

that Jesus was in fact somehow God incarnate....In the OT, 'Lord' and 'God' are frequently juxtaposed with reference to Yahweh (e.g., Ps. 35:23-24)."<sup>281</sup>

The 2016 *Complete Jewish Study Bible* most appreciably has the following annotation for John 20:18:

"In v. 28 T'oma (Thomas) confesses that Yeshua is God when he proclaims 'My Lord and my God!' This is not a propositional statement but an exclamation by a *talmid* [disciple] who had just seen, with his own eyes, the resurrected Messiah!"<sup>282</sup>

One of the things, which needs to be kept in mind here, is that Yeshua the Messiah being resurrected from the dead, is hardly what qualifies Him as Divine. Instead, the disciple Thomas' declaration of "My Lord and my God" in John 10:28 represents the totality of experience, for which recognizing the resurrected Yeshua was the cause. For Thomas, finally encountering the crucifixion wounds and scars of his Lord, had to have made all of Yeshua's teachings, statements, and miracles come to a head. While Yeshua the human being had been brutally murdered, here He was having been resurrected to bodily immortality by His Heavenly Father. And, this is the same Yeshua who had said, "I am the resurrection and the life; he who believes in Me will live even if he dies" (John 11:25). Upon witnessing the resurrected Yeshua and touching Him, all of Thomas' doubts were jettisoned, and he personally recognized that everything the Messiah had told him was true.

That the language of "My Lord and my God," *ho Kurios mou kai ho Theos mou*, likely taken from a number of Tanach passages in the Septuagint, has to play a role in us recognizing the importance of Thomas' declaration. In Hosea 2:23(25) it is witnessed, "And I will have pity on Not Pitied, and I will say to Not My People, 'You are my people,' and he shall say, 'You are the Lord my God'" (NETS), *Kurios ho Theos mou ei su* (κύριος ὁ θεός μου εἰ σύ). Psalm 35:23-24 is also important to recognize: "Wake up! And pay attention to my trial my God and my Lord [*ho Theos mou kai ho Kurios mou*, ὁ θεός μου καὶ ὁ κύριός μου], to my case! Vindicate me, O Lord my God according to your righteousness, and may they not be happy over me" (NETS). The only difference between Psalm 35:23 and its employment of *ho Theos mou kai ho Kurios mou*, and John 20:28 and *ho Kurios mou kai ho Theos mou*, is how the order of the Divine titles are swapped; other than that there is no ambiguity about the One God of Israel being addressed.

### JOHN 20:30-31

"Therefore many other signs Yeshua also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Yeshua is the Messiah, the Son of God; and that believing you may have life in His name."

Before the epilogue of John 21, the response of the disciple Thomas to Yeshua is followed up with, "In the presence of the *talmidim* Yeshua performed many other miracles which have not been recorded in this book. But these which have been recorded are here so that you may trust that Yeshua is the Messiah, the Son of God, and that by this trust you may have life because of who he is" (John 20:30, CJB/CJSB). Readers are necessarily piqued when encountering "that you might believe that Jesus is the Christ the son of God, and that believing you may have-life in the name of him" (Brown and Comfort),<sup>283</sup> *hoti Iēsous estin ho Christos ho huios tou Theou, kai hina pisteuontes zōēn echēte en tō onomati autou* (ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ).

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<sup>281</sup> Köstenberger, 579.

<sup>282</sup> *The Complete Jewish Study Bible*, 1555.

<sup>283</sup> Brown and Comfort, 405.

Preceding in John 3:36, Yeshua declared, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him." Some have raised the question as to whether or not the Gospel of John is intending to be evangelistic, in declaring of Yeshua to others, *or* if it is more intending to be apologetic, in explaining Yeshua to those already committed to Him. That John 20:30 is concerned with eternal life, in that those who believe in Him are granted reconciliation and everlasting communion with their Creator, is easily deduced.

Some proponents of a low Christology will claim that all that is necessary in order to receive eternal life, is a recognition of Yeshua as the Messiah. John 20:30 does say, after all, "that you may believe that Yeshua is the Messiah" (PME). When Yeshua's full title and accolades are recognized here, "that Yeshua is the Messiah, the Son of God" (PME), it is simply assumed that the titles "Messiah" and "Son of God" are synonyms, with no requirement present of recognizing some Divine figure in order to be afforded eternal salvation. Those who have been reading this Gospel, know from Yeshua's presentation by Pilate before the crowd (John 19:7), that the title "Son of God" does bear significant Divine overtones (addressed previously).