



**Thomas said:
Jesus My Lord
and
My God.**

(John 20:20-31)

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Thomas said, "Jesus My Lord and My God."

INTRODUCTION: the following words of Thomas, "My Lord and my God" have been used to support the theory that Jesus is God, but was Thomas declaring that Jesus is the Almighty God or is this a case of approaching the verse with a preconceived mindset and reading something into the verse that Thomas is not really saying. This study sets about to discover what Thomas had in mind when he said, "My Lord and my God." Let's begin our spiritual journey at verse twenty-four.

THOMAS WILL NOT BELIEVE UNLESS HE SEES THE MARKS IN JESUS BODY

- **John 20:24-31:** Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe." ²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." ²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe."

Thomas extreme unbelief is amazing, he lived with Christ and the other ten apostles for three years witnessed all Jesus stunning miracles and Jesus told him more than once that he would be put to death and in three days raised from the dead and he still did not believe the apostles testimony until he saw the nail marks in Jesus hands and the scar in his side.

THOMAS CRIES, "MY LORD AND MY GOD."

- **John 20:28:** Thomas answered him, "My Lord and my God!" (theos).

Lord: comes from the Greek word (kurios) and from Strong's Concordance means, supremacy, it carries the idea of one supreme in authority and control and by implication it is used as a respectful title and can refer to any of the following, God, Lord, Mr (as a respectful title), master and sir.

God: in this verse comes from the Greek word (theos) and from Strong's Concordance means, deity, it carries the idea of the supreme divinity and figuratively it means magistrate and in the Hebrew language it carries the idea of being, a very exceeding God or one who is godly. Theos can refer to God, a god, a goddess, or to whatever can in any respect be likened to God, or resemble Him in any way i.e., God's representative or vice-regent to judges, God's counsels, interests and things due to him this is because it is a general name used of deities and of divinities.

The title God (Theos) carries a vast variety of meanings, it is used for the one true God 1320 times and for a god or goddess 1343 times. It is the context that gives the meaning to the word and to who it is referring to it is not the word that gives the meaning to the context. From Strong's Concordance and with an understanding of the Greek word Theos we see that Thomas's use of God (Theos) does not mean he was calling Jesus the one and only God Almighty (as many believe) (this would mean Jesus is not only the Son, but also the Father).

ROME UNDERSTOOD THE CHRISTIAN TITLES: LORD, SON OF GOD AND SAVIOUR.

The common language of the Roman era was to call a high official Lord and the Emperor or Caesar God (meaning an exalted or Supreme Being). The titles, Lord, Son of God, and Saviour were not pious terms in the first century, but titles of Caesar. Rome believed Christians were taking the titles of Caesar (Lord, Son of God and Saviour) and giving them to Jesus. Claiger was prepared to sacrifice the entire Jewish Nation to be worshipped as a god. Agrippa is a good example of this desire to be exalted as a god. After leaving Rome to rule his own country before presenting himself as king he put on a garment of woven silver to impress the people and win their praise. When he entered the theatre at day break to present himself as king the sun's first rays touched his wondrous web of silver, Agrippa's flatterers immediately raised their voices addressing him as a god. It was common language during the Roman Empire to refer to Caesars and kings as Theos (i.e., gods) and as the Sons of God and as the Saviour of the people.

THOMAS AND JESUS

Jesus was everything to Thomas tears would have flooded his eyes as he saw him and he was no-doubt overwhelmed and in absolute awe when he realized Jesus had been raised from the dead. In this enormous excitement and joy, he cries out in overwhelming wonder:

- My Lord and my God!

Thomas use of the word Lord in this context is used as a highly respectful title that carries the idea of a master who is the supreme in authority. And his use of the title God carries the idea that Jesus is supreme in Holiness and exceeding in divinity. Thomas is not saying that Jesus is God the Father, but declaring that he is his God amongst men, it is an expression of the highest exaltation. We know this because in the very same conversation Jesus tells Thomas to have eternal life, he must believe that:

- Jesus is the Christ, the Son of God (v31).

Surely if Jesus for a moment thought Thomas was calling him Jehovah God he would have told him to have eternal life he must believe that Jesus is God rather than believe he is the Son of God so that Thomas and by extension all who are seeking God would clearly know what to believe to be saved to eternal life.

BLESSED ARE THOSE WHO HAVE NOT SEEN AND YET BELIEVE

- **John 20:29:** Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

Jesus words, "Blessed are those who have not seen and yet have believed" can refer to the following two groups:

1. The faithful who lived during the Old Testament generations and believed in the promised Messiah the Christ to come.
 2. Everyone who comes to Christ from the time of his ascension to the right-hand side of his heavenly Father to the time of his return as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth.
- **John 20:30-31:** Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

The words, "Jesus did many other Signs so that you may believe," show that Jesus miracles were to testify that he is the Christ, the Son of God so that whoever believes in him will have eternal life.

The stunning miracles Jesus performed authenticated and testified that he was:

- The promised Seed of the woman of (Gen 3:15).
- The prophet Moses said was to come like him.
- The Messiah the Christ all the prophets and the Scriptures speak of.
- The promised Seed of Abraham and the promised Seed of David.
- Israel's Messiah the Christ the Son of God and Saviour of the world.

No man on earth could do the things Christ did without the favour of God upon him and God's Spirit flowing through him, thus his sign miracles evidenced that he was approved of God, sent by God, had God's favour upon him and was God's beloved Son and the one Moses and all the prophet spoke of (John 20:30-31). We know Jesus miracles were to authenticated that he was sent by God the Father because when John the Baptist was in prison, he sent his disciples to ask Jesus if he was the one who the prophets said is to come and Jesus answered them with the following words:

- Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me." (Matt 11:2-6) (Luke 7:18-23).

It is stated in the Old Testament that the Christ will open the eyes of the blind, heal the ears of the deaf, cause the crippled to walk and the mute to speak with joy (Isa 29:1-24) (Isa 35:1-10) (Isa 42:1-10) all the miracles that Jesus did and Jesus when speaking to the Jews he said:

- The works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me and the Father who sent me has himself borne witness about me. His voice you have never heard. (John 5:36-37).

NOTICE: the reason the Scriptures are written is so that people will have evidence that Jesus is the Son of God. Eternal life is not in having abundance of intellectual Bible knowledge, but in believing in Jesus the Christ and Son of God and faithfully following him. The Scriptures are written to reveal the Lord Jesus Christ to those seeking God so that they may believe in him and be saved to eternal life. We know this because Jesus told the Jews (primarily the religious leaders of his generation) that:

- They do not have his word abiding in them because they do not believe the one whom the Father has sent.

Then he rebukes them by saying:

- They search the Scriptures because they think that in them, they have eternal life; but it is the Scriptures that bear witness about him, yet they refuse to come to him that they might have eternal life (John 5:38-40).

CONCLUSION

John says the whole purpose that Jesus signs, wonders and miracles were written was that people would believe that he was the Son of God. John does not say that Jesus miracles were so that people would believe Jesus was God the Son or God Himself. Surely if it was important for a sinner to believe Jesus was God to be saved to eternal life Jesus would have told one of the apostles or Paul at least once and surely Jesus himself would have said so, but contrary to some in the Christian faith claiming we must believe Jesus is God to be saved there is not one verse in the entire Bible that says this nor did Jesus, the apostles, Paul or any other disciple ever say that a sinner must believe Jesus is God to be saved.

In total contrast to this silence there are a multitude of Scriptures that say:

- Whoever believes Jesus is the Son of God will be saved.

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