

# Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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## “My Lord and My God”

By (Jerry Fite)

A realist seeks facts to determine reality. Such focus often leads to doubts when reality seems to be ignored. So-called “doubting Thomas” was a “realist.” He and his fellow disciples questioned Jesus’ decision to return to Judea, by reminding Him that the last time He was there, the Jews sought to “stone” Him; “and *“you are going there again (Jn. 11:8)?”* Jesus is saying Lazarus is *“asleep” (Jn. 8:11)*. Therefore, the disciples think Jesus need not expose Himself to needless danger, for Lazarus will *“recover” (Jn. 8:12)*. Jesus then tells them plainly that Lazarus is dead. Inwardly, Jesus knows He will miraculously raise dead Lazarus up in their presence so they will believe. Neglecting to think in terms of miracles, realistic Thomas turns to the others exhorting them, *“Let us all go, that we may die with Him” (John 11:16)*. He is not turning away from Jesus in doubt, but is willing to go to Judea with Him, knowing death for all is a realistic possibility.

After Jesus’ resurrection, seeking strong facts is Thomas’ focus when his fellow disciples say, *“We have seen the Lord” (John 20:25)*. They could have seen a vision. Realistic Thomas responds, *“Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put*

*my hand in His side, I will not believe” (John 25)*. Thomas is desiring to add a second sensory proof. He does not just want to “see,” but he wants to “touch” the marks of crucifixion on Jesus’ body. A week before, these disciples saw with their eyes Jesus’ *“hands and His side”* for Jesus willingly showed the evidence of His crucified body to them (*Jn. 20:20*). Now after eight days, Jesus is willing to take the evidence to another level of reality.

After Jesus exhorts Thomas to not be “faithless” but “believing,” Jesus encourages Thomas to touch the nail prints and the spear’s piercing. “Believing” Thomas, focusing upon the Lord with unhesitating conviction, responds with, *“My Lord and my God” (John 20:28)*.

Thomas’s “Lord” is Divine because He is also “God.” This is the first fact from the mouth of realistic Thomas. The reality of Jesus’ resurrection confirmed Him to be *“the Son of God with power” (Romans 1:4)*. No angel could fulfill the Psalmist’s prophecy for *“...of the Son He saith, ‘Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of thy kingdom’” (Hebrews 1:8, Psalm 45:6)*.

The Lordship and Deity of Jesus is personal with Thomas.

Jesus is “my Lord” and “my God.” The Lord Jesus is sovereign, wielding absolute authority. Jesus is now “my Lord” in Thomas’ heart and the absolute Master of his life. Prophetic David promised the rule of “His personal Lord” in Psalm 110:1 (*Matt. 22:41-45*). Filled with the Holy Spirit, Elizabeth addressed Mary as the mother of “my Lord” when the babe leaped in Mary’s womb (*Luke 1:41-43*). Paul regarded the “knowledge” of “my Lord” as a personal relationship of “excellence” (*Phil. 3:8*).

These specific statements of “my Lord” do not exclude others from a personal relationship with the Lord. Often in Paul’s letters we read of “our Lord,” the personal relationship in which all Christians share with “the Lord” (*cf. Rom. 4:24, I Cor. 5:4-5, I Thess. 1:3, 5:2,9, etc.*). “My Lord” relates to excellent knowledge, grateful salvation, and confident hope.

It is sad to see “my Lord” and “my God” reduced to the cyber text of “OML” and “OMG.” It is a cheap interjection of unexpected joy, or disdainful disgust. The shorthand is the new way of taking the Lord’s name in vain. Are you referring to “my lord” with somber conviction revealed in the Word, or as a meaningless interjection of “whatever” surprises you?