

Feast of Creation in Christ, Year A

Genesis 1:1-2:3 ; Acts 17:22a, 24-28; John 1:1-5

PRAY

In the beginning. Well, we've heard that before, even today, haven't we? *In the beginning God created the heavens and the earth.* John is revisiting this truth. How did God create? With words. *God said...* God spoke. He used words. *"Let there be light" and there was light.* The word was enough; it was creative in and of itself.

John wants us to notice again Creator God and spoken Word. Although, as we read on, we find that John is expressing concepts that can be difficult to get our heads around.

Because as we move through John's first chapter we discover that the Word that John is talking about is not speech - *let there be light* - but the creative power that brought into being light and everything else.

The Word is not mere speech; it is the very expression of the heart and nature of Creator God. And it is not an "it" but "he" because the Word is Jesus as we discover further down in the chapter.

Through him, John writes – through the Word, not through speech, through Jesus - *all things were made.*

In the beginning was the Word – in the beginning was Jesus - and the Word (Jesus) was with God, and (Jesus) was God. ²He was with God in the beginning. Jesus is God, and Jesus was with God at the beginning, before creation. He was not created. He has always been God. He himself is the Creator of the universe.

If you think about this it is kind of mind-blowing. Jesus is both God, and Jesus is Jesus-*with-God.*

I rather blew the mind of my ten-year old granddaughter this week. We were reading her bible notes together about praying and I mentioned that Jesus prays for us. "How can Jesus pray for us Grandma when we pray to Jesus?" And of course we do teach children to pray to Jesus. Emily's parents model praying to Jesus when they give thanks at the meal table. So Emily wants to know how come Jesus is both God and with God?

I am having lunch with her today and must make a better fist than I did on Tuesday of explaining the Trinity, one God, Father, Son and Holy Spirit. Not that we really can explain it.

But it's not surprising that Emily didn't get it. I'm not sure that I do either. But then, nor did Philip. *Philip said, "Lord, show us the Father and that will be enough for us."* To which the

answer was *“Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father.”* Jesus is the visible face of God. He is more approachable God somehow. It’s how we relate to the Father.

In him was life. Jesus brought life as it was intended to be from the beginning. And it was life in his earthly created body – and that blows my mind. His life shines a beacon of God-light for all mankind. Light in the darkness, whether the darkness of the chaos and degradation of this world, or the darkness in the human heart with no knowledge of God. Light that cannot be extinguished.

Jesus is still in the creation business. He creates new life – abundant life - in those who believe in him. No wonder that this new feast day is called the Feast of Creation in Christ.

Amen