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And note too what Thomas says. He doesn't say: 'ah! I was wrong. Jesus has come back after all' – he says something quite different. 'My Lord and my God.'

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And that power, now, was seen as capable not only of creating everything, setting those galaxies spinning. It was also capable of getting inside the creation at its worst – getting inside the misery of human betrayal, suffering and death. It could be scorned, abused, crucified. In Jesus, that power works itself into the fabric of human life in its most gone-wrongness, its most deadly and futile. And because it is God – because it is endlessly fresh and pure and brilliant, because it is sheer *life* – it can take that gone-wrongness, take all the misery, and make it good, make it heal, make it glorious.

I'm sure that sounds too abstract. Come at it from another angle: think of those scars. The scars by which the risen Jesus is identified as the one who was crucified. Resurrection does not mean you lose your scars. Resurrection does not reverse or undo crucifixion. All that evil was still poured in on Jesus, and it still leaves its mark on him. But *now* those scars are shot through with the fresh, brilliant, lively purity of God. *Now* they are not marks of horror: they're signs of love. *Now* they are not things to be repelled by, but gifts to be received. God takes defeat, and makes it part of the victory.

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