

**WAES
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The Holy Bible



Commentaries

by

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Doubting Thomas

Easter

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Doubting Thomas

*“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, **came Jesus and stood in their midst***

and said unto them, “Peace be unto you.” And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again,

“Peace be unto you. As My Father hath sent Me, even so send I you.” And when He had said this, He breathed on them and said unto them, “Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, “We have seen the Lord.” But he said unto them, “Unless 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.”

*And after eight days the disciples were again within, and Thomas was with them. Then came Jesus, **the doors being shut, and stood in their midst** and said, “Peace be unto you.”*

*Then said 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." And Thomas answered and said unto Him, "My Lord and my God!" Jesus said unto him, "**Thomas, because thou hast seen Me, thou hast believed.** Blessed are they that have not seen and yet have believed." And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. 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."*

Jesus in his new perfected body, was able to suddenly appear out of nowhere, without the doors being opened. Perhaps he was able to slide through the crack of the door. This was no ordinary flesh and blood body. By some accounts it was only a spirit body. Other said it was a body made of different material to man. When Jesus presented the marks from the spear and nails to the onlookers, there was no bleeding mentioned in the scriptures. And it was not until they saw the marks, that the disciples even recognized Him. He blessed them, and breathed the Holy Spirit onto them. This was not the gift of the comforter that He gave on the Day of Pentecost. It was a grace with authority to remit (forgive) and retain (not to forgive) the sins committed by the disciples.

Thomas did not believe the apostles' report .

"Thomas, because thou hast seen Me, thou hast believed." Is actually a question to Thomas. (See J.B.. Phil NT). Thomas did not agree that it was Jesus of old, but that it was his Lord and God he confirmed. This is a clear statement from John that he also knew Jesus to be God. Strange that *Doubting* Thomas was the only person in the NT to address Jesus directly as "God". He doubted the resurrected Jesus was human, but he knew him to be God.

John the Apostle was with the eleven when Jesus showed the wounds in his side to Thomas. So he was an eye witness to this event. Jesus said to Thomas, who would not believe that His body was real, “touch me” and Thomas saw the gash on his side and felt the warmth of His flesh. And Thomas knelt and from fear whispered ‘My Lord and my God’,

and unspoken, ‘I believe’ you are God.

Yet he did not believe he was a resurrected human. For he had seen the locked doors, and yet somehow Jesus had entered the room.

And Jesus asked Thomas “Have you believed because you have seen me?” But he knew that Thomas did not believe. everything as Thomas did not answer.

He turned to the Apostles, who were standing amazed at the scene . and said “ those *who have come to believe* even though they had not seen Me, are happy and lucky and blessed”

But Thomas who **had** seen, and **not** believed was not happy.

Long before John wrote this gospel, Thomas’s gospel was in circulation, and in his gospel he hinted that Jesus was divine all along, and He was not from human birth.

John criticized Thomas for being hypocritical. Having seen the wounds of the Lord, he should not have told people that Jesus was not human.

Thomas the twin, according to John. Didymus means twin. There is a suggestion that Thomas was Jesus’s “twin brother”, due to his name. Perhaps He was called twin because he taught an alternate Gospel that was very similar in many aspects to John’s Gospel, just one little difference, Thomas rejected Jesus’ s human birth. But God had chosen Thomas for Jesus, and Thomas became a great Missionary. he took his Gospel to Syrian and India, and perhaps even to China.

At the time of this gospel's release to the clergy, c. A.D. 110, the Church was beginning to define its dogma, and the disagreements about the nature of Jesus were becoming a stumbling block to unification, and to the establishment of **one** holy catholic Church.

In his Gospel, John had inadvertently fueled the fires of what was later to be identified as "Docetism", or the belief that Jesus did not have a real body. John's mysticism in his Gospel was beyond the understanding of the simple folk who were followers. Rather than try to understand the spiritual message from John, they took the words at face value.

When John stated that Jesus did something inhuman (like superman), many people believed it was because of His divine power that He could do this. And because of the divine power they suggested that Jesus did not really suffer on the cross, (it was a dogma of the Church that divine nature cannot suffer). It was their simple answer to the difficulties they were having with understanding the contradictions in the scriptures about Jesus's nature.

The nature of the Godhead was not finalized in the western Church until 325 A.D., after hundreds of years of bitter arguments. The Eastern Orthodox Church has a slightly different understanding of the Godhead. If you stray from the definition of the Nicene Creed and the Athanasian Creed, you will make many theological errors.

The Gospel of Thomas which circulated during the 1st. c. was condemned before A.D. 110 by Ignatius, 3rd. Bishop of Antioch, who had been a disciple of St. John the Apostle. There is some thought even that Ignatius was an auditor of St. John.

On his way to Rome and martyrdom, Ignatius wrote seven letters to the Churches against other teachings and he refuted some of the ideas of the gospel of Thomas, but at least half of the sayings in the gospel of Thomas echoed the synoptic Gospel sayings, so the gospel was still popular. The RC and Anglican Church have accepted these seven letters from Ignatius as genuine; the Protestant churches reject them all. The Gospel of Thomas was never included in the canon of the Church.

Later tradition- a story called *The Assumption of Mary*, has Thomas being forgiven by Mary for his doubt, and his final reconciliation with the other Apostles.