

John 20:28

Authorized King James Version (KJV)

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

Analysis

And Thomas answered and said unto him, My Lord and my God (Ὁ Κύριός μου καὶ ὁ Θεός μου/Ho Kyrios mou kai ho Theos mou)—This is the climactic confession of John's Gospel, the fullest articulation of Christ's deity by any disciple. Thomas addresses Jesus with two supreme titles, both with the definite article and possessive pronoun, making this intensely personal worship.

Ὁ Κύριός μου (Ho Kyrios mou, "My Lord")—Κύριος (Kyrios) is the Greek equivalent of the divine name YHWH in the Septuagint. When Thomas says Κύριος, he uses the very word Greek-speaking Jews employed for God Himself. This is not "lord" as master or teacher, but LORD as Yahweh. Thomas recognizes Jesus as the covenant God of Israel.

Ὁ Θεός μου (Ho Theos mou, "My God")—Θεός (Theos) is the standard Greek word for God. With the definite article, it means THE God, not a god. Thomas doesn't merely acknowledge Jesus's divine qualities but worships Him as fully God. This directly parallels the Gospel's opening: "the Word was God" (Θεὸς ἦν ὁ Λόγος, John 1:1). What the prologue declared theologically, Thomas now confesses personally.

Critically, **Jesus accepts this worship**. He doesn't rebuke Thomas as angels did when wrongly worshiped (Revelation 19:10, 22:8-9). Jesus doesn't correct the confession as too extreme. Instead, He affirms it (v. 29), accepting divine worship as His rightful due. This acceptance is itself a claim to deity—only God may receive worship (Matthew 4:10). Thomas's confession is not theological error but Spirit-

illuminated truth. From skeptic to worshiper, from demanding proof to declaring deity, Thomas demonstrates saving faith's trajectory: evidence encountered, truth acknowledged, Christ worshiped.

Historical Context

This confession represents a monumental shift for a monotheistic Jew. The Shema—"Hear, O Israel: The LORD our God is one LORD" (Deuteronomy 6:4)—was the bedrock of Jewish faith, recited daily. Jews died rather than compromise monotheism. Yet Thomas, steeped in this tradition, calls Jesus "my God" without violating monotheism. How?

The New Testament reveals progressive Trinitarian understanding: one God existing eternally as Father, Son, and Holy Spirit—distinct persons sharing one divine essence. Thomas's confession doesn't abandon monotheism but recognizes its fullness: the one God has revealed Himself in the person of Jesus Christ. The deity Thomas worships is the God of Abraham, Isaac, and Jacob—now manifest in flesh, crucified, and risen.

This moment fulfills John's Gospel purpose statement (20:31): "that ye might believe that Jesus is the Christ, the Son of God." Thomas believes—and his belief acknowledges not merely messiahship but deity itself. Early church councils (Nicaea 325, Chalcedon 451) would formally articulate what Thomas here confesses: Jesus Christ is fully God and fully man, two natures in one person.

For persecuted Christians in John's original audience, Thomas's confession provided assurance. The one they worshiped as God truly was God—not a created being, not a demigod, but Yahweh incarnate. This grounded Christian worship, prayer, and martyrdom. Pliny the Younger (c. 112 AD) reported Christians sang hymns "to Christ as to a god." Thomas models why: Christ IS God.

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does Thomas's confession of Jesus as 'my God' affirm the full deity of Christ while maintaining biblical monotheism?
2. What does Jesus's acceptance of Thomas's worship reveal about His own self-understanding and claims?
3. How does Thomas's journey from doubt to worship encourage believers struggling with questions about Christ's identity?

Interlinear Text

καὶ ἀπεκρίθη Ὁ Θωμᾶς καὶ εἶπεν αὐτῷ ὁ κύριός
And **answered** ^{G3588} **Thomas** **And** **said** **unto him** ^{G3588} **Lord**
G2532 G611 G2381 G2532 G2036 G846 G2962

μου καὶ ὁ θεός μου
My **And** ^{G3588} **God** **My**
G3450 G2532 G2316 G3450

Additional Cross-References

Isaiah 9:6 (References God): For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

John 1:1 (References God): In the beginning was the Word, and the Word was with God, and the Word was God.

1 Timothy 3:16 (References God): And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Isaiah 7:14 (References Lord): Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Matthew 14:33 (References God): Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

John 5:23 (Parallel theme): That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Isaiah 25:9 (References God): And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Luke 24:52 (Parallel theme): And they worshipped him, and returned to Jerusalem with great joy:

John 20:16 (Parallel theme): Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

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