

Excerpt from Prof. Chávez's Mark Notes, page 56

We can thus say that Jesus represents, or actualizes, Yahweh's awakening after a long slumber in which he had not even spoken through prophets. It was Yahweh's eschatological awakening, in order to make the final creation, that is, to bring his Kingdom and with it his salvation, the definitive Exodus. This is why Jesus works even on the Sabbath; see John 5:16-18.⁹⁶ We can interpret this passage in John as the Working of the New Creation which Jesus is engaged in, until he is finished (in John 19:30, when he hands over the Spirit). One does not rest until the work is finished (cf. Gen 2:2). Jesus has come to his rest (cf. Heb 10:11-14), but our rest still awaits; see Heb 4:1-11 (and the previous verses regarding the forty years in the desert).

This may help explain the difficult saying in Mark 3:28, "the Son of man is Lord of the Sabbath." Jesus, like God, is at work on the New Creation, and had not yet finished; in Johannine terms, his 'hour had not yet come'.⁹⁷

⁹⁶ I have associated the strange 38 years in John 5:5, during which the paralytic —faithless, sinful (see verse 14) and without the desire to be healed/saved— lies uselessly, with Israel's 38 years of useless wandering in the desert, according to Deut 2:1-2, 14. The march from Sinai-Horeb to the Holy Land (Kadesh-barnea, in this stage of Deuteronomy, is already the Holy Land, according to Norbert Lohfink) should have taken only eleven days, Deut 1:2.

⁹⁷ The profound and difficult PAUL BEAUCHAMP, in *L'uno e l'altro Testamento.2. Compiere le Scritture* (Italian translation of the original French, 1990; Milano: Glossa, 2001), discussing on page 319 John 5:17 ("My Father up to now works and I also work"), says (I translate) that with Jesus, "man's Sabbath has reached God's Sabbath, and this Sabbath cannot be conceived as a projection onto God of the paralytic's immobility." On page 321, footnote 8, citing the Epistle of Barnabas 15:8, which speaks of the eighth day as the beginning of a new world, Beauchamp says that this is "Sunday", the day of the resurrection, wherein the seventh day (of rest) is made to coincide with the first day (that of the first day of the world and of the light); he cites W. Rordorff, *Sabato e domenica nella Chiesa antica*, SEI, Torino, 1979).