.

John 3:15–16 (NKJV)

15 that whoever believes in Him should not perish but have eternal life. **16** For God so loved the world that He gave His only begotten Son, that whoever

believes in Him should not perish but have everlasting life.

John 3:18 (NKJV)

¹⁸ “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

John 3:36 (NKJV)

³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

Romans 10:9–10 (NKJV)

⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰ For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

²⁹ Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and yet have believed

Thomas’ confession was real and his faith was real and lasting.

you have believed=== Perf Act Ind

His faith endured to the end.

Once a skeptic, one who did not believe the truth of the resurrection,... now fully convinced to the point that he would give his life.

Church tradition and history tells us that Thomas traveled outside of the Roman Empire as a missionary, possibly as far away as India to preach the gospel, which is yet another indication of Thomas' boldness. He may have reached Muziris, India where he baptized several believers and was possibly the first to bring the gospel to the Far East. This might explain why he is considered the Patron Saint of India. His name in the Indian language, "Thoma," remains quite popular to this day in India.

Not very much is known about the method of Thomas' execution but that maybe due to the fact that he was a missionary in faraway India. Church tradition says that while he was establishing a church there, he was stabbed with a spear, dying from the wound. The irony here is that Jesus told Thomas to touch his

side and his hands where the wounds from the cross were still visible

Read more: <https://www.whatchristianswanttoknow.com/the-apostle-thomas-biography-doubting-life-and-death/#ixzz74rNimQTr>

there is some history to indicate that he may well have taken the gospel as far as India. There is in India the Bar Toma Church, sons of Thomas, who trace their origin to him. Tradition says, because he would not deny the faith and would not cease preaching, a spear was run through him and he was executed.

<https://www.gty.org/library/sermons-library/42-79/Common-Men-Uncommon-Calling-Matthew-and-Thomas>

it is written:

1. Through St. Thomas the error of idolatry vanished from India.
2. Through St. Thomas the Chinese and Ethiopians were converted to the truth.
3. Through St. Thomas they accepted the sacrament of baptism and the adoption of sons.
4. Through St. Thomas they believed in and confessed the Father, the Son, and Holy Spirit.
5. Through St. Thomas they preserved the accepted faith of the one God.
6. Through St. Thomas the life-giving splendors rose in all India.

7. Through St. Thomas the Kingdom of Heaven took wing and ascended to **China**.