

interpretation that is awkward to say the least, the New World Translation of this passage is not to be preferred. Rather, the translation to be preferred is the one that takes the Greek words $\delta\ \Theta\epsilon\acute{o}\varsigma$ in verses 8 and 9 as vocatives because it provides us with the clearest and most evident interpretation of this passage.

Note: This passage is a quotation of Psa. 45:6 and 7 (vss. 7 and 8 in the Hebrew text). In Psa. 45:6 and 7 the Hebrew word for God is Elohim (אֱלֹהִים) and in both verses where it appears by itself with no suffix attached to it, the word Elohim (אֱלֹהִים) may be translated as a vocative. It is interesting to observe that in the Septuagint translation of this passage, the Greek words $\delta\ \Theta\epsilon\acute{o}\varsigma$ are used to translate the Hebrew word Elohim (אֱלֹהִים), and the Greek words $\delta\ \Theta\epsilon\acute{o}\varsigma$ may be translated as a vocative.

2. Thomas addresses Jesus as God (John 20:28)

a. Person whom Thomas addresses

Thomas addresses his words to Jesus. This is made clear in the first part of verse 28 which says, "And Thomas answered and said unto him." The word "him" refers to Jesus. Thus Thomas' words are addressed to Jesus.

Note: All Thomas' words are addressed to Jesus—not just some of them.

b. Translation of the Greek words

The Greek words $\delta\ \Theta\epsilon\acute{o}\varsigma$ may be translated two different ways:

- (1) They may be translated as a vocative, i.e., as the person addressed. If this translation is adopted, Thomas addresses Jesus as his own personal God, for he says "my God."
- (2) They may be translated as a nominative of exclamation. The nominative of exclamation consists of a noun in the nominative case used without a verb. The verb is eliminated to emphasize the idea expressed by the noun. An illustration of this is as follows: A father brings his child candy. When the child sees