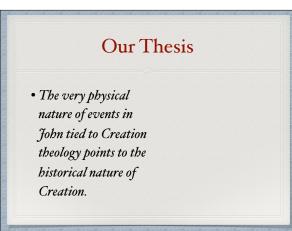
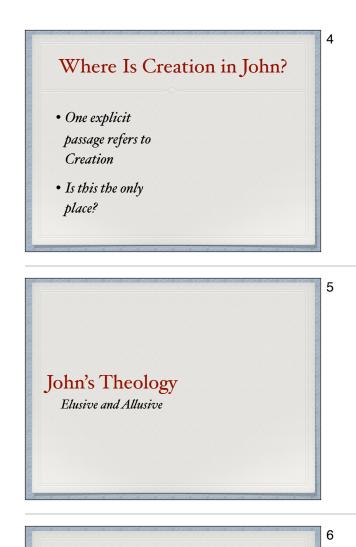


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That one passage is the Prologue just recited.

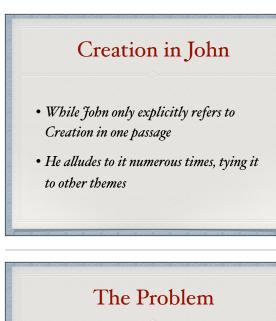
See the article for Faith and Science Council by Jon Paulien, and the chapter on "The Word: Creation and New Creation" in Andreas J. Kostenberger, *A Theology of John's Gospel and Letters*, 336-354.

Elusive — Tending to elude capture. Difficult to define or describe. Allusive — Containing or full of allusions (indirect references)

# The Lord's Supper Example

- Jesus' final meal with the disciples not described as a Passover meal, nor is there any reference to the Lord's Supper
- Is the Lord's Supper missing?
- Is it nowhere?
  - Or is it everywhere?

There are allusions to the Lord's Supper in the Wedding at Cana in chapter 2 with the Water turned to Grape Juice Also allusions in John 6 where Jesus multiplies the loaves and says "I am the Bread of Life"



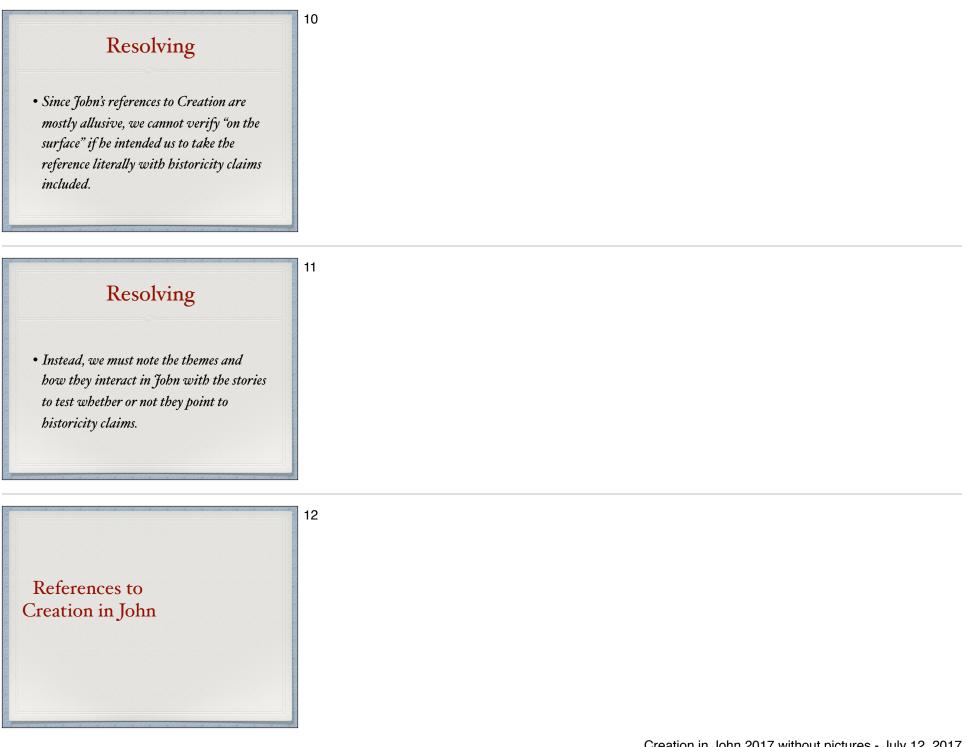
• "... no single piece of scholarship suggests any link between the Johannine literature and the science of origins. In fact, John has been accused of 'emphatically' passing over in silence the fact that 'the world is a divine creation.' Scholars seem in agreement that when John makes reference to creation, 8

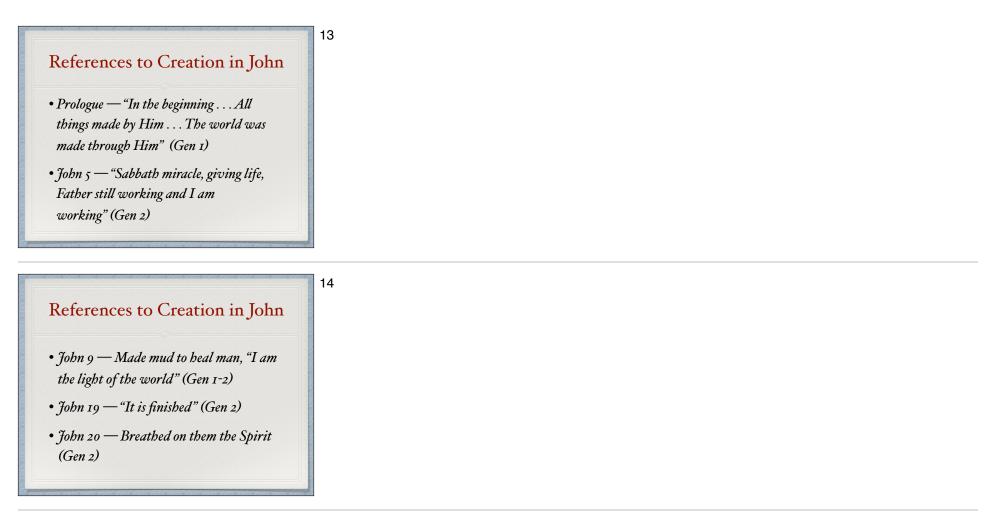
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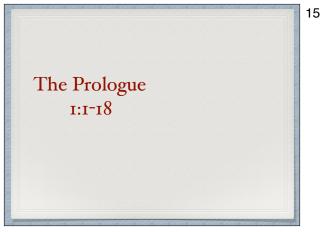
### The Problem

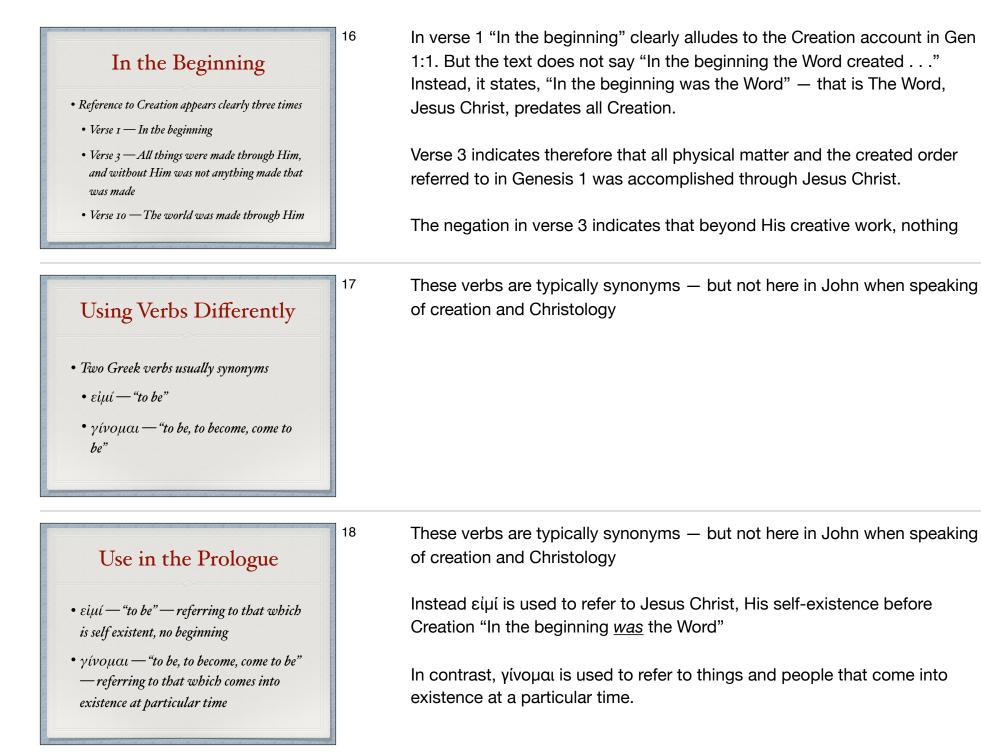
• "he is doing so with spiritual intent rather than speaking to the scientific issues of today's world. Creation at the beginning becomes a metaphor for revelation and/or for the 'new creation' that Jesus establishes through His life, death and resurrection."

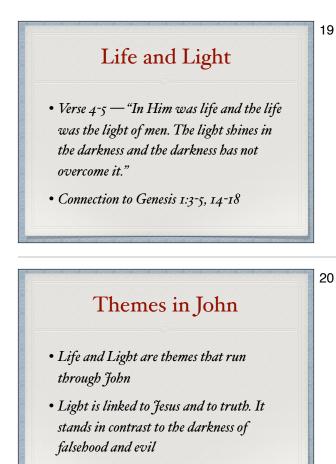
• Jon Paulien, "Creation in the Gospel and Epistles of John," 2-3











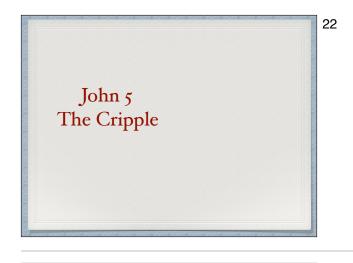
## Themes in John

21

- Life is tied to the giving of eternal life through belief in Jesus
- It encompasses the restoration of eternal life that was lost in the Fall
- Thus where the themes of life and light appear in John we can see Creation as well

#### See Kostenberger, 339.

"Life" and "Light" are both subjects in Genesis 1. Because of the context in the Prologue, these terms also allude to the Creation account where the first thing God created was light. He later separated the darkness and the light, and He created all living things.



### Sabbath Miracles

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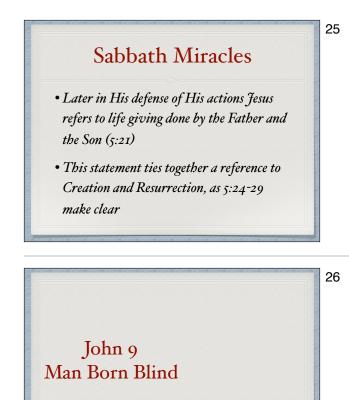
- John 5 is the miracle of a man healed after 38 long years of being crippled
- He is waiting by a pool for a miracle when Jesus stands over him and asks, "Do you want to get well?"

### Sabbath Miracles

- The miracle was done on a Sabbath. Jesus is persecuted by religious leaders because He did the miracle on a Sabbath (5:16)
- Jesus defends Himself by saying "My Father is working until now and I am working" (5:17)

The reference to God working in relation to the Sabbath again recalls the Creation account of Genesis 1 and into 2:1-3.

Gen 2 notes that God rested on the Sabbath having finished all His work. Is this in conflict with Jesus' statement in John 5? Not really, It is a qualification on God's rest in Genesis 2, not a denial of the completion of Creation. The later (AD 300-500) *Genesis Rabah* (rabbinic commentary on Genesis) indicates that God continues to work in regard to the wicked and righteous. The rabbis reasoned that if God ceased working, then all life and



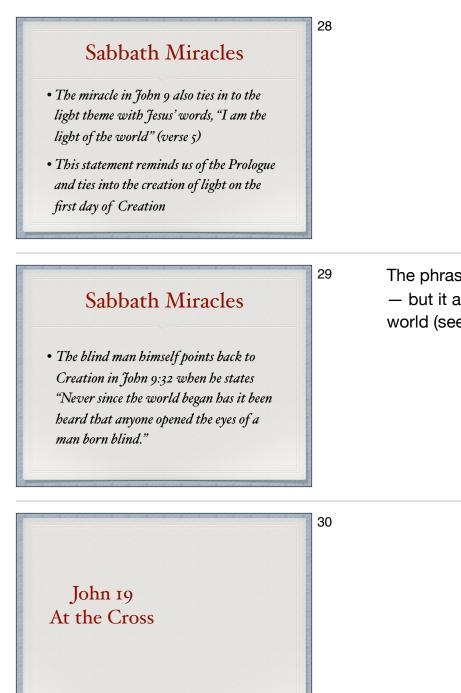
#### Cf. Paulien, 24.

Thus this miracle ties together Protology and Eschatology – a grand cosmic sweep in themes

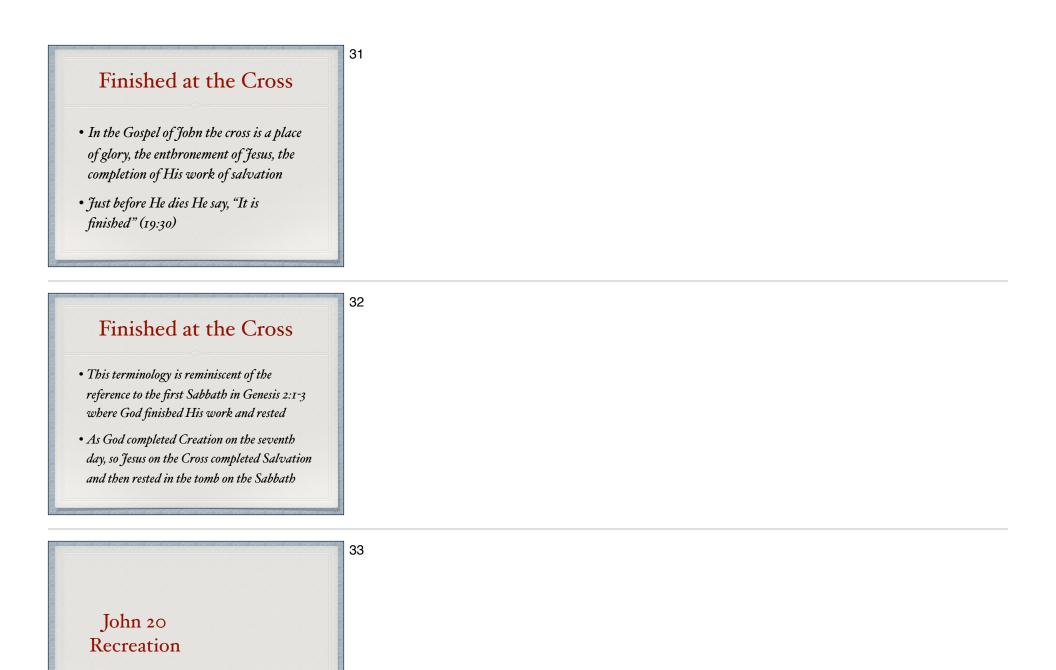
# Sabbath Miracles

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- In John 9 another Sabbath miracle occurs. Whereas in John 5, Jesus spoke the man to health, here in John 9 He makes clay and anoints a blind man's eyes
- The two miracles parallel God's Creative Word "And God said . . ." in Genesis 1 and His making of the man from the dust of the ground in Genesis 2



The phrase in Greek is literally  $\dot{\epsilon}\kappa \tau \sigma \hat{u} \alpha i \hat{\omega} v \sigma \varsigma$  which means "from the age" – but it also was used to refer to the time of the world, the duration of the world (see TDNT 1:202-203



## Recreation with the Spirit

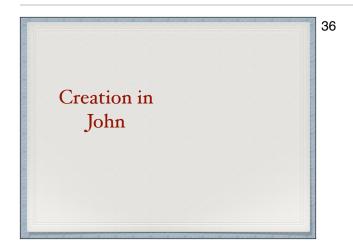
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• The last reference to Creation in John is in 20:22, "And when He had said this, He breathed on them and said to them, Receive the Holy Spirit.""

## Recreation with the Spirit

- These words are reminiscent of God making Adam and breathing into his nostrils the breath of life (Gen 2:7)
- The same more rare Greek word
  ἐμφυσάω ("to breath in, breath upon") is
  used in John 20:22 and Gen 2:7 (LXX)



### Note the Numerous References

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- John 1 In the beginning, made all things, world made through Him, life and light
- John 5 Sabbath, Father working, Christ working, give life raise up

#### Note the Numerous References

- John 9 Light of the world, made clay, from the foundation of the world
- John 19 It is finished parallel completion of Creation and first Sabbath
- John 20 Breathed on parallel creation of Adam

#### Physical and Spiritual Realities

- The Gospel of John invests physical realities with spiritual truths
- The light is not simply something created but the light of truth

### Physical and Spiritual Realities

- Doing God's work in miracles on Sabbath is following His lead in Creation by doing Recreation and resurrection
- As God formed Adam from the dust of the ground, Jesus uses clay to restore the eyes of the blind

#### Physical and Spiritual Realities

- As God finished His creative work on Sabbath, so Jesus finishes salvation and rests on the Sabbath
- As God breathed life into Adam, so Christ breaths the life of the Spirit upon His disciples

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#### Physical and Spiritual Realities

- In each case of reference or allusion to Creation in the Gospel of John physical realities are involved
- Jesus makes, speaks life to crippled limbs, makes mud that restores sight, physically dies, breaths upon His disciples

### Physical and Spiritual Realities

• The very physical nature of the realities points to the historical reality of Creation as John's underlying starting point

### Two More Helpful Points

• "First, the salvation that John sees in the present and foresees in the future is only meaningful if there is an interventionist God in the past. It is the power of God in creation that is exercised both in the miracles of the earthly Jesus and the ultimate destruction of death in the future.

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### Two More Helpful Points

• "Second, John's eschatology clarifies his understanding of creation. The eschatological defeat of "darkness" and death is assumed to be real and located at the end of history. The underlying assumption is that the story of creation is as real and tangible as Jesus' mighty acts in the present and in the envisioned future.

#### See Paulien, 36-37

