

Thomas, the Hesitant Believer

Devotional Reading: [Psalm 91:1–6](#)
Background Scripture: [John 11:14–16](#);
[14:5–8](#); [20:24–29](#); [21:1–2](#)

[John 11:14–16](#)

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

[John 14:5–8](#)

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew

us the Father, and it sufficeth us.

[John 20:24–29](#)

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

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.

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.

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.

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

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.

[John 21:1–2](#)

1 After these things Jesus shewed himself again to the disciples at the sea

of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Key Text

Then saith [Jesus] 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.—John 20:27

p 410 The Testimony of Faithful Witnesses

Unit 3: Faithful Witnesses

Spread the Good News

Lessons 9–13

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Identify Thomas's development as an observer of Jesus' life and ministry.
2. Explain why the Gospel of John might emphasize Thomas's refusal to believe without seeing Jesus for himself.
3. Make a plan to share their doubts

with fellow believers who can provide encouragement in faith.

Lesson Outline

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B. Bold Suggestion (v. 16)

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A. Faith Beyond Doubt

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p 415 How to Say It

Bethabara *Beth-ab-uh-ruh.*

Bethany *Beth-uh-nee.*

Cana	<i>Kay-nuh.</i>
Didymus	<i>Did-uh-mus.</i>
Galilee	<i>Gal-uh-lee.</i>
omniscience	<i>ahm-nish-uns.</i>
Pharisees	<i>Fair-ih-seez.</i>
Tiberias	<i>Tie-beer-ee-us.</i>
Zebedee	<i>Zeb-eh-dee.</i>

p 410 Introduction

A. From Doubt to Faith

“I am an atheist,” he said. His wife and children attended our church, but this was his first Sunday. He made it clear he was only there to support his family—he didn’t believe in God.

Several months passed, and he reached out again, asking for a meeting. He asked profound and sincere questions about the evidence for Jesus Christ’s bodily resurrection. Something was stirring within him. Our discussion was open, honest, and thoughtful. A few weeks later, he chose Jesus as his personal Savior and was baptized.

Skepticism, doubt, and questions characterize some journeys toward faith. Today’s lesson highlights one disciple’s willingness to ask questions and seek evidence toward sincere belief.

B. Lesson Context

Tradition has labeled Thomas as a

pessimist and skeptic. The Gospel of John refers to Thomas as “Didymus” three times ([John 11:16](#); [20:24](#); [21:2](#)). All these texts are under consideration in today’s lesson. Scholars have commented on this designation, which literally means “twin,” as meaning “double,” like “double-minded.” This interpretation has led to the conceptualization of Thomas as a doubter.

The reputation is not entirely fair, however, as it presupposes that Thomas’s questions and requests for evidence were extreme or his disbelief was unwarranted. The disciples had no idea that Jesus would return to life. Thomas’s desire for proof did not make him a “typical skeptic” because he alone, among the other disciples, had yet to see Jesus.

I. Physical Death

([John 11:14–16](#))

The setting for our first segment of text is in the vicinity of the village of Bethabara, also known as “Bethany beyond the Jordan” ([John 1:28](#); [10:40](#)). This village is not to be confused with the Bethany that is about two miles east of Jerusalem in Judea. The latter was a frequent stop for Jesus and His disciples ([Matthew 26:6](#); [Mark 11:1](#); [14:3](#); [Luke 19:29](#);  p 411 [24:50](#); [John 11:1](#); [12:1–8](#)). For

today's text, however, Jesus heads to the other Bethany, the one on the east side of the Jordan River. This village is where Jesus fled after attempts on His life during the feast of dedication in Jerusalem (10:22, 31–39).

While teaching in or near Bethany beyond the Jordan and establishing many believers (John 10:41–42), Jesus receives word that a friend named Lazarus is ill (11:1–3). Lazarus and his two sisters, Mary and Martha, live in the Bethany near Jerusalem. They have a close relationship with Jesus, hosting Him in their home and learning from Him (Luke 10:38–42). John tells us that Jesus “loved” them (John 11:5).

When Lazarus falls ill, his sisters immediately send word to Jesus (John 11:3). Over the objections of His disciples, Jesus intends to go back to visit them (11:7–9). But He intentionally delays His journey by two days (11:6). During this delay, Lazarus's illness progresses and ultimately leads to his death. Jesus discerns Lazarus's passing and informs His disciples it is time to take a trip to visit their friends (11:7, 11). He uses a figure of speech to describe Lazarus's fate: “Our friend Lazarus sleepeth” (11:11). But the disciples misinterpret this to mean natural sleep (11:12–13). Jesus now

corrects the misunderstanding (compare Acts 7:60; 1 Corinthians 11:30; 15:6, 18, 20).

What Do You Think?

How does the setting of a story impact your understanding of the narrative?

Digging Deeper

What tools can you use to increase your awareness of setting (or context) as you study Scripture?

A. Bound to See Lazarus (vv. 14–15)

14. Then said Jesus unto them plainly, Lazarus is dead.

Throughout Jesus' earthly ministry, His disciples have trouble with His use of figurative language (examples: Matthew 13:34; Mark 8:14–21; compare John 16:25–30). In response to the disciples' misunderstanding, Jesus now speaks without figurative language: their friend *Lazarus is dead*. Jesus has divine knowledge of the situation. He demonstrates His omniscience (complete and infinite awareness), which emphasizes His deity. Jesus' deity is a central theme of John's Gospel (compare John 1:47–48; 2:24–25; 4:16–19, 29).

What Do You Think?

What is the definition of “figurative language”?

Digging Deeper

How does the use of figurative language enhance the messages of [Matthew 5:13–16](#); [7:3–5](#); [10:16](#); [John 10:7–10](#); and [15:1–4](#)?

15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Jesus begins an explanation for why He has not departed for Bethany sooner. That explanation focuses on the need for the disciples to *believe*. Jesus understands that Lazarus’s death will serve a divine purpose. Even to this point in the Gospel accounts, lack of belief lingers among Jesus’ followers. This problem must be—and will be—addressed. By waiting until Lazarus has died, Jesus positions Himself to do so.

Jesus uses the word *nevertheless* to transition away from the disciples’ concerns and move the conversation forward. He invites His disciples to accompany Him back to Bethany.

What Do You Think?

Have you ever been “glad” something difficult happened for the sake of someone’s learning or development?

Digging Deeper

In what ways might you allow the Holy Spirit to readjust your

perspective on life’s disappointments, difficulties, and challenges?

B. Bold Suggestion (v. 16)

16. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

p 412 Typically, Peter is the outspoken disciple ([Matthew 16:15–16](#); [Luke 12:41](#); [John 6:68–69](#); [13:6](#)), but this time it is *Thomas* who speaks up. The verse gives him a second name: *Didymus*, which means “twin” (see [Lesson Context](#)). There are four listings of the original 12 apostles in the New Testament ([Matthew 10:2–4](#); [Mark 3:16–19](#); [Luke 6:13–16](#); [Acts 1:13](#)). The placing of Thomas in the ordering of the four listings is seventh, eighth, eighth, and sixth, respectively.

The disciples are hesitant to make the trip because the Jews in Judea had already tried to stone Jesus ([John 10:31–33](#); [11:8](#)). Seeing that Jesus is determined to return despite the danger, Thomas makes the bold statement we see here—not to Jesus but to Thomas’s *fellow disciples*. Perhaps this emboldens Peter to declare similarly in [Matthew 26:33](#).

II. Heavenly Realities ([John 14:5–8](#))

We jump to the next time Thomas is featured by name. Jesus is in His final week. On His last observance of the Passover, Jesus washes His disciples' feet ([John 13:1–17](#)). He also predicts His betrayal ([13:18–30](#)) and Peter's denial ([13:31–38](#)). The disciples become distressed and confused ([13:22](#)), so Jesus begins to teach again, comforting them ([14:1](#)). Jesus says that He is going "to prepare a place" for them ([14:2](#)). His words regarding both a destination and a way to get there prompt a question from Thomas ([14:4](#)).

A. Confused Questioner (v. 5)

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

The question from *Thomas* asks about both the destination (*whither thou goest*) and the way to get there (*How can we know?*). Thomas is likely thinking of specific, earthly directions—something concrete, like an address. His response reveals desire: Thomas wants to go where Jesus is going, but he doesn't feel like he has enough information. Jesus speaks of a spiritual and heavenly reality, while Thomas contemplates a physical location.

We don't know the tone behind Thomas's reaction, but we know it is

honest. Thomas is open with Jesus—he admits, "I don't get it!"—and that opens the door to Jesus' utterance of one of the most well-known passages of Scripture ever spoken, written, and quoted (next verse).

This interaction is not the first time the disciples show their lack of understanding or ask for further clarification, and it won't be the last. They ask Jesus to explain after He tells the parable of the sower ([Mark 4:10–13](#)). Another time, they mistake His reference to the leaven of the Pharisees as literal bread ([Matthew 16:5–12](#)). Even after His resurrection, the disciples struggle to comprehend. Jesus has to teach them extensively and open their eyes before they recognize Him and can decipher the Scriptures ([Luke 24:25–32](#)).

Even Jesus' parents had a hard time comprehending who He is and what He was doing. Recall the story of twelve-year-old Jesus left behind in Jerusalem. After recovering Him in the temple courts, His parents voice their anxiety, and Jesus is incredulous. He asks them, "Wist ye not that I must be about my Father's business?" ([Luke 2:49](#)), but they frankly do not understand ([2:50](#)).

Confident Navigation

When I was about ten years old, my mom drove me to my grandmother's house for a visit. On the way, I noticed how many turns and stops we had to make to get there. The trip was about 45 minutes long, and to my little mind, it seemed impossible to remember all the directions. How did my mom do it?

Overwhelmed, I suddenly burst into tears. When my mom asked me what was wrong, I said I never wanted to get my driver's license. I confessed that I was afraid I'd never be able to go anywhere without getting hopelessly lost. My mom reassured me that my orientation would come with time and practice, and I am happy to report that I eventually got my license!

Thomas reminds me of ten-year-old me. He asks Jesus how they could possibly know where He was going. Perhaps Thomas felt overwhelmed at the magnitude of it all. Riding along in the car as a passenger is one thing. Taking control as p 413 the driver is quite another! How do you handle spiritual navigation and ensure you're following Jesus?

—N. M. H.

B. Way to the Father (vv. 6–7)

6a. Jesus saith unto him, I am the

way, the truth, and the life.

Regarding Thomas's query about life's destination and how to get there, Jesus begins with the latter: Jesus Himself is *the way*. This is one of seven statements in the Gospel of John that begin "I am the ..." as self-identifiers for Jesus (the other six are [John 6:35](#); [8:12](#); [10:7](#), [11](#); [11:25](#); [15:1](#)). Each unveils a unique facet of Jesus' identity as they firmly declare His divinity. The particular "I am the" statement now before us reveals Jesus Himself as the guide and pathway. He is the road that leads to an eternal life that is reconciled with God (compare [Romans 5:10–11](#); [2 Corinthians 5:18–19](#); [Colossians 1:19–22](#); [Ephesians 2:13–16](#)).

6b. No man cometh unto the Father, but by me.

Now Jesus switches from discussing how to get to the destination to specifying it. The destination is nothing less than admittance into the presence of the heavenly *Father*. Before Thomas's query, Jesus spoke of the nature of that presence in terms of the "Father's house" ([John 14:2–3](#)). Jesus promises that He will be there with His disciples ([14:4](#)).

Jesus is one with the Father, sees Him clearly, and descended from heaven to earth according to His will ([John 1:18](#); [3:13](#); [10:30](#)). To properly approach the

Father is to come by way of Jesus.

What Do You Think?

What does Jesus mean when He calls Himself “the way”? How is He “the life”? “the truth”?

Digging Deeper

How do the seven “I am the ...” statements of Christ enhance your understanding of Jesus and His role (John 6:35; 8:12; 10:7, 11; 11:25; 14:6; 15:1)?

7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

There is a unity between the Father and Son that is difficult to put into words. But when a believer knows one, that believer knows something of the other. In fact, knowledge of the Father is conditional on knowing Jesus. This is a challenge to the disciples: Do they really know the Son? The answer to that question comes next.

What Do You Think?

What caused the disciples to miss seeing the Father in Jesus?

Digging Deeper

How does Matthew 25:35–40 deepen your conceptualization of “seeing” God?

C. Imprudent Request (v. 8)

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

This reaction reveals that the disciples continue to struggle to understand Jesus’ teaching. *Philip* voices their lack of understanding this time by asking Jesus to *shew* them the Father. His request reveals a continuing misunderstanding regarding the connection between Jesus and the Father.

III. Resurrection Appearances (John 20:24–29)

Jesus appeared personally and in the flesh to several people on the day of His resurrection (Matthew 28:1–10; John 20:1–23; etc.). Even so, doubts lingered and would continue to linger over the weeks ahead (Matthew 28:17; Luke 24:38). The most articulate of these comes from the apostle Thomas.

A. Thomas’s Stipulation (vv. 24–25)

24–25a. 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.

The phrase *when Jesus came* refers to His appearance in John 20:19–23. It’s easy to imagine that the declaration *We have*

seen the Lord is the very first thing spoken to Thomas when he rejoins the group.

25b. But he said unto them, Except I shall p 414 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.



Visual for [Lesson 9](#). Point to the visual and ask, “What doubts or questions of faith do you have? How might other believers encourage you?”

This is where the derogatory phrase “doubting Thomas” originates. Eyewitness accounts of his fellow disciples are not good enough for Thomas. He declares his need for physical, tangible evidence (compare [John 4:48](#)). Belief in disembodied spirits was common in the ancient world, and Thomas wants firsthand proof that the claim of Jesus’ resurrection is more than a ghost story. Only then will Thomas believe that the person the disciples saw is the same Jesus who was crucified, died,

was buried, and has risen.

B. Visit and Invitation (vv. 26–27)

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.

Waiting several *days*, Jesus is in no hurry to prove Himself to *Thomas*. We can only imagine the discussions and arguments between Thomas and the other *disciples* during that interim! When the right time does come, the circumstances are almost identical to those of the previous appearance of Jesus (compare [John 20:19](#)).

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.

Jesus, who is very well aware of Thomas’s doubt, addresses him directly with the invitation we see here. Worthy of note is the fact that Jesus’ invitation exactly mirrors Thomas’s stated demand to personally examine Jesus’ *hands* and *side* ([John 20:25b](#), above; compare [19:34](#)).

Wide-Eyed Wonder and Evidence

I once heard a child psychologist say

that when young children ask *why*, they aren't always looking for a direct answer. Sometimes, they are simply trying to express their wide-eyed wonder. A child might ask, "Why does the moon shine so brightly?" But they may be trying to express something more like, "Wow! What a miraculous thing the moon is! Look how it lights up the night sky!"

A scientific response can diminish the wonder and awe of the moment. A better response might be something like, "I know! Isn't it amazing?"

Thomas often gets a bad rap for disbelieving eyewitness testimony from reliable sources that Jesus rose from the dead. But perhaps he was also expressing wide-eyed wonder and amazement at the miracle. Imagine trying to wrap your mind around the news of someone coming back to life! Here's a good evangelistic tool to use sometime: ask an unbeliever, "What kind of evidence would you need to believe Jesus arose from the dead?"

—N. M. H.

C. Belief and Response (vv. 28–29)

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

John does not specify whether Thomas reaches out and touches Jesus' physical

body. Instead, the text suggests that Thomas believes without touching Jesus' side. He responds to Jesus with a personal confession of faith in his *Lord* and *God*.

Thomas thus pulls together everything Jesus taught about Himself in this complete recognition: Jesus embodies the very essence of God the Father, in whom the fullness of the Godhead dwells ([John 10:30](#); [Colossians 1:15–19](#); [2:9](#); [Hebrews 1:3](#)).

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.

Bible scholars are divided on whether Jesus' [p 415](#) response is a reprimand. On the one hand, those who view it as a rebuke argue that Thomas should have believed on the basis of the eyewitness testimony of the other disciples. On the other hand, the other disciples themselves did not believe until they encountered the risen Christ and saw Him personally ([Mark 16:9–11](#); [Luke 24:10–11](#)).

The critical point is that Jesus speaks a message for an audience beyond Thomas—the message reaches toward future generations, toward us today. There is blessing in believing without having firsthand knowledge (compare

[John 20:31](#)).

IV. At the Sea of Galilee

([John 21:1–2](#))

In the intervening verses of [John 20:30–31](#), the Gospel writer stresses two things. First, the examples he records are but a sample of “many other signs” that the disciples witnessed from Jesus. Second, the instances John chose are written so that the reader will believe in Jesus. These two verses also serve as a transition into the episode that follows.

A. Important Appearance (v. 1)

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

Here we catch one more glimpse of the risen Christ with His *disciples*. The *sea of Tiberias* is another name for the sea of Galilee ([John 6:1](#); compare [Luke 5:1](#)). Jesus’ appearance here is in line with [Matthew 26:32](#); [28:7](#); [Mark 14:28](#); [16:7](#).

B. Important Audience (v. 2)

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Jesus’ post-resurrection appearances number about a dozen, depending on how textual overlaps are counted. Collective witness increases the credibility of the testimony (compare [1 Corinthians 15:6](#)). In this particular appearance, John notes the presence of seven disciples, with Thomas named second (compare the four listings of the apostles noted on [John 11:16](#), above). Thomas is poised to observe another miracle ([John 21:6](#)) and Peter’s restoration ([21:15–19](#)).

Conclusion

A. Faith Beyond Doubt

Thomas’s doubt mirrors a common human experience: the struggle of faith, which asks us to trust evidence that we ourselves cannot see firsthand. Jesus often taught in parables, His words falling on His hearers’ ears like riddles. And His resurrection is a fantastic miracle! Thomas’s interactions with Jesus show humans’ difficulty with stepping outside the physical world and into a more important spiritual reality. The way toward deep comprehension of Jesus as the Son of God, Messiah, and Lord is challenging. Understanding Jesus as fully God, one with the Father, is difficult too. It takes questioning and wrestling to

overcome the doubts and puzzles that inevitably emerge along the journey of faith. We must have the eyes of our understanding enlightened to truly comprehend ([Ephesians 1:18](#)). Sometimes that requires honest questions. It always requires engagement with Jesus, with whom the text of Scripture is primarily concerned.

B. Prayer

Heavenly Father, open our eyes to see how we are like Thomas in both our strengths and weaknesses. In Jesus' name we pray. Amen.

C. Thought to Remember

Jesus meets us in our doubts.

p 416 Involvement Learning

Enhance your lesson with KJV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the KJV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

To open class, ask all participants to think of one true thing about themselves that they are willing to share with the

whole group. After each person shares, ask them to “prove it.” Require tangible, visible evidence that what they claim is true. (*Hint*: show a photo, ID, scar, etc., but some things might be impossible to prove—and that is alright!)

Option. Follow the instructions on the “Tough Questions (Facilitator Page)” exercise from the activity pages, which you can download.

Lead into Bible study by saying, “We all have doubts and questions—some are inconsequential curiosities, but others have real significance to our faith and worldview. In today’s lesson, notice the main character’s questions and doubts. Consider the ways you relate to him.”

Into the Word

Ask a volunteer to read [John 11:14–16](#) out loud. Divide participants into two groups: **Jesus** and **Disciples**. Instruct both groups to read [John 11:1–15](#). Ask the **Jesus Group** to write down exactly what Jesus said in verses [4](#), [7](#), [11](#), and [14–15](#). Have them write what He meant beside each statement. Ask the **Disciples Group** to write down exactly what Jesus said in verses [4](#), [7](#), [11](#), and [14–15](#). Then have them write what Thomas and the other disciples may have *thought* Jesus meant beside each statement. Bring the class

back together and invite the groups to share their findings, alternating answers to highlight the differences. Ask: “Why do you think it was so confusing and difficult for Thomas to understand Jesus in this account?” Allow time for voluntary responses.

Ask a volunteer to read [John 14:5–8](#). Divide participants into small groups of four and provide them with blank white copy paper, one full piece of colored construction paper with a ½ inch diameter circle cut out of the middle and labeled “The Way,” and pencils. Instruct groups to draw a map on the white copy paper; the map should lead from the current room they are in to anywhere they choose on the surrounding property. Then ask groups to overlay the construction paper on their map, with the hole placed over the current room. Have groups trade their maps with the construction paper in place. Ask groups to follow the other group’s map by moving the cover inch by inch along the route until they reach the end destination. Ask groups to discuss: “How did you feel, knowing a path existed but not being able to see it or know where it was leading?”

Ask a volunteer to read [John 20:24–29](#) out loud. Then ask two volunteers to act

out the roles of Thomas and Jesus in this scene (all other participants can be the “other disciples”). Ask participants to share what part of this story is most significant to them and why.

Ask a volunteer to read [John 21:1–2](#). Have small groups imagine a conversation between the seven disciples in this scene. Challenge them to write down at least one line that each disciple might have said. Ask: “How is Thomas’s presence among this group meaningful to you?”

Alternative. Ask participants to pair up with a partner. Distribute the “Thomas’s Journey” exercise from the activity page. Ask pairs to complete the activity as indicated.

Into Life

Distribute index cards and pens. Ask students to divide into pairs. Give them one minute to write down one question or doubt they have in faith. Then say, “Questions and doubts are inevitable from time to time. Jesus is gracious with our needs, and He wants us to trust Him even when we don’t understand.”

Instruct pairs to work together to make a plan to share their doubts with fellow believers. Ask partners to pray for each other—especially to encourage each

other's faith.

To print the reproducible activity page,
simply click the highlighted text below to
create a pdf file on your hard drive. Then
open the pdf file in Acrobat Reader and
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Activity Page (August 2: Thomas, the Hesitant Believer)

Thomas, the Hesitant Believer

Lesson 9, John 11:14–16; 14:5–8; 20:24–29; 21:1–2, KJV

Tough Questions (Facilitator Page)

Cut out the questions, fold the slips in half, and place them in a bowl or hat. Ask each participant to select one to read aloud and attempt to answer.

Who invented calculus?	When does the average person stop growing physically?	Where is heaven?
What color is "true blue"?	Do mosquitos have a good/redemptive purpose?	Why do canines howl at the moon?
How many cures are there for hiccups?	Why is the sky blue?	Why do people have to grow old and die?

Thomas's Journey

Read John 11:14–16; 14:5–8; 20:24–29; and 21:1–2. Then answer the questions below. When you are done, review your answers and reflect on Thomas's faith. How might it have grown through each experience?

A. John 11:14–16

1. What does Jesus want for His disciples? (vv. 14–15)
2. What does Thomas think will happen next? (vv. 7–8, 16)
3. What does Jesus let Thomas witness instead? (vv. 40–44)

B. John 14:5–8

1. What does Jesus want for His disciples? (vv. 1–4)
2. What causes Thomas concern and confusion? (v. 5)
3. What does Jesus show Thomas to address his question? (vv. 6–7)

C. John 20:24–29

1. What does Jesus want for His disciples? (v. 29)
2. What does Thomas need to experience to really believe? (v. 25)
3. What does Jesus invite Thomas to do? (v. 27)

D. John 21:1–2

1. What does Jesus want for His disciples? (vv. 12–14)
2. Where is Thomas, what is he doing, and with whom? (vv. 1–3)
3. What does Jesus do for Thomas and the other disciples? (vv. 4–11)

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