Introduction 1
Opening the Book of Glory 9
The Doctrine of Recapitulation 13
Conclusion 18

Opening the Book of Glory: "The Hour has Come for the Son of Man to be Glorified" (John 12:23)

Pastor Gene Giguere, November 1, 2026

Text

And Jesus answered them, "The hour has come for the Son of Man to be glorified … **27** "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. **28** Father, glorify your name."

Introduction

1) Well Church, we're moving on in the Gospel of John this morning. The phrase that frames this section is in verse **23**. Jesus responded to the disciples telling Him that some Greeks were seeking Him by saying, "The hour has come for the Son of Man to be glorified."

   And with that we step into the 'Book of Glory.' You might remember our working outline of the Gospel of John. We've broken it into four uneven parts:

   The prologue, (**John 1:1-1:18**),

   The Book of Signs (**John 1:19** to **12:11**),

   The Book of Glory (or Exaltation) (**John 12:12** to **20:31**) and

   The epilogue (**John 21**).[1]

[1] Köstenberger, Andreas J., Kellum, Leonard Scott, Quarles, Charles L., *The Gospel According to John: The Cradle, the Cross, and the Crown, An Introduction to the New Testament* (Nashville: B&H Publishing Group, 2009) p. 305.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.



With the Triumphal Entry of Jesus into Jerusalem, we left the Book of Signs and have entered into the Book of Glory.

2) You'll remember that it was called the Book of Signs because of the seven distinct signs we encountered there – seven of many which John wanted to specifically bring to our attention.

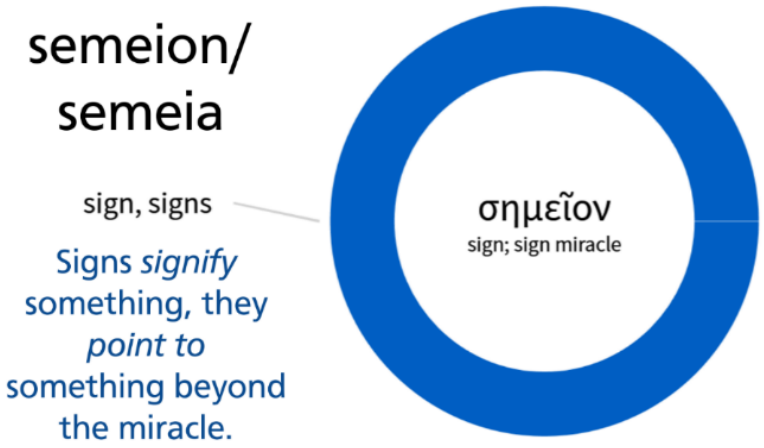
   At the conclusion of his Gospel, John tells us precisely *why* he highlighted these specific signs:

   > "Jesus did many <u>other signs</u> in the presence of the disciples, which are not written in this book; **31** but <u>these</u> [seven] are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (**John 20:30-31**).

   In other words, John is telling us that he specifically chose *these seven* signs in order that our faith might be grounded in Jesus, with the result that we would experience the new life that comes only through faith in Him. And so, we have studied each of these carefully as we've moved through the Book.

3) We saw that a "sign" is not just a "miracle"; a sign is a miracle which points to something – it "signifies" something important. The word "sign" translates the Greek word σημεῖον.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.



It's more than just a 'work of wonder' or expression of power; 'signs' *signify* something; they *point to* something beyond the miracle. So, we should expect each of these signs to point to something about Jesus *particularly* as the Christ, as the Messiah, as the Son of God.

4) By this point we've studied all of them, but let me review them quickly:

✞ Jesus turning water into wine was the First of the Seven Signs.

This is found in **John 2:1-12** where Jesus turned water into wine at a wedding in the village of Cana. It signifies the joy that will characterize the Millennial Kingdom, which our Lord will initiate at His return.[2]

The truth is, wine is widely used in the Bible as a symbol of joy – one that can certainly be abused, but a symbol of joy nonetheless. A wedding is without question one of the happiest of all occasions. And it was in this context of celebration, Jesus gave a select few a preview of the joy that will flow and overflow in His coming Kingdom. The Kingdom age will be a time of exuberant joy, where sadness and tears and mourning will be banished!

Joel 3:18 says: "In that day the mountains shall drip sweet wine."

Jeremiah 31:12-13 says:

> "They shall come and sing aloud on the height of Zion,
> and they shall be radiant over the goodness of the LORD,

[2] The highlighted sections indicate the significance of each sign.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

over the grain, the wine, and the oil,
and over the young of the flock and the herd;
their life shall be like a watered garden,
and they shall languish no more.

13 Then shall the young women rejoice in the dance,
and the young men and the old shall be merry.

I will turn their mourning into joy;
I will comfort them, and give them gladness for sorrow."

It is this future Kingdom that Jesus was thinking about at the Last Supper – of the joy that will replace the disciple's current sadness.

> **Matthew 26:27, 29** says Jesus "took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you … **29** I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

So, at the wedding of Cana, Jesus offered His followers a glimpse into this joyful coming Kingdom. And this was the ideal place for Him to do so, to perform the 1st of His signs! The King was here. He'd now called His first disciples. He'd begun His earthly ministry and thus His difficult journey to the cross. Nothing would ever be the same for these disciples, nothing. No wine the earth could ever produce would satisfy them again after they've tasted the King's wine, Kingdom wine!

And so, the First Sign signified the joy that will characterize the Millennial Kingdom, which our Lord will inaugurate at His return.

✞ The Second Sign we studied was the Healing of the Official's Son.

The story is found in **John 4**:

> Jesus "came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was ill. **47** When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death … **49** The official said to him, "Sir, come down before my child dies."

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

> [50] Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and went on his way … [53][After being told that his son was healed,] the father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, and all his household. [54] This was now the second sign that Jesus did when he had come from Judea to Galilee (**Jn. 4:46-47, 49-50, 53-54**).

This Second Sign signifies that Jesus is the Giver of both physical and eternal life, as everyone in the man's family was saved by believing in Him.

Furthermore, the fact that Jesus didn't have to physically go to the house to heal his son shows the power of Jesus' *words alone* to accomplish He desires. And so, in fulfilment of **Psalm 107:20a**, "He sent out *his word* and healed them."

✞ The Third Sign we studied was the Healing of the Paralytic Man. Jesus healed this man on the Sabbath at Bethesda, much to the consternation of the Jewish religious leaders.

The story is found in **John 5:1-15**. As Jesus passed by the Bethesda pool in Jerusalem, he saw a number of invalids. One man had been there for thirty-eight years. Jesus saw him and asked him if he wanted to get well. The man replied that he didn't have anyone to put him into the pool (a pool that many at that time thought to have healing power). Jesus told the man to get up, pick up his bed roll, and walk. The man was healed instantly.

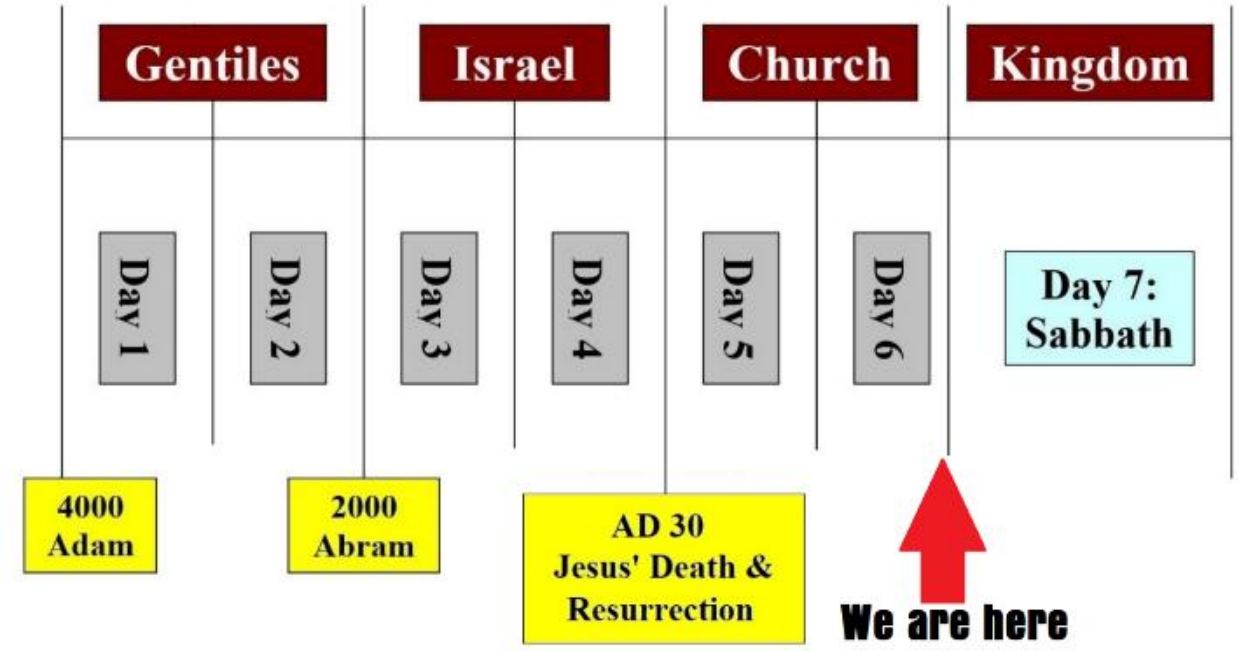
All of this occurred on the Sabbath, which caused the conflict between Jesus and the Pharisees to ramp up significantly. But, in performing this miracle, Jesus showed himself as Lord over the Sabbath, and the Father's co-worker.

So, what does the healing of the paralytic *signify* – what is it telling us about Jesus as the Messiah? I think the key to understanding this Sign is WHEN it happened: *It happened on the Sabbath* (**John 5:9b**). The Sabbath is a huge theme in the Bible and it plays a huge role in the ministry of Jesus – and for good reason. The earth will someday enter into a Sabbath rest that will last 1000 years – and Jesus Christ is the Lord of the Sabbath.

We see this in the symbolism and typology of the Bible. A "type" is a shadow of something that is fulfilled in something else. And so, **Colossians 2:16-17**

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

tells us that the Sabbath is a "shadow of the things to come, but the substance belongs to Christ." How is the Sabbath "a shadow of the things to come" fulfilled in Christ? Well, we studied in great detail how Jesus is the Lord of the Sabbath.



It's the idea of the *Cosmic Week*: that seven 'days' have been allotted for this earth. Each of these 'days' is 1000 years long. And the final 'day' – the Seventh – is our Lord's 1000-year kingdom, that time when the earth will truly enjoy its Sabbath rest.

So then, the Third of John's Seven Signs shows Jesus as the Messiah who will rule over the earth's ultimate, 1000-year-long Sabbath Day. Thus, Jesus is the very "Lord of the Sabbath" (**Matt. 12:1–8, Mark 2:23–28 & Luke 6:1–5**).[3]

[3] The first two signs are clearly identified as signs: (1) John tells us that Jesus' turning water into Kingdom Wine was "the first of His signs, [which He] did at Cana in Galilee" (John 2:11a); (2) then he tells us that Jesus' healing the official's son was "the second sign that Jesus did when he had come from Judea to Galilee" (John 4:54). The Third Sign, though, is a bit trickier. John 5 doesn't come right out and tell us that the healing of the paralytic man was one of the signs, but John 6:2 and John 7:23 refer to it as such, though a bit later. In context, Jesus has JUST healed the paralytic, so the indication is that this is the Third Sign. John 7 takes place in the Autumn following the Spring when Jesus healed the paralytic. He says He "made a man's whole body well" specifically "on the Sabbath." When did He do this? In the previous Spring (that is, John 5). So then, it's pretty clear that the "sign" that He did "on the sick" was this healing of the paralytic. It's almost universally accepted that this miracle is John's Third Sign.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

✞ John's Fourth Sign, Jesus Feeding the Multitudes, is found in **John 6:1-15**, **25-69**. This is a beautiful picture of the Millennial Banquet that awaits all followers of Jesus in the Kingdom which is to come!

They all sat and ate and were well-satisfied; It signifies Jesus as our great Provider. Jesus' provision is all we will ever need – and it will fully satisfy us forever and ever and ever!

Apart from Jesus' resurrection, this is the only miracle that occurs in all four gospels. There were far more than five thousand people (women and children were not counted in the number).

✞ The Fifth of John's Seven Signs is Jesus Walking on Water. This astonishing sign/miracle is found in **John 6:19-21**.

In a dazzling display of His sovereignty over nature, Jesus walks to His terrified disciples across the surface of the sea in the midst of a churning storm.

> "When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were frightened. **20** But he said to them, "It is I [literally, "I AM"]; do not be afraid." **21** Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going."

We made the point that whenever Jesus is in *our* boat, it's already arrived where it's going! Whenever we're *with Jesus* we've arrived at our destination. We see this principle in Technicolor in **John 12:26**, where Jesus says: "If anyone serves me, he must follow me; and where I am, there will my servant be also."

This Sign signifies that Jesus is the Lord over all creation, for even nature obeys Him! All things – ALL THINGS – are under His sovereign control.

The disciples will, understandably be thunderstruck by this event. **Mark 4:41** tells us that, after Jesus calmed the storm by commanding the wind to shut up, the disciples were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?" Yes, *who* indeed!

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

✞ The Sixth Sign we studied was the Healing of the Man Born Blind, found in **John 9:1-41**. This Sign signifies that Jesus is indeed the "Light of the World" – the ONLY ONE who can bring us from darkness to light!

In **John 8:12,** He'd declared: "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." And then, in the very next chapter, He set out to prove it by giving sight to a man *who had never known anything but darkness in his entire life*.

The rabbis themselves taught that while it may be possible for someone to heal a blind man, ONLY THE MESSIAH would be able to heal a man who had been blind from birth.

And so, this was a clear indication that Jesus was indeed the Messiah!

Well, this was so shocking to those who witnessed it that they immediately got the religious leaders involved, who went on to do everything they could to discredit the healed man, the miracle, and the one who performed it. They even went so far as to unsynagogue the healed man, separating him from his entire community – the greatest day of his life had become the worst day of his life. But then *Jesus met him*, welcomed him, and the man became one of our Lord's disciples. He'd lost a home and a community only to gain a far better one. This man who'd known only darkness all his life, was introduced to light, and to THE Light!

✞ And, last but certainly not least is the Seventh of John's Seven Signs: The Raising of Lazarus. The rabbis themselves taught that while it may be possible for someone to raise a person from death in the first three days after his or her death, ONLY THE MESSIAH would be able to raise someone who'd been dead *more than* three days. And so, we read in **John 11:17**, "when Jesus came, He found that Lazarus had already been in the tomb four days."

This is precisely why Jesus delayed in coming to Martha and Mary when He heard their brother Lazarus had died. **John 11:6**: "When He heard that Lazarus was ill, he stayed two days longer in the place where he was."

In Lazarus resuscitation, Jesus gave us an astonishing and poignant example of prophetic foreshadowing: it was a preview of His own death and resurrection. The news of this resurrection sent the Pharisees and the whole

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

Sanhedrin into apoplectic shock! Jesus demonstrated His absolute power over death in this Sign. And, because it was so clearly a Messianic Miracle – one which proved His Messiahship *by their own teaching* – it was the proverbial last straw.

It sent the Sanhedrin completely over the top! Upon receiving news of it, the Pharisees convened and began conspiring to kill Jesus. And Satan had an inside man to help them do just that – he pushed a chump named Judas to the front of the chump line. This Sign signified that Jesus – and Jesus alone – is ἡ ἀνάστασις καὶ ἡ ζωή – "the Resurrection and the Life."

Opening the Book of Glory

1) Now, these are all astonishing things to be sure, but in **John 12** – leaving the Book of Signs and moving into the Book of Glory – believe it or not, we will see even greater things than these!

   For from here we step into the realm of the New Creation – a theological motif which I'll be developing for you in detail. And to fully appreciate the astonishing things bubbling just below the surface here, we have to look a John's Gospel through a 'Genesis lens.'

   ✞ It's no accident, friends that both Genesis and the Gospel of John begin with "In the beginning"!

   ✞ And it's no accident that we find reference to the a 'garden' over and over again in John. *The Fall*, of course, occurred in a Garden – the Garden of Eden. But *the suffering, arrest, crucifixion, burial and Resurrection of Jesus* did too!

      John 19:41: "Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid."

   In fact, Mary Magadaline thought the resurrected Jesus WAS the gardener!

      John 20:15-16: "Jesus said to her [Mary Magdalene], "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to him, "Sir, if you have carried Him away, tell me where you

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

have laid Him, and I will take him away. **16** Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher)."

So, John is "not only concerned with the *fact* of Jesus's burial but also with *the place*" of Jesus' burial.[4] He tells us that "in the place" (ἐν τῷ τόπῳ) where "Jesus was <u>crucified</u> was a garden (τῷ κήπῳ)" – which situates not only Jesus' *tomb*, but also His *crucifixion*, in the vicinity of "a garden."

✞ Oh, and, not for nothing, but Jesus was also *arrested* in a garden (**18:1**). And neither Matthew, Mark nor Luke tell us that this was a garden!
Jesus was *arrested* in a garden (**John 18:1**), *crucified* in a garden (**John 19:41**), *buried* in a garden (**John 19:41**), and *resurrected* in a garden (**John 20:15**), where He was mistaken for *the Gardener!*

And <u>only John</u> uses the word "garden" (κῆπος) in connection with any of these events![5] Why? Because John wants us to make an intentional "connection between this 'garden' and the Garden of Eden in **Gen. 2:8–16**."[6]

✞ The resurrection of Jesus is "specifically recorded as occurring on the first day of the 'week' (**John 20:1**), making another connection to the Genesis-creation motif."[7] Just as the first day of the week signified a new creation in **Genesis 1**, so the resurrection of Jesus on the first day of the week signified the *first day* of a new creation.

✞ And so, as Dr. Klink puts it, "With "garden" being mentioned both before and after the resurrection, it "effectively frames the story of Jesus's passion."[7]

So, we have *two Adams* and *two gardens*. Now Let's think about this. The Bible presents 'two Adams.' The first is the Adam we find in the first few chapters of Genesis; the Second is Jesus. In **1 Corinthians 15:45–49**, Paul develops the distinction between the two. They have different origins, bring about different outcomes, and have different headships over humanity.

---

[4] Here and below on 'the garden tomb,' Klink, Edward W., III, *John*, ed. by Clinton E. Arnold, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2016), pp. 819–820.
[5] Klink: "Just as the Synoptics intend the names in the scene (e.g., "Gethsemane" or "Mount of Olives") to signal meaning to the reader, the Gospel of John intends "a garden" to signal meaning to the reader."; footnote note, pp. 733.
[6] Klink, Edward W., III, *John*, ed. by Clinton E. Arnold, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2016), pp. 732–33.
[7] *Ibid.*, Klink, *John*, pp. 732–33.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

Paul writes that "The first man Adam [ὁ πρῶτος ἄνθρωπος Ἀδὰμ] became a living being; the last Adam [ὁ ἔσχατος Ἀδὰμ] became a life-giving spirit" (**1 Corinthians 15:45**).

Then he says, "The first man [ὁ πρῶτος ἄνθρωπος] was from the earth, a man of dust [χοϊκός]; the second man [ὁ δεύτερος ἄνθρωπος] is from heaven. **48** As was the man of dust [χοϊκός, 'Hi, Dusty!'], so also are those who are of the dust, and as is the man of heaven [ἐπουράνιος], so also are those who are of heaven. **49** Just as we have borne the image of the man of dust [the First Adam], we shall also bear the image of the man of heaven [the Second, or Last, Adam, Jesus]" (**1 Corinthians 15:47-49**).

And so, the First Adam was created directly by God from the dust of the earth (**Genesis 2:7**) and was set as the federal head of the natural human race. But, while he "became a living being," he fell by disobeying God and, thus, introduced sin, condemnation, and death to himself and all of his descendants.

The Second Adam however, is the Lord from heaven, God Himself, who became a Man for the purpose of undoing Adam's terrible sin. He is uncreated and eternal. He is the head of the new, redeemed humanity who become "a new creation" the moment they put faith in Him (**2 Corinthians 5:17**).

Where "in Adam all *die*," Jesus came as a "*life*-giving spirit." So, Paul writes in **1 Corinthians 15:22**, "as in Adam all die, so also in Christ shall all be made alive."

> Where the *disobedience* of the First Adam led to the fall of the human race, the perfect *obedience* of the Second Adam, Jesus, brought about righteousness, life, and resurrection to all who put their faith in Him.
>
> We should understand the First Adam as losing life and dominion because of his failure to obey God, and the Second Adam as restoring – and even exceeding – all that was lost, establishing a path to life.

In Adam, all die (**1 Corinthians 15:22**) because all men and women are "in" him by natural descent. But in Christ, all who believe are made alive because they are now "in" Him by faith. **Romans 8:1**: "There is therefore now no condemnation for those who are in Christ Jesus (ἐν Χριστῷ Ἰησοῦ)."

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

2) So, there are Two Adams with Two Gardens and with Two Trees – the Tree of the Knowledge of Good and Evil (through which the human race fell) and the Cross (through which the human race found a path to reconciliation with God).

   Do you think it's a stretch form me to call the cross *a tree*? Well, that's what Peter called it, and, I think, *on purpose*! Peter wrote of Jesus that "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed" (**1 Peter 2:24**). The ξύλον, not the σταυρός (the word for the cross, which was placed in the ground and used for capital punishment).[8]

   There are three words to consider with respect to this:

   - σταυρός (*stauros*) is the word usually translated 'cross' (**Matthew 10:38, 16:24, 27:32, 40, 42**; **Mark 8:34, 15:21, 30, 32**; **Luke 9:23, 14:27, 23:26**; **John 19:17, 19, 25, 31**; **1 Corinthians 1:17-18**; **Galatians 5:11, 6:12, 6:14**; **Ephesians 2:16**; **Philippians 2:8, 3:18**; **Colossians 1:20, 2:14** & **Hebrews 12:2**).

   - Then there's δένδρον (*dendron*), the most basic word for 'tree'. When Jesus told a parable and said, "Look at the fig tree, and all the trees," He used the word δένδρον (**Luke 21:29**).

   - And finally, there's the word translated 'tree' in **1 Peter 2:24**: "He himself bore our sins in his body on the tree …" That word is ξύλον (*xulon*), which refers to something made from a tree.

   Now *this is an important distinction*. Peter wants us to see that the place Jesus died was not only a 'cross' but a cross '*made of wood*' – which would seem redundant were it not for the fact that he wants us to connect it to the tree through which the human race effectively died, the tree of the knowledge of good and evil.

[8] Arndt, William, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), p. 941.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

The Doctrine of Recapitulation

1) Now I'm taking the time to present these things to you this morning because I want us to see that something really big is about to happen in this Book of Glory. In the suffering, death and resurrection of Jesus, God is not only *counteracting* Adam's sin; He's retracing and reversing. This was developed in significant detail all the way back in the 2nd century by the early Church Father Irenaeus of Lyons (c. A.D. 130–202) in what we call in theology, the Doctrine of Recapitulation.

   The word 'recapitulation' is derived from a Greek word (ἀνακεφαλαιόω), which means to "bring together under one head" or to *summarize*.

And so, in this view, Jesus, God is gathering up the whole of humanity in order to undo Adam's terrible sin.

In his five-volume magnum opus, *Contra Heresies* (*Against Heresies*), written around A.D. 180, Irenaeus, argued that Jesus not only died for our sins, He also retraced and reversed the entire human story.

Let's consider a few things concerning the First and Last Adam:

- First, their *birth*:

  Adam was formed from the dust of the earth by God Himself. Therefore, he appeared without a human father. Jesus was born of a virgin, also without a human father.

  Irenaeus explains that the First Adam was formed from uncultivated, *virgin earth*. This is because "the Lord God had not caused it to rain on the land, and there was no man to work the ground" (**Genesis 2:5**). And so, this soil from which Adam was created had never been rained upon, only a fine mist pervaded it. Nor had the ground ever been tilled.

  > **Genesis 2:5-7** says, "When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist was going up from the land and was watering the whole face of the ground— 7 *then* the Lord God formed the man of dust from the ground and

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

breathed into his nostrils the breath of life, and the man became a living creature."

So, now get this! Irenaeus argued that, since the First Adam was formed from uncultivated, *virgin earth*, so the Second Adam (Jesus) had to be born of a virgin (Mary). Let me read to you Irenaeus' own words:[9]

> "Adam, had his substance from untilled and, as yet, virgin soil … and was formed by the hand of God … so did He who is the Word, recapitulating Adam in Himself, rightly receive a birth, enabling Him to gather up Adam [into Himself], from Mary, who was as yet a virgin. If … the first Adam had *a man* for his father, and was born of human seed, it [would be] reasonable to say that the second Adam was begotten of *Joseph*. But if [Adam] was taken from the dust, and *God* was his Maker, it was incumbent that the [Second Adam] also, making a recapitulation in Himself, should be formed as man *by God*."

Now, I hear you thinking, 'Well, why didn't God just use dust again to beget Jesus?' Irenaeus' heard you thinking that too (!) and wrote:[10]

> "Why, then, did not God again take dust, but [worked] … that the formation [of Christ] should be made of Mary? It was that there might not be another formation called into being, nor any other which should [require to] be saved, but that the very same formation [the original human creation] should be summed up [in Christ as it was in Adam]."[11]

---

[9] Irenaeus, *Contra Heresies*, Book III, Chapter 21, Section 10.

[10] *Ibid*., Irenaeus, *Contra Heresies*, III, 21, 10.

[11] Also, Irenaeus also connects/compares Even with Mary, writing (in *Contra Heresies*, Book III, Chapter 22, Section 4): "In accordance with this design, Mary the Virgin is found obedient, saying, "Behold the handmaid of the Lord; be it unto me according to thy word." But Eve was disobedient; for she did not obey when as yet she was a virgin. And even as she, having indeed a husband, Adam, but being nevertheless as yet a virgin (for in Paradise "they were both naked, and were not ashamed," inasmuch as they, having been created a short time previously, had no understanding of the procreation of children: for it was necessary that they should first come to adult age, and then multiply from that time onward), having become disobedient, was made the cause of death, both to herself and to the entire human race; so also did Mary, having a man betrothed [to her], and being nevertheless a virgin, by yielding obedience, become the cause of salvation, both to herself and the whole human race. And on this account does the law term a woman betrothed to a man, the wife of him who had betrothed her, although she was as yet a virgin; thus indicating the back-reference from Mary to Eve, because what is joined together could not otherwise be put asunder than by inversion of the process by which these bonds of union had arisen; so that the former ties be cancelled by the latter, that the latter may set the former again at liberty. And it has, in fact, happened that the first compact looses from the second tie, but that the second tie takes the position of the first which has been cancelled. For this reason did the Lord declare that the first should in truth be last, and the last first. And the prophet, too, indicates the same, saying, "Instead of fathers, children have been born unto thee." For the Lord, having been born "the First-begotten of the dead," and receiving into His bosom the ancient fathers, has regenerated them into the life of God, He having been made Himself the

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

So, the origin of the First and Last Adam were both, in a sense, virgin births (!) – and were both, obviously, *super*natural.

- Then, there's *the temptation* of the Two Adams. Adam was tempted and failed in a garden. Jesus was tempted yet remained obedient in a garden. In fact, we might well-frame the entire Passion of Christ in John *with gardens!*

  His suffering was in a GARDEN – the GARDEN of Gethsemane (**18:1**).

  His arrest was in that very GARDEN (**18:12**).

  His crucifixion was on 'THE TREE' in a GARDEN (**19:41**).

  And His resurrection in a GARDEN (**20:15**).

- Then there's what each of the Two Adams bring about – they each 'begin' something. Irenaeus tells us that Adam was the *beginning of those who die*, while Jesus is the *beginning of those who live!*

2) For Irenaeus, the work of Jesus was *recapitulation*, not merely *legal transaction* – 'We owed a debt, and Jesus paid it.'[12] Now, of course He did that! But what He did was SO MUCH MORE THAN THAT!

---

beginning of those that live, as Adam became the beginning of those who die. Wherefore also Luke, commencing the genealogy with the Lord, carried it back to Adam, indicating that it was He who regenerated them into the Gospel of life, and not they Him. And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith."

[12] Let me be clear here. Irenaeus's Doctrine of Recapitulation certainly constitutes orthodox Christian theology, although some traditions receive it with significant qualifications. For instance, Reformed theology—the tradition stemming from John Calvin, Huldrych Zwingli, and the historic Reformed confessions—affirms the core mechanics of Irenaeus' recapitulation, but it frames and prioritizes the doctrine differently than Eastern Orthodoxy does.

Rather than viewing recapitulation as a standalone theory of salvation, Reformed theology integrates it into its own framework of Covenant Theology and Penal Substitutionary Atonement. Reformed Theology agrees with Irenaeus about the Active Obedience of Christ. It strongly embraces Irenaeus' idea that Christ lived a complete human life to reverse Adam's failure. In Reformed dogmatics, this is known as the doctrine of Christ's Active Obedience. It also sees Adam as the 'federal' (covenantal) head of the human race; when he failed, humanity failed. Christ entered history as the Second Adam to act as the new federal head. And just as Irenaeus argued that Christ retraced human growth to sanctify it, Reformed theology emphasizes that Christ had to perfectly obey God's law across His entire life on earth. This 'active obedience' is legally credited (imputed) to believers.

However – and this is subtle – while the historical timeline of Christ's life matching and reversing Adam's is accepted, Reformed theologians reframe the purpose and climax of that life. Where Eastern Orthodoxy often views recapitulation as an organic healing of human nature from the inside out through Christ's Incarnation, Reformed theology views it primarily in legal and forensic terms: Christ lived a perfect life so He could be a spotless sacrificial substitute on the cross. I believe both can be, and are, true. It's a subtle distinction. For Irenaeus and Eastern Orthodoxy, the entire Incarnation (from birth to resurrection) is 'saving.' But for Reformed theology, while the

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

To Irenaeus, Jesus stepped into the human story, becoming one of us, in order to accomplish – BIG WORD Alert – an *ontological restoration*. Ontology is the branch of philosophy which considers the essence or the nature of *being*.

And so, Jesus doesn't rescue the human race from *without*; He rescues it from *within!* He enters the human race by Himself *becoming human* (there's the ontological angle) – and, from within, He heals it and transforms it, reversing the downward trajectory that the First Adam set into motion.

So, this Adam/Jesus connection is not merely *forensic*, it's *ontological*. That's why Paul writes in **Romans 5:14b** that "Adam … was a type of the One who was to come."

And in **1 Corinthians 15**, we have a magnificent promise to all believers. Every person in this room, by our physical birth, have borne the image of the First Adam.

But every person in this room who has put their faith in Jesus Christ, will also bear the image of the Second Adam. And that points us toward an *eschatological horizon*:

> "The first man was from the earth, a man of dust; the second man is from heaven. **48** As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. **49** Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven" (**1 Corinthians 15:47-49**).

3) And so, Two Adams, Two Gardens, Two Trees. Adam begins with life and ends in death; the Second Adam embraces death and brings life – the order is reversed!

Incarnation is necessary, the pivotal point of salvation is strictly the substitutionary death on the cross, where Christ absorbed the wrath of God due to human sin (we call this Penal Substitution).

And one last important distinction is difference between theosis and justification. Reformed theology rejects the Eastern Orthodox framework of theosis if it implies blurring the line between Creator and creature. Theosis (or 'deification') is the transformative process where a human being becomes more like God and enters into personal union with Him by grace. Obviously, this can be over-stated. Believers are not 'deified,' but we can certainly become more like God. The Reformed tradition is correct in emphasizing Justification (being declared righteous by God) and Sanctification (being made holy), over an ontological participation in the divine nature.

So, to RECAPITULATE (see how I did that), Reformed Christians read Irenaeus and enthusiastically agree that Christ is the New Adam who succeeded where the first Adam failed, undoing the curse and rewriting the human narrative. However, the Reformed believer will view this 'rewriting' as a legal and covenantal triumph fulfilled at the Cross, rather than an organic, mystical transformation of human biology and nature. I think there's room for both in Scripture.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

> Dr. Edward Klink writes: "[T]he first garden was the place where death was born out of life; the second garden was the place where life was born out of death."[13]

Track with me here. In **John 19:5**, Jesus "came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Behold <u>the man</u>!'[14] Even the article "the" in "<u>the</u> man" (ὁ ἄνθρωπος) is significant in the title, suggesting that the allusion is in reference to a particular man, *Adam*.

ONLY John tells us that Pilate said this. Why? Because, unbeknownst to Pilate, it's the very title God used in **Genesis 3:22** when announcing a guilty verdict upon Adam.

> Then the Lord God said, "Behold, <u>the man</u> has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" **23** therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. **24** He drove out <u>the man</u>, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life" (**Genesis 3:22-24**).

- "The man" has become like us …"
- And so, God "drove out the man" from the Garden of Eden.
- And now Pilate presents Jesus before the people for execution saying, 'Look! THE MAN!' (**John 19:5**).

Indeed! The Second Adam is here to undo the curse of the First Adam, whom God had driven out of the GARDEN!

4) Something big is afoot here, Church – and if we miss this, I think we miss John![15] Why? Because the Genesis motif is so central to the Gospel. "What started "in

---

[13] Klink, Edward W., III, *John*, ed. by Clinton E. Arnold, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2016), pp. 732–33.

[14] Although the LXX uses a different noun for "the man" (Ἀδαμ) than the Gospel (ἄνθρωπος), the noun not only means "man/humanity," but the Hebrew term can be translated as "the man," which is how most English translations render it (cf. NRSV, NIV, ESV, NKJV, NASB, NJB, NEB).

[15] Furthermore, in a fascinating essay called, "The Messiah in the Garden," Professor Schaper "has shown that in the OT and other ancient literature there is an explicit connection between gardens and kings. The careful and intentional

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

the beginning" in the first "week" of creation (**John 1**) will be finalized by a renewal of "Adam" in a "garden" (**John 18–20**)."[16]
And so, John is clearly seeing the life of Jesus through a "Genesis lens," as Dr. Edward Klink so astutely points out.

Oh, and he also points out that "the presence of Jesus in this 'new tomb' [given to Jesus by Joseph of Arimathea] was doubly unique. For not only was it the tomb for God himself, but it was also the first tomb in human history that was needed for only three days! Jesus was the first person to walk out of a tomb on his own power. The uniqueness of this tomb, then, was that it became <u>the womb of life</u>, "the place" (τῷ τόπῳ) where the dead body of Jesus took on a resurrected life."[17]

Conclusion

1) Now, we're going to be following the narrative closely in these last chapters of John, but know this: *something BIG is going on just below the surface*. Jesus is gathering up the entire fallen human race and is reversing its awful spiral away from the presence of God – and He's doing it *from within* (ontologically).

   In another place, Irenaeus sees Jesus reversing the stages of human life. He writes that Jesus did not evade any condition of humanity; instead, He "passed through

---

reference to a garden as the place of the burial of Jesus [he writes] "was intended to make an extremely important symbolic point: the tomb of Jesus, like that of David and other Davidic rulers, is located in a garden" [Schaper, Joachim, 'The Messiah in the Garden: John 19.38–41, (Royal) Gardens, and Messianic Concepts,' in *Paradise in Antiquity: Jewish and Christian Views*, eds. Markus Bockmuehl and Guy G. Stroumsa (Cambridge University Press, 2010), p.25; cited in Klink, pp. 819–820]. And so, the "implicit statement [of this royal garden motif], is [among other things] that Jesus is the legitimate heir of David and the Messiah of Israel." Schaper points up that "it is conspicuous that gardens as symbols should receive so little attention among biblical scholars." He then describes the royal precedent found in the Southern Kingdom of Judah, where late Judean kings were buried in private gardens rather than traditional ancestral tombs. He traces the historical and symbolic shift where royal figures like King Manasseh and King Amon were entombed within the "garden of Uzza": "Manasseh slept with his fathers and was buried in the garden of his house, in the garden of Uzza … [and Amon] was buried in his tomb in the garden of Uzza …" (2 Kings 21:18, 21:26). He also tracks this continuous geographic and symbolic lineage of the "king's garden" through related texts such as 2 Kings 25:4, Jeremiah 39:4, and Nehemiah 3:15 to show that the architectural concept of a royal estate garden was deeply embedded in Israel's post-exilic memory. Schaper establishes that in the ancient world, a pristine, structured garden a direct manifestation of a monarch's cosmic authority and divine mandate. And so, by positioning Jesus' pristine [never-before-sed] tomb inside a garden (John 19:41), and having Mary Magdalene initially mistake the resurrected Christ for the master gardener (John 20:15), John's Gospel uses these markers to point up Jesus' messianic identity and royalty to a 1st century audience which would have been fluent in ANE motifs. The "royal garden" motif begins with the arrest and betrayal of Jesus (John 18:1–2) and follows into the scene of His resurrection (John 20:15).

[16] Klink, Edward W., III, *John*, ed. by Clinton E. Arnold, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2016), pp. 778–79.

[17] *Op. cit.,* Klink, *John*, pp. 819–820.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

every age." By that he means, Jesus became an infant for all infants, and a child for all children, and a youth for all youths, and a mature man for all mature people![18] Thus, in His incarnation, Jesus progressively moved through each phase of human existence, retracing the path of life down to death itself. He writes, Jesus "passed through every stage of life, restoring fellowship with God to all" so that human nature could legitimately vanquish its spiritual enemy. (He said this in the context of refuting the heresy of Docetism – the false idea that Jesus was God, but not truly man.)[19]

2) So, there's *a lot* happening just beneath the surface in John's Gospel!

- He wants us to see a brand-New Creation *bursting forth*.
- A New Adam.
- A New Garden, and a New Garden, and a New Garden!
- A New Tree – the cross – which undoes the tragedy of the first tree – the tree of the knowledge of good and evil.
- A New "in the beginning" (**Genesis 1:1** with **John 1:1**).
- And a New Life that Jesus has come to give to us abundantly – a forever, exuberant life.

---

[18] Irenaeus, *Contra Heresies*, Book II, Chapter 22, Section 4: "Being thirty years old when He came to be baptized, and then possessing the full age of a Master, He came to Jerusalem, so that He might be properly acknowledged by all as a Master. For He did not seem one thing while He was another, as those affirm who describe Him as being man only in appearance; but what He was, that He also appeared to be. Being a Master, therefore, He also possessed the age of a Master, not despising or evading any condition of humanity, nor setting aside in Himself that law which He had appointed for the human race, but sanctifying every age, by that period corresponding to it which belonged to Himself. For He came to save all through means of Himself—all, I say, who through Him are born again to God—infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness, and submission; a youth for youths, becoming an example to youths, and thus sanctifying them for the Lord. So likewise, He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He came on to death itself, that He might be "the first-born from the dead, that in all things He might have the pre-eminence," the Prince of life, existing before all, and going before all."
The Eastern Orthodox framework of **theosis** (or deification) is the transformative process where a human being becomes more like God and enters into personal union with Him by grace, which Orthodoxy views as the true purpose of human life. [19] Irenaeus, *Contra Heresies*, Book III, Chapter 18, Section 7.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.

- A New Creation that we *become* the moment we are "in Christ." For, truly, "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (**2 Corinthians 5:17**).

- And with this new creation, a new mission! For "all this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; **19** that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (**2 Corinthians 5:18-19**).

It's all about to burst forth in this Book of Glory!

3) Oh, Church, there's a lot the Lord is going to show us together! Jesus is giving us EVERYTHING! Is it any wonder that He said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"? (**Luke 12:32**)

Amen? Let's pray with hearts filled with gratitude and thanksgiving.

Copyright © 2026 by the author. All rights reserved. This document may be freely distributed as an unexpurgated whole. It is made available for personal use only. No portion of this work may be reproduced or used in any manner without the prior written consent of the author. For inquiries, contact hccofwoon@gmail.com.