

SALVATION IN THE GOSPEL OF JOHN
Keys for unlocking the message today
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(4)

Welcome

1. After Anselm
2. Reading John 3:9-18
3. Healing, service, love
4. **Passover and new creation**
5. Holy Spirit
6. And today?

Passover and new creation

- Introduction
- Passover
- Thus far (1)
- Creation
- Thus far (2)
- And so...

Introduction

- Thus far: healing, service and love.
- But there is always more to be said.
- Two further lenses or prisms are used to explore the deeper meaning of what happened.
- The first speaks primarily to a Jewish audience.
- The second speaks to a wider audience, all of humanity.
- We start with Passover.

Passover

- Passover 1: John 2:13, 23.
- Passover 2: John 6:4.
- Passover 3: John 11:55; 12:1; 13:1; 18:28, 39; 19:14.
- Each is important but Passover 3 is the more significant.

- Passover (pesakh)
- Unleavened Bread (khagh hammatsoth).
- Two distinct festivals, treated as one, in the biblical text.
- A nomadic (sacrifice) and a farming (absence of yeast) feast.

- Joining the feasts together and introducing them into the story and history of Israel was a post-exilic achievement.
- Traditional feasts are practically impossible to suppress - even the prophets didn't attack the feasts but the idols.
- YHWH was the true God of nature and fertility.
- Thus the feasts were made to carry the theology of the Exodus and the God who liberates.
- Thus the God who recently liberated them from Babylon had always been a God who sets free.

MISHNAH Pesah. 10:5

In every generation a person is duty-bound to regard himself as if he personally has gone forth from Egypt, since it is said, And you shall tell your son in that day saying, it is because of that which the Lord did for me when I came forth out of Egypt (Ex. 13:8). Therefore we are duty-bound to thank, praise, glorify, honour, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah.

Passover 1

John 2:13 The Passover of the Jews was near, and Jesus went up to Jerusalem. **14** In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. **15** Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. **16** He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" **17** His disciples remembered that it was written,

"Zeal for your house will consume me."

18 The Jews then said to him, "What sign can you show us for doing this?" **19** Jesus answered them, "Destroy this temple, and in three days I will raise it up." **20** The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" **21** But he was speaking of the temple of his body. **22** After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

Passover 2

- John 6:4 Now the Passover, the festival of the Jews, was near.

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| John 6:1-13 | Miracle of the loaves |
| John 6:14-15 | Reaction: prophet and king |
| John 6:16-21 | Calming of the storm |
| John 6:22-27 | Reaction: seeking Jesus |
| John 6:28-58 | Bread of Life discourse |
| John 6:59-65 | Reaction: rejection |
| John 6:66-71 | Reaction: faith / Betrayal (during Passover) |

John 6:71 He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.

Passover 2: links with Moses

5,000

- Passover, desert, manna, twelve baskets, the prophet who was to come (Deut 18:15)

Discourse

- Manna, wilderness, bread from heaven, flesh, blood, food, drink

Water

- Crossing, wind, sea, "It is I"

Dialogue

- Complaining in the wilderness

Passover 3

John 11:55 Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover to purify themselves.

John 18:28 Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.

John 12:1 Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead.

John 18:39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?"

John 13:1 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

John 19:14 Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!"

- Noon is connected with the day of preparation for the Passover. It becomes apparent that Jesus was going to die on the cross at the very time that the Passover lambs were being slaughtered in the temple courts.

- Exod 12:6 required that the Passover lamb be kept alive until the 14th Nisan, the eve of the Passover, and then slaughtered by the head of the household at twilight (Greek: “between the two evenings”).
- By this time the slaughtering was no longer done by the heads of households, but by the priests in the temple courts.
- But so many lambs were needed for the tens of thousands of pilgrims who came to Jerusalem to celebrate the feast (some estimates run in excess of 100,000 pilgrims) that the slaughter could not be completed during the evening, and so the rabbis redefined “between the two evenings” as beginning at noon, when the sun began to decline toward the horizon.
- Thus the priests had the entire afternoon of 14th Nisan in which to complete the slaughter of the Passover lambs.

| | Thursday | Friday | Saturday |
|-----------|-----------------|-----------------|----------|
| Synoptics | Lord’s Supper | Crucifixion | |
| | Eve of Passover | Passover | |
| John | Last Supper | Crucifixion | |
| | | Eve of Passover | Passover |

- Passover Lamb (chapter 1)
- Passover Meal (chapter 6)
- Passover Lamb (chapter 19)

John 1:29 The next day he saw Jesus coming toward him and declared, “Here is the **Lamb of God** who takes away the sin of the world!”

John 1:35 The next day John again was standing with two of his disciples, 36 and as he watched Jesus walk by, he exclaimed, “Look, **here is the Lamb of God!**”

John 18:28 Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid

ritual defilement and to be able to eat the **Passover**

John 19:14 Now it was the day of Preparation for the Passover; and it was **about noon**.

John 19:29 A jar full of sour wine was standing there. So they put a sponge full of the wine on a **branch of hyssop** and held it to his mouth.

John 19:36 These things occurred so that the scripture might be fulfilled, “**None of his bones shall be broken.**”

Thus far...

- Passover
- Moses.
- Liberation – but this time from death and sin.
- Covenant – Jesus is now the Passover Lamb.
- People of God – a community is established to include all.
- Passover: essential key to the death and resurrection of Jesus.
- **John affirms the roots of the Gospel in Judaism.**
- This perspective would work powerfully for all of Jewish background.

Creation

John 1:1 In the **beginning** was the Word, and the Word was with God, and the Word was God. **2** He was in the

beginning with God. **3** **All things came into being through him**, and without him not one thing came into being. What has

come into being **4** in him was life, and the life was the light of all people. **5** The light shines in the darkness, and the darkness did not overcome it.

John 20:1 Early on the **first day of the week**, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.

John 20:19 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.”

- All on the same day, the first day of week, recalling creation and new creation in Christ.
- The Lord God formed the man from the soil of the ground and breathed (*enephusēsen*) into his nostrils the breath (*pnoēn*) of life, and the man became a living being. (Genesis 2:7)
- A new creation in Christ is a strong early Christian experience and proclamation. (cf. Galatians 6:15; 2 Corinthians 5:17; 1 Peter 1:3)
- **There is more!**
- It is possible to reading the Gospel of John in light of the first creation account in Genesis 1:1-2:a.
- The evangelist lays about the story of Jesus in seven weeks, mirroring the seven days of creation.
- Each “week” takes up the themes of one of the days of creation.
- This lends even extra weight to the teaching of a new creation in Christ for all the cosmos, for all humanity.
- **We take a look...**

Creation

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| Day 1 Separation of light and darkness, day and night (1:3-5) | Day 4 Genesis of the lights, separating day and night (1:14-19) |
| Day 2 Separation of the waters above the firmament and the waters below (1:6-8) | Day 5 Genesis of the animal world above, at the level of the firmament (birds) and below in the waters (marine animals) (1:20-23) |
| Day 3 Separation of the waters below and the land; genesis of vegetation (1:9-13) | Day 6 Genesis of the animal world below on the earth, including human beings, male and female (1:24-31) |
| Day 7 Rest (2:1-4:a) | |

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| Day 1 Separation of light and darkness, day and night (1:3-5) | Day 4 Genesis of the lights, separating day and night (1:14-19) |
| Day 2 Separation of the waters above the firmament and the waters below (1:6-8) | Day 5 Genesis of the animal world (1:20-25) |
| Day 3 Separation of the waters below and the land; genesis of vegetation (1:9-13) | Day 5 Genesis of human beings, male and female (1:26-31) |
| Day 7 Rest (2:1-4:a) | |

Day 1 / Week 1

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| <p>Genesis 1:1 In the beginning God created the heavens and the earth, 2 the earth was complete chaos, and darkness covered the face of the deep, while a wind from God swept over the face of the waters. 3 Then God said, “Let there be light,” and there was light. 4 And God saw that the light was good, and God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.</p> | <p>John 1:1-51</p> <ul style="list-style-type: none"> • “In the beginning” (1:1) • Word (1:1-2) • Creation (1:3-4a) • Light (1:3-5) • Breath (1:32) |
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Day 2 / Week 2

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| <p>Genesis 1:6 And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” 7 So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. 8 God called the dome Sky. And there was evening and there was morning, the second day.</p> | <p>John 2:1-4:54</p> <ul style="list-style-type: none"> • The first Passover – a weeklong event – mentioned (2:13,23 and 4:45) • The sequence of stories (Cana, Temple, Nicodemus, Baptist, Samaritan Women and Centurion) seems to lack coherence. • The re-reading is not cosmic but Christ-centred. • Cana: the waters for purification rites become the good wine, kept until now. • Nicodemus: genesis from “from above”, by water and the Spirit. • Samaritan: Jesus promises living water that will never run out. |
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Day 3 / Week 3

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| <p>Genesis 1:9 And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. 10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. 11 Then God said, “Let the earth put forth vegetation: plants yielding seed and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. 12 The earth brought forth vegetation: plants yielding seed of every kind and trees of every kind bearing fruit with the seed in it. And God saw that it was good. 13 And there was evening and there was morning, the third day.</p> | <p>John 5:1-6:71</p> <ul style="list-style-type: none"> • The second Passover – a weeklong event – mentioned (6:4 [5:1]) • • In 5:1-9, Jesus heals by his word, echoing Gen 1:9, 11. • In 6:15-21, Jesus walks “on the sea” until they touch “the land”. • In John 6:9, 13, barley is mentioned, to illustrate vegetation. • With this bread from heaven, Jesus will feed the people, as God once did with the manna in the desert. |
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Day 4 / Week 4

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| <p>Genesis 1:14 And God said, “Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and years, 15 and let them be lights in the dome of the sky to give light upon the earth.” And it was so. 16 God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. 17 God set them in the dome of the sky to give light upon the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19 And there was evening and there was morning, the fourth day.</p> | <p>John 7:1-9:41</p> <ul style="list-style-type: none"> • The feast of Succoth – a weeklong event – mentioned (7:2); “feast” recurs 7 times (7:2, 8a, 8b, 10, 11, 14, 37). • Feast of a new moon. • Tents, but open to the light of the moon. • Feast of lights (in the temple). • Light already mentioned in the Prologue. • Jesus is the light of the world (8:12; 9:4-5). • Jesus gives light / sight to the man born blind (9:6-7) • Darkness (8:12) and night (9:4) are present too. |
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Day 5 / Week 5

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| <p>Genesis 1:20 And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” 21 So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm and every winged bird of every kind. And God saw that it was good. 22 God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” 23 And there was evening and there was morning, the fifth day. 24 And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. 25 God made the wild animals of the earth of every kind and the cattle of every kind and everything that creeps upon the ground of every kind. And God saw that it was good.</p> | <p>John 10:1-11:54</p> <ul style="list-style-type: none"> • The feast of Hanukkah, literally “Renewals” in Greek – a eight-day winter festival – mentioned (10:22). • Genesis uses “ḥayyâ”, living, to refer to all creatures of any kind. • The evangelist bring together the creation of all animals together. • Lambs – as representative (John 10:1-4, 7-8, 11-13, 15-16, 26-27, mentioned 14 times) • Life / to live: John 10:10, 28; 11:25-26. • Jesus, the good shepherd, lays down his life (psychē) for the sheep: John 10:11, 15, 17. |
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Day 6 / Week 6

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| <p>Genesis 1:26 Then God said, “Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth.”</p> <p>Genesis 1:27 So God created humans in his image, in the image of God he created them; male and female he created them.</p> <p>Genesis 1:28 God blessed them, and God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” 29 God said, “See, I have given you every plant yielding seed that is upon the face of all the earth and every tree with seed in its fruit; you shall have them for food. 30 And to every beast of the earth and to every bird of the air and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. 31 God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.</p> | <p>John 11:55-19:42</p> <ul style="list-style-type: none"> • The third Passover week – John 11:55; 12:1; 13:1; 18:28, 39; 19:14, named seven times. • Day 6 described the creation of “man”. • “Behold the man!” (John 19:5) • Jesus is a second “Adam” (without the word). • As the second Adam: “And I, when I am lifted up from the earth, will draw all people to myself.” (John 12:32) • Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, (John 13:3) • “I have conquered the world!” (John 16:33) • The mother at the cross (19:25-27) bring in the corresponding woman,, in the form of Eve, the mother of all the living (Gen 3:20) |
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Day 7 / Week 7

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| <p>Genesis 2:1 Thus the heavens and the earth were finished and all their multitude. 2 On the sixth day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. 3 So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.</p> <p>Genesis 2:4a These are the generations of the heavens and the earth when they were created.</p> | <p>John 20:1-31</p> <ul style="list-style-type: none"> • Week 7: the first day is mentioned (20:1, 19) and the eight day (20:26). • Jesus has finished (“It is finished.”; John 19:30) his work, just as God had finished creation (Gen 2:1-2). • The emphasis on the Sunday, as the first day of the week, the day marking creation and the new creation in Jesus. Eve, the mother of all the living (Gen 3:20) |
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So, the Gospel is laid out like this:

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| 1:1-51 | Week 1 (Days 4+3) |
| 2:1-4:54 | Week 2 (Passover 1) |
| 5:1-6:71 | Week 3 (Passover 2) |
| 7:1-9:41 | Week 4 (Succoth) |
| 10:1-11:54 | Week 5 (Hanukkah) |
| 11:55-19:42 | Week 6 (Passover 3) |
| 20:1-31 | Week 7 (Days 1 and 8) |

A jubilee of weeks!

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| Day 1 Separation of light and darkness, day and night (1:3-5) | Week 1 Seven days; in the beginning, light, darkness, water, breath. |
| Day 2 Separation of the waters above the firmament and the waters below (1:6-8) | Week 2 (Passover 1) Water, born from above; living water springing up. |
| Day 3 Separation of the waters below and the land; genesis of vegetation (1:9-13) | Week 3 (Passover 2) Water from below; walking on the water; land; barley; bread of life. |
| Day 4 Genesis of the lights, separating day and night (1:14-19) | Week 4 (Succoth) Jesus as the light who give light to those in darkness. |
| Day 5 Genesis of the animal world above, at the level of the firmament (birds) and below in the waters (marine animals) (1:20-23) | Week 5 (Hanukkah) Life; animals (sheep); Jesus gives his life; the resurrection and the life. |
| Day 5 Genesis of the animal world below on the earth, including human beings, male and female (1:24-31) | Week 6 (Passover 3) Passover mentioned 7 times; “Behold the man”; “Woman behold your son”. |
| Day 7 Rest (2:1-4:a) | Week 7 First day of the week; eight days; he breathed on them. |

Comos

- Cosmos (*kosmos*) x78 in the Fourth Gospel
- John 1:9-10, 29; 3:16-17, 19; 4:42; 6:14, 33, 51; 7:4, 7; 8:12, 23, 26; 9:5, 39; 10:36; 11:9, 27; 12:19, 25, 31, 46-47; 13:1; 14:17, 19, 22, 27, 30-31; 15:18-19; 16:8, 11, 20-21, 28, 33; 17:5-6, 9, 11, 13-16, 18, 21, 23-25; 18:20, 36-37; 21:25
- See a few samples on the next slide

John 1:9 The true light, which enlightens everyone, was coming into the world (*kosmos*).

John 3:16 “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

John 4:42 They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.”

John 6:33 For the bread of God is that which comes down from heaven and gives life to the world.”

John 9:5 As long as I am in the world, I am the light of the world.”

John 17:18 As you have sent me into the world, so I have sent them into the world.
etc.

Thus far (2)...

- Creation and the cosmos
- Narrative arc: Genesis 1 (John 1); Genesis 2 (John 19).
- The cycle of Jewish Feasts: Passover, Succoth, Hanukkah.
- The seven days of creation (Genesis 1;1-2:4a) and the seven weeks of the Gospel narrative (implied Jubilee?)

- Creation: essential key to the death and resurrection of Jesus.
- **John affirms the roots of the Gospel in Judaism**
- This perspective expands the Gospels horizons to include all humanity, as in Genesis 1:26-27.

And so...

- The Gospel uses three metaphors: healing, service and love.
- The Gospel uses two “lenses” or “prisms”: passover and creation.
- Both are rooted in biblical and Jewish tradition.

- Perhaps: to refract the message to two different audiences:
- The first would speak primarily to a Jewish audience.
- The second would speak to a Gentile audience.

The creator God has healed humanity of death
by sending his Son
in an act of love and service,
setting us free from the power of death and sin.

God’s loving therapy is a new Passover and a new creation.