4.1 NEW CREATION

MONTAGE

In the beginning was the Word, and the Word was with God, and the Word was God. The Word was with God in the beginning. All things were created by him, and apart from him not one thing was created that has been created. In him was life, and that life was the light of men. And the light shines in the darkness, but the darkness has not overcome it…. Now the Word became flesh and pitched his tent amongst us. We saw his glory – the glory of the one and only, full of grace and truth, who came from the Father.

1 John 1:1–5 & 14

SEPARATION	POPULATION
Day 1: Light from darkness	Day 4: Sun and moon
Day 2: Waters above from below	Day 5: Fish and birds
Day 3: Water from land	Day 6: Animals and people

MOTIF	THEME
Day 1: Light	Day 4: Judgment
Day 2: Water	Day 5: Water dwellers
Day 3: Bread	Day 6: Image of God

2

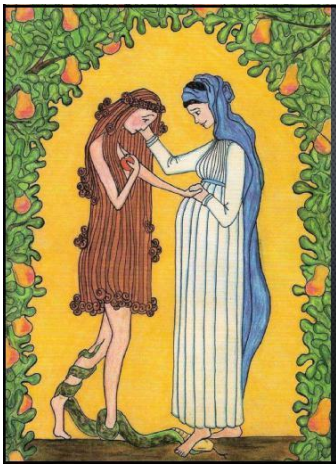
SEVEN SIGNS OF JOHN

1. Water into wine (2:1–11)
2. Healing the official's son (4:46–54)
3. Healing at Bethesda (5:1–15)
4. Feeding the 5,000 (6:5–14)
5. Walking on water (6:16–24)
6. Healing blind man (9:1–7)
7. Raising of Lazarus (11:1–44)

3

He is the image of the invisible God, firstborn over all creation, for all things in heaven and on earth were created in him… all things were created through him and for him.

Colossians 1:16



"I will put enmity between you and the woman, and between your seed (עֶרַע [zera]) and her seed. He shall bruise you on the head and you shall bruise him on the heel."

Gen 3:15

4

Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.

John 3:14

5

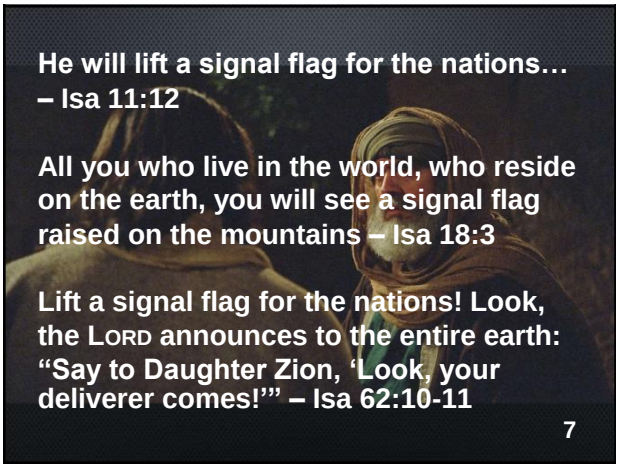
"Look, my servant will succeed! He will be elevated, lifted high and greatly exalted…" – Isa 52:13

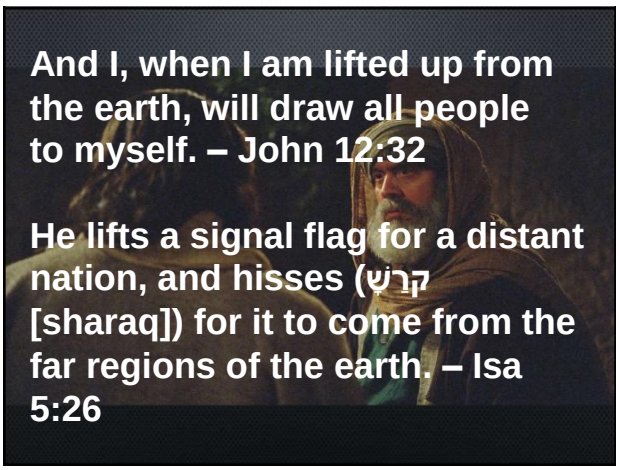
Kings will be shocked by his exaltation – Isa 52:15

When was the Lord's power revealed through him? – Isa 53:1

We thought he was being punished, attacked by God… - Isa 53:4

6





1. For new creation motifs through John see Jeannine Brown, "Creation's Renewal in the Gospel of John" in *The Catholic Bible Quarterly 72.2*, 277.
2. For other examples of beasts originating from below see Dan 7:3; Rev 13:1.
3. See for instance John Marsh, *Saint John*, 65.
4. For a rough idea of the development of the notion of Satan through Jewish literature see DS Russell, *The Method and Message of Jewish Apocalyptic*, 236–8. Satan begins as God's tester of humankind (eg. Job 1; Psa 89:7), becomes a title or signifier of those who oppose God by the intertestamental period (eg. 1 Enoch 53:3, 54:6, 69:4–12), and is first identified with the Eden serpent in this period (eg. Wisdom 2:24; The Life of Adam and Eve 12–17).

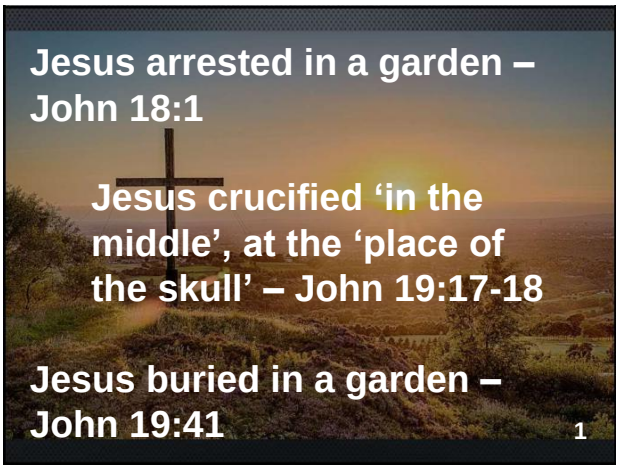
   For references relating to Messianic expectation of a fulfilment of Gen 3:15 consider Num 24:17;1 Sam 17:49 (the seed of the woman [David] kills the seed of the serpent [Goliath] by striking his head); Jer 23 & 30; Hab 3:13 (which includes an allusion to laying bare (עָרָה), a possible reference to the 'naked' (עָרוֹם) / 'crafty' (עָרוּם) motif of Gen 2:25–3:1); Psa 110 (which Jesus himself references in Mark 12:35–37 & Matt 22:43–45).
5. For the other 'lifted up' sayings in John see 8:28 & 12:32. See Richard Bauckham, *Jesus and the God of Israel*, 48.

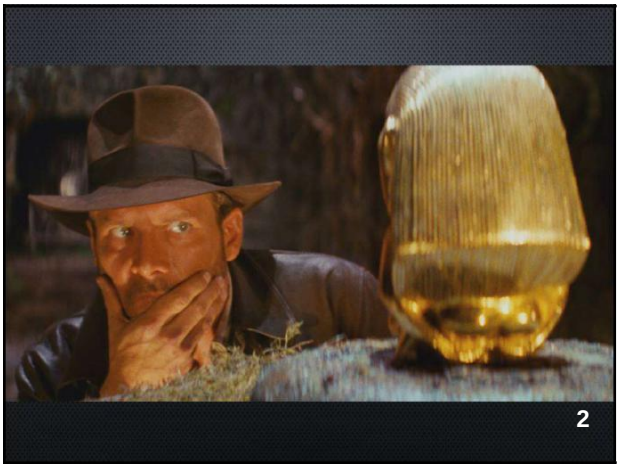
   For more on 'lifted up' as crucifixion language see Acts 5:31 & Phil 2:9 – both descriptions of Jesus' exaltation directly follow verses about his death on the cross. See Barnabas Lindars, *The Gospel of John*, 156–7; J Ramsey Michaels, *The Gospel of John*, 197.
6. For the 'suffering Son of Man' passages in the other Gospels see Matt 17:22–23; 20:18–19; Mark 8:31; 9:31; 10:33–34; Luke 9:22; 9:44; 18:31–33. See also Richard Bauckham, *Jesus and the God of Israel*, 47–8.
7. For the signal flag or standard motif in Isaiah see T.F. Glasson, *Moses and the Fourth Gospel*, 36.

4.2 CHRISTUS DRAMA

AUTEUR

- God
- Adam & Eve
- Tree
- Serpent





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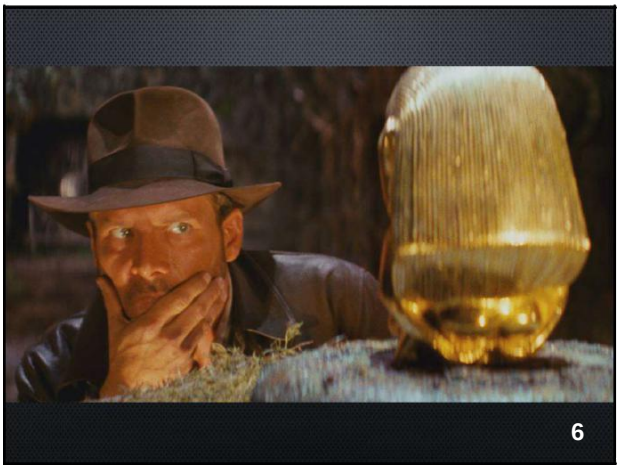
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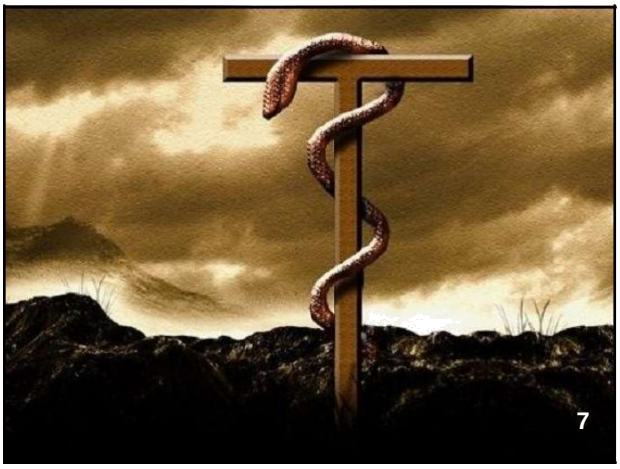
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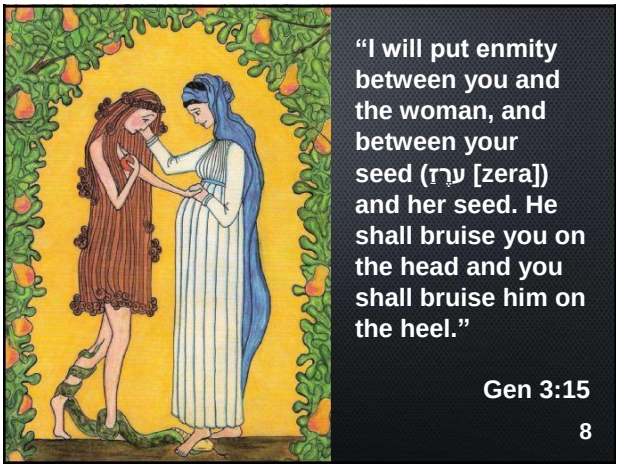

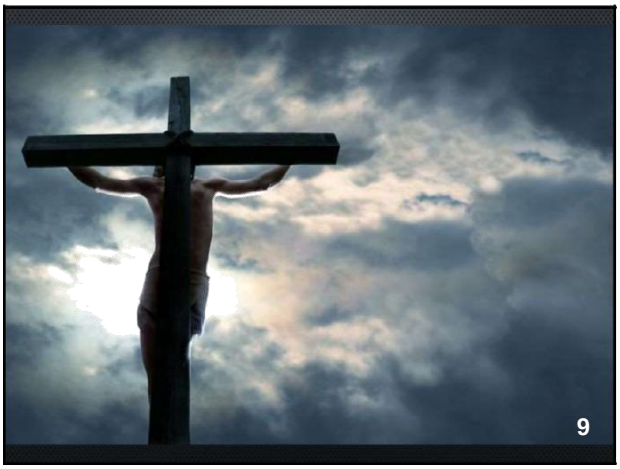

1. For more on creation and Edenic language at the crucifixion see Nicholas Wyatt, "Supposing Him to Be the Gardener" in *Zeitschrift für die Neutestamentliche Wissenschaft, Vol 81*, 24.

   For idolatry of Sabbath and Tanakh see John 5:1–8, 39–40. For idolatry of the temple see Crispin Fletcher-Louis, *Jesus Monotheism: A Summary of the Argument*, 113. For unrealistic hope (ie. idolatry) being placed in the temple for salvation and restoration of Israel see various Dead Sea Scrolls texts, in particular the War Scrolls (1QM; 1Q33; 4Q491–7; 4Q471). A non- Johannine argument could be made for other pillars of Judaism becoming idols, such as the physical land of Israel (Jonah is a critique of this geo-centric view of God's influence) and Israel as God's elect (consider Paul's thesis in Rom 10-12).

   For definitions of idolatry as a projection of false hope or fear onto an object or person not designed to bear it see Crispin Fletcher-Louis, *Jesus Monotheism: Volume 1*, 162; Moshe Halbertal and Avishai Margalit, *Idolatry*, 2-3, 115, 128-130, 238. Consider also Wisdom 14:21.
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3. For a divine-warrior Messiah see Sook-Young Kim, *The Warrior Messiah in Scripture and Intertestamental Writings*.

   For the cleansing of the temple see John 2:13–25.

   For Judas Iscariot's likely zealot links see N. T. Wright, *Judas and the Gospel of Jesus*, 43-48. For Jesus not preventing Judas from betraying him see John 6:61–71. For an speculative alternative reading of the Judas story see Peter Rollins, *The Fidelity of Betrayal: Towards A Church Beyond Belief* , 16.

   For Peter denying Jesus see John 18:15–18.
4. For the triumphal entry see John 12.

   For usage of יְשַׁע (yasha), the Hebrew version of 'Hosanna' see Psa 118:25–26 and for its usage as a plea to the king for aid see 2 Sam 14:4; 2 Kgs 6:26.

   For the waving of palm branches see 1 Macc 13:51; 2 Macc 10:7; 14:4; Testament of Nephtali 5 (in which palms are associated with Messianic salvation).

   For the crowd trying to crown Jesus as king see John 6:14.

   For Zechariah's prophecy see Zech 9:9. For Solomon entering Jerusalem on a donkey see 1 Kgs 28–53.
5. For Pilate questioning Jesus see John 18:28–33.

   For the Caiaphas suggesting it would be better for Jesus to die than nation or temple be threatened see John 11:49–53. There are hints in Caiaphas' statement of 'scapegoat' language, whereby a victim is sacrificed in order to prevent a Genesis 6-esque escalation of violence. See René Girard, *Violence and the Sacred*, 4.; Brian Zahnd, *A Farewell to Mars*.

   For the High Priest questioning Jesus see John 18:19–24.
6. For a good overview on the characteristics of idols as things which exist in a hyper-real manner, are sublime beyond all else, and are meaningful see Peter Rollins, *The Idolatry of God*, 43-46.
7. For Tertullian on Moses' serpent as a prophetic symbol of Satan's coming defeat on the cross see Miriam J. Benkovitz, "The Good Serpent" in *Folklore, Vol. 61, No. 3*, 149.
8. For Žižek quote on Jesus wanting his disciples to betray him see Slavoj Žižek, *The Puppet and the Dwarf*, 16.

   For "The God of peace will quickly crush Satan under your feet" see Rom 16:20.

   For Bernard of Clairvaux on Mary as the 'conqueror of Dragons see Gertrud Schiller, *Iconography of Christian Art: Volume 1*, 108.
9. For Jesus being murdered by the crowd see Acts 2:23; 4:10; 5:30. See also Yoder Neufeld, *Jesus and the Subversion of Violence*, 87.; J. Denny Weaver, *The Nonviolent Atonement*, 20-85 & 306-320.

   For Jesus crushing the heads of his enemies see Psa 110:1, 6.