

Part 1: "Wise unto salvation through faith which is in Christ Jesus"

Joh 20:24-31

January 3, 2013

Joh 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

Joh 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Joh 20:26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.**

Joh 20:27 Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.**

Joh 20:28 And Thomas answered and said unto him, My Lord and my God.

Joh 20:29 Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**

Joh 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Joh 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

Thomas is one of the twelve, or part of the foundation of God's elect government which is what this shadow of "one of the twelve" represents, but he "was not with them" showing us that when we doubt and are not given faith (Eph 2:8, Gal 2:20) we naturally separate ourselves from this body of faith that we are called to (Eph 4:4-5, Mat 22:14).

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Eph 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism,

Mat 22:14 **For many are called, but few are chosen.**

Didymus means a twin: double, and that perfectly describes Thomas who is us when we are yet a double minded man and unstable in all our ways (Jas 1:8). All our "another Jesus", our other ways, only lead to death (Pro 14:12, Pro 16:25). With Thomas here, we see the only solution to overcoming this doubting spirit, which is within all Christians until it's not, is to draw nigh to God (Heb 10:22-25, Joh 6:44). Thomas is about to do just that, to be convinced that Christ is our Lord and Master (Jas 4:8, Rom 14:23, Luk 6:46, Joh 13:13).

Jas 1:8 A double minded man *is* unstable in all his ways.

Pro 14:12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Pro 16:25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb 10:23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)
Heb 10:24 And let us consider one another to provoke unto love and to good works:
Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Jas 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

Rom 14:23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

Luk 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

Joh 13:13 Ye call me Master and Lord: and ye say well; for *so* I am.

Joh 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

In the same way that all the disciples forsook Christ and fled ([Mar 14:50](#)), we tend to think that it was primarily Peter who denied him and primarily Thomas who was the one who doubted, until we're given the eyes to see that it is not wise to compare ([2Co 10:12](#) , [1Co 3:21](#)) because we know now that there is one event unto all men ([Ecc 2:14](#) , [Ecc 9:2-3](#)) and that all things are ours and therefore we are both Peter and Thomas and all the rest who forsook Christ.

[Mar 14:50](#) And they all forsook him, and fled.

[2Co 10:12](#) For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

[1Co 3:21](#) Therefore let no man glory in men. For all things are yours;

[Ecc 2:14](#) The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

[Ecc 9:2](#) All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

[Ecc 9:3](#) This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

So "**The other disciples therefore said unto him, We have seen the Lord.**" is not confirmation in some way that they themselves were not doubting only moments prior to this event ([Mar 16:10-11](#)).

[Mar 16:10](#) And she went and told them that had been with him, as they mourned and wept.

[Mar 16:11](#) And they, when they had heard that he was alive, and had been seen of her, believed not.

We live by every word of God and therefore we "**will not believe**" until we "**see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side**"

Notice the **three things** that are required for Thomas (us) to believe, described here in this parable:

1. "see in his hands the print of the nails"

We start off believing in Jesus as the Jews did by seeing the miracles, and then wanting to know Christ and Him crucified (Joh 8:31 , 1Co 2:2).

Joh 8:31 Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

1Co 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

2. "put my finger into the print of the nails"

We then identify more closely as the disciples did by walking and continuing with Christ. This is putting our fingers into the print: learning of the pattern or fashion (print) of His suffering. If we are looking at the patterns (Heb 9:23), we are learning of our Lord's suffering, but not yet living that pattern and filling up what is behind of His afflictions for the churches sake which is His body (Col 1:24).

Heb 9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

3. "thrust my hand into his side"

Finally we become connected with Christ's suffering as symbolized by thrusting our hand into his side, which we know represents the side that Eve was taken out of from Adam. Eve (the church) can only be reconciled and made one with the second Adam, Christ, through suffering (2Ti 2:12 , Act 14:22). Judgment will come upon each man in their appointed time and we will all give an account (Heb 9:27 , 1Co 15:23) for our part in piercing the side of Christ with a sword. When we are pierced (Luk 2:35) and convinced that there is no good thing within us and that we are guilty of the blood of Christ, then the symbolism of Thomas thrusting his hand into Christ side will be made manifest (Joh 19:34) for each of us in our appointed time.

2Ti 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

Act 14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Luk 2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Joh 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

Joh 20:26 **And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.****

It is after eight days that the Lord stands in the midst of the disciples and he does so by coming into a room where the doors were shut. Our peace comes through Christ coming into our midst supernaturally as he opens our hearts and minds, which are closed like this door, so that we can become a new creation on the symbolic eighth day. Pentecost has not yet come so when Christ is walking in the midst of these disciples, it is equivalent to Christ walking amongst the candlesticks in Revelation (Rev 2:1 and Rev 2:5, Rev 3:7 [http://www.iswasandwillbe.com/Revelation 18 24 Blood of prophets.php](http://www.iswasandwillbe.com/Revelation%2018%2024%20Blood%20of%20prophets.php)).

Rev 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Rev 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Joh 20:27 Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.**

Christ proves/tries (Deu 13:3) Thomas' comments uttered eight days prior to this day, and shows by His example that when we are given to cry out as Thomas did, our Father first shows us our hearts then increases our faith (Mar 9:24) and gives us bread and not a stone (Mat 7:11).

Deu 13:3 thou dost not hearken unto the words of that prophet, or unto that dreamer of the dream, **for Jehovah your God is trying you**, to know whether ye are loving Jehovah your God with all your heart, and with all your soul; (CLV)

Mar 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mat 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

In this case he gave Thomas the ability to stop disbelieving, by having him "**Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side:**", demonstrating how God deals with our unbelieving hearts by letting us wrestle with that unbelief for eighth days, and then at the appointed time he gives us the opportunity to see something physical that reassures us that this is of the Lord. However, as the story progresses, we see and understand that this is not a mature faith at this time, but one that is a stepping stone to the tried faith which is what is going to be needed to endure until the end.

Joh 20:28 And Thomas answered and said unto him, **My Lord and my God.**

Now Thomas can say "**My Lord and my God**", only because he has seen Christ. He is right, Christ is his Lord and God, but what good is it knowing Christ is your Lord and God if you don't have the tried faith (1Pe 1:7) to follow Him wherever the Lord would have you go (Luk 6:46 , Rom 8:14 , Rev 7:17 , Luk 7:38). When we are truly led by the Lamb of God it will result in Joh 7:37-38, Isa 59:21.

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Luk 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rev 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Luk 7:38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

Joh 7:37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Isa 59:21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.