

¹⁹ When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "*Peace be with you.*" ²⁰ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹ Jesus said to them again, "*Peace be with you.* As the Father has **SENT** me, so I **SEND** you." ²² When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

²⁴ But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not *believe.*"

²⁶ A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "*Peace be with you.*" ²⁷ Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but *believe.*" ²⁸ Thomas answered him, "My Lord and my God!" ²⁹ Jesus said to him, "Have you *believed* because you have seen me? Blessed are those who have not seen and yet have come to *believe.*"

³⁰ Now Jesus did many other signs in the presence of his disciples, which are not written in this book. ³¹ But these are written so that you may come to *believe* that Jesus is the Messiah, the Son of God, and that through *believing* you may have life in **HIS NAME.**

Language Notes & Textual Connections

Our text from John is the final portion of the gospel, which includes an epilogue – John (the author) speaking in the first person to explicate the reason behind the retelling of the story.

Our second text comes from Genesis 12 – what some Biblicists call the second wave of creation – the calling and sending of Abraham. In both we see a insistence on movement (going forth – being sent out) and belief or confidence/trust, and also the importance of one's name.

Peace be with you eiréné hymin | Εἰρήνη ὑμῖν :: "Peace to you!" Definition: one, peace, quietness, rest Usage: peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual. 1515 eirénē (from eirō, "to join, tie together into a whole") – properly, wholeness, i.e. when all essential parts are joined together; peace (God's gift of wholeness).

SEND: Pempo (Greek) πέμπω :: to send, transmit, permit to go, put forth.

believe pisteuó | πιστεύω :: to believe, entrust. As in "I believe, have faith in, trust in, to have confidence in"; passive use: "I am entrusted with."

4100 pisteuō (from 4102 /pístis, "faith," derived from 3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether 4100 /pisteuō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith. ...

Genesis 12:1-5
New Revised Standard Version

¹ Now the Lord said to Abram, “**GO** from your country and your kindred and your father’s house to the land that I will show you. ² I will make of you a great nation, and I will bless you, and make your *name* great, so that you will be a blessing. ³ I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

⁴ So Abram **WENT**, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. ⁵ Abram took his wife Sarai and his brother’s son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to **GO** to the land of Canaan.

QUESTIONS FOR REFLECTION & EXAMEN:

- **What engaged you, enraged you, or surprised you in the text?**
- **How is life described in these foundational stories ...for Abram? For Thomas (and all those who put their trust in Jesus)?**
- **What does it mean to believe/trust in God/Jesus?**
- **What does life in the name of Jesus mean? (in particular when you look at the meaning of the name of Jesus as “Yahweh saves” or “Yahweh delivers”?)**
- **What legacy does Abram leave by his response and departure? What legacy do the disciples give in their response? What about Thomas in his doubting and need for more proof?**
- **Who in your life has left you a spiritual legacy; in other words who has shaped your life of faith and empowered you to trust in Jesus as God’s saving power in your own life? How did they do that?**

Language Notes & Textual Connections

HIS NAME onoma | ὄνομα :: Definition: a name, authority, cause. Usage: name, character, fame, reputation. 3686 ὄνομα – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in the name of Christ" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)! ["According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is specially sacred" (Souter).]

Iésous | Ἰησοῦς :: Jesus - the transliteration of the Hebrew term, from the Hebrew name ("Yehoshua"/Jehoshua, contracted to "Joshua") which means "Yahweh saves" (or "Yahweh is salvation").

GO halakn | הָלַךְ :: Definition: to go, come, walk, to depart, go away= "to get out" or leave exerchomai | ἐρχομαι :: Definition. To go out (60x), come (34x), depart (28x), go (25x), go forth (25x), come out (23x), come forth (9x), miscellaneous (18x).

Name shem | שֵׁם :: Definition a name (your name here) especially as embodying the (revealed) character of the person named. In much of the Hebrew Scriptures the name of Yahweh (God) is replaced with hashem (the word here)... "the Name" as representative of Go.