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# **A Shadow Replaced by Realities:**

The Theme of Temple in Relation to Christology,  
Pneumatology and Ecclesiology in John's Gospel

By  
**Suraj Kasula**



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## **Abstract**

This dissertation seeks to examine the role of the temple in relation to Christology, Pneumatology, and Ecclesiology in John's Gospel. The Jerusalem temple, which was believed to be the shadow of the true temple in the heavens, was destroyed in A.D. 70. John, writing his Gospel after its destruction, presented the person of Jesus as the new cultic center of Judaism, in whom the more transcendent reality of the heavenly temple was truly embodied. The eschatological Spirit would animate the new worship inaugurated in the messianic temple, so that the believers could worship the Father in spirit and in truth. The living water of the Spirit was expected to flow from the heavenly temple, which is the glorified Jesus, throughout the earth via the mission of the ecclesial community – a community now constituted as the sacred temple. In this way, the Fourth Gospel presents Israel's temple and its cult replaced by new realities: the temple of Jesus' body and the temple of the church. The former is incarnated as the temple, while the latter is transformed into the temple by the indwelling power of the Holy Spirit.

## General Abbreviations

<i>AB</i>	<i>Anchor Bible</i>
<i>BECNT</i>	<i>Baker's Exegetical Commentary on the New Testament</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNTS</i>	<i>Journal for the Study of the New Testament: Supplement Series</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSOTS</i>	<i>Journal for the Study of the Old Testament: Supplement Series</i>
<i>NICOT</i>	<i>New International Commentary on the Old Testament</i>
<i>NTS</i>	<i>New Testament Studies</i>
<i>SBL</i>	<i>Society for Biblical Literature</i>
<i>SNTSMS</i>	<i>Society for New Testament Studies Monograph Series</i>
<i>WBC</i>	<i>Word Biblical Commentary</i>

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# Introduction

This chapter will seek to introduce the main themes explored in this research and a brief resume of other work that has been done on these themes within the Gospel of John.

## 1. The role of the temple in John's Gospel

According to N.T. Wright,

The temple was, in Jesus' day, the central symbol of Judaism, the location of Israel's most characteristic praxis, the topic of her most vital stories, the answer to her deepest questions, the subject of some of her most beautiful songs.<sup>1</sup>

The temple of Israel, which was considered to represent the heavenly or cosmic temple, was the symbol of God's unique presence with his covenant people (Gen. 15:18-19; Deut. 5:2; 1 Sam. 7:12-29; Exod. 25:40; Heb. 8:5). It was believed to be God's dwelling-place on earth – the house of God (Gen. 28:17; Exod. 25:8). One Jewish source, *Midrash on Psalm 91*, states the following about the Jerusalem temple:

He who prays in Jerusalem is as one who prays before the throne of glory; for there is the gate of heaven and the open door to the hearing of prayer.<sup>2</sup>

The temple embodied the divine promises bestowed on the nation of Israel – life, blessing, prosperity, revelation, wisdom, hope, stability, security, and salvation (cf. 1 Kg. 8:22-61). It was the heart of Jewish worship, where prayers were offered, atonement was made, and the festivals were observed. In essence, the temple played the central role in religious and socio-political life of Judaism. As Wright writes:

The Temple was the focal point of every aspect of Jewish national life. Local synagogues and schools of Torah in other parts of Palestine, and in the

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<sup>1</sup> N. T. Wright, *Jesus and the Victory of God* (Minneapolis: Fortress, 1996), p. 406.

<sup>2</sup> Quoted in Leon Morris, *The Gospel according to John*, New International Commentary on the New Testament. Rev. ed. (Grand Rapids: Eerdmans, 1995), p. 269.

Diaspora, in no way replaced it, but gained their significance from their implicit relation to it. *Its importance at every level can hardly be overestimated.*<sup>3</sup>

Of all the Gospels, the Gospel of John, in particular, is generally viewed as having a tremendous emphasis on the role of the temple and all it represented. This research will explore the ways in which the themes of Johannine Christology, Pneumatology and Ecclesiology are closely interconnected with one another and closely tied to the traditions, imagery and expectations inherent to the temple and its ceremonies. John directs his readers to see his Christology, Pneumatology, and Ecclesiology in the light of God's revelation in temple and its associated cult.

The thesis will be divided into four chapters. Chapter One will focus on the 'Johannine Replacement Christology', exploring passages such as John 1:14, 49-51; 2:13-22; 4:19-24; 6:47-59; 7:1 – 8:59; 10:22-42; and 20:11-29. John, while dealing with the temple Christology, shows its continuity with Israel's glorious past on the one hand, and claims an unprecedented new beginning in the advent of Jesus on the other. The identity of the person of Jesus is clearly presented as the new tabernacle (1:14) and the new temple of God (2:19-22). Jesus' incarnation, which is the revelation of the divine glory, is presented as the dwelling of God among his people – Immanuel, in whom God in all his glory can be known (1:14). At the beginning of his ministry, Jesus predicts the destruction and raising of the "temple of his body" (2:13-23). Moreover, the revelation of divine glory requires the subsequent revelation of God's glory in word and in action, in teaching and in miracles, which further replaces the revelation of God in the Jewish festivals, i.e., the Feast of the Tabernacles, Dedication, and Passover (John 6-10). Jesus is presented in John as the true cultic center of Judaism who supremely replaced the temple and its cult. The theme of 'the Replacement Christology' runs throughout John's Gospel, climaxing in the resurrection of Jesus – the new temple (John 20).

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<sup>3</sup> N. T. Wright, *The New Testament and the People of God* (Minneapolis: Fortress, 1992), 224 (*emphasis added*).



Having presented Jesus' identity as the new temple, John then also associates him with the Holy Spirit/Paraclete. The Spirit plays a central role in John's worship theology. He mediates the new relationship between God and man, enabling the believers to worship God in the new temple who is the person of Jesus (4:1-54). John's presentation of the Spirit in relation to the reality of the temple will be focused in Chapter Two of the thesis, exploring such passages as John 1:31-33; 4:1-54; 7:37-39; 20:21-23.

Chapter Three investigates the way in which John, having presented Jesus' identity and role as God's temple, incorporates the ecclesial community within it. The believing community receives this new role and identity as the temple because (1) it is united with Jesus, the temple, by the Spirit (7:37-39), and (2) it is indwelt by the Holy Spirit (14:17-23; 16:7; 1:33b). This suggests that John's temple ecclesiology depends on Christology and Pneumatology. Moreover, the mission of the anointed community as temple is modeled on Jesus' mission (20:19-23; 17:17-20): just as the Holy Spirit equipped Jesus to reveal the temple glory of God throughout his ministry, the Spirit empowers the Christian community to carry out temple mission on behalf of Jesus. In Chapter Three, John's presentation of the ecclesial community in relation to the temple and the Spirit will be explored in relation to John 7:37-39; 14:17-23; 17:17-20; 20:21-23. This chapter will focus on the significance of the temple for the messianic community after Jesus' glorification.

Chapter Four raises, briefly, a contemporary missiological application relating to the significance of the temple.

## **2. History of Research**

The temple theme in John's Gospel stretches from the prologue to the resurrection of Jesus. It is frequently associated with the person of Jesus, Holy Spirit, the believers, worship, divine glory, wisdom, and revelation. John's temple theology, however, did not receive a proper scholarly consideration until early 1960's. In 1962, Yves Congar published *The Mystery of the Temple*, in which he wrote the following:

When the gospel texts are read straight through with a view to discovering the attitude of Jesus towards the Temple and all it represented, two apparently contradictory features become immediately apparent: *Jesus' immense respect for the Temple*; his very lively criticism of abuses and of formalism, yet above and beyond this, *his constantly repeated assertion that the Temple is to be transcended, that it had its day, and that it is doomed to disappear*.<sup>4</sup>

After three years, Bertil Gärtner argued the obsolescence and rejection of the Jewish Temple, affirming John's 'polemic against the Jerusalem temple and its cultus that had reached the limit of its usefulness and must be replaced.'<sup>5</sup> This theme was advanced and propagated by R.E. Brown. In his introduction to his commentary on the *Gospel of John* (1969-70), he mentioned

the importance given to the theme of Jesus' replacement of Jewish institutions like ritual purification, the Temple, and worship in Jerusalem (chs. 2–4) and Jewish feasts like the Sabbath, Passover, Tabernacles and Dedication (chs. 5–10).<sup>6</sup>

R.J. McKelvey, who published *The New Temple: The Church in the New Testament* around the same time, argued for 'Replacement Christology' with the additional focus on the image of the church as God's new temple.<sup>7</sup> Likewise, Gale A Yee's influential study on the Jewish Feasts, namely, *Jewish Feasts and the Gospel of John* in John 5-10 appeared in 1989. In this comprehensive analysis of John's temple theme, she

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<sup>4</sup> Yves Congar, *The Mystery of the Temple: The Manner of God's Presence to His Creatures from Genesis to the Apocalypse* (trans. Reginald F. Trevett: London: Burns & Oates, 1962), p.112 (*emphasis added*).

<sup>5</sup> Bertile Gärtner, *The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament* (SNTSMS 1; London: Cambridge University Press, 1965), pp. 119-120.

<sup>6</sup> R.E. Brown, *The Gospel According to John* (AB, 29-29a; 2 Vols; Garden City, NY: Doubleday, 1966, 1970), I, p. 70.

<sup>7</sup> R. J. McKelvey, *The New Temple: The Church in the New Testament* (Oxford Theological Monographs; Oxford: Oxford University Press, 1969), pp. 75-84.

proposed replacement of the temple and its cult by their glorious fulfillment in Jesus.<sup>8</sup> After nine years, Mark Kinzer presented a paper at the SBL Annual Meeting, in which he insisted that ‘the Jerusalem Temple and its priesthood are in their essential functions superseded,’<sup>9</sup> which is ‘not attributed to the failure of the priesthood...it is instead a further act of divine grace, bringing to fulfillment that which the Temple and priesthood represent.’<sup>10</sup>

This view gained a great deal of attention in recent scholarship. Mary L Coloe’s *God Dwells with Us* (2001),<sup>11</sup> and Alan Kerr’s *The Temple of Jesus’ Body* (2002)<sup>12</sup> both maintain the fulfillment and replacement motif in the Fourth Gospel.<sup>13</sup> Subsequently, Stephen Um’s book, *The Theme of Temple Christology in John’s Gospel*, published in 2006 deals with the temple theme in John 4 in relation to water and the Spirit. He maintains that these themes are used to portray Jesus’ identity as God, associating

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<sup>8</sup> Gale A. Yee, *Jewish Feasts and the Gospel of John* (Zacchaeus Studies: New Testament; Wilmington, Del: Michael Glazier, 1989; repr. Eugene, Ore.; Wipf and Stock, 2007), p. 22; Cf. Lucius Nereparampil, *Destroy this Temple: An Exegetico-Theological Study on the Meaning of Jesus’ Temple-Logion in Jn 2.19* (Bangalore: Dharmaram College, 1978).

<sup>9</sup> Mark Kinzer “Temple Christology in the Gospel of John.” Pages 447-464 in SBL 1998 Seminar Papers. Edited by E.H.J Lovering. *Society of Biblical Literature Seminar Paper* 37 (Atlanta Scholars Press, 1998.), pp. 447-464.

<sup>10</sup> Ibid, p. 463; Cf. Paul M. Hoskins, *Jesus as the Fulfilment of the Temple in the Gospel of John* (Eugene: Wipf and Stock, 2006), pp. 16-18.

<sup>11</sup> Mary L Coloe, *God Dwell With US: Temple Symbolism in the Fourth Gospel*. Collegeville, MN: Liturgical Press, 2001. Cf. Walker, *Jesus and the Holy City: New Testament Perspectives on Jerusalem* (Grand Rapids: Eerdmans, 1996), pp. 161-175.

<sup>12</sup> Alan Kerr, *Temple of Jesus’ Body: The Temple Theme in the Gospel of John* (JNSTS Sup 220; Sheffield: Sheffield University Press, 2002).

<sup>13</sup> Cf. Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*. (Wissenschaftliche Untersuchungen Zum Neuen Testament 2/120. Tübingen: Mohr-Siebeck, 2000), pp. 280-285; Andreas J Köstenberger, *A Theology of John’s Gospel and Letters: Biblical Theology of the New Testament* (Grand Rapids: Zondervan, 2009), pp. 413-435.

them with the high Christology of the rest of the Gospel.<sup>14</sup> In the following year, Benny Thettayil CMI's work was published: *In Spirit and Truth: An Exegetical Study of John 4:19-26 and a Theological Investigation of the Replacement Theme in the Fourth Gospel* (2007). Here, he undertook a detailed exegetical study of John's presentation of 'worship in Spirit and truth' (4:19-26) in light of the replacement theme in John.<sup>15</sup>

John's presentation of the Holy Spirit in reality to the temple has also been the subject of recent scholarship. However, few scholars have done extensive studies on this field. For example, Um and Thettayil had examined the Spirit's relation to the eschatological temple (i.e., the person of Jesus) and its worship (i.e., in spirit and truth). Um writes:

[E]nd-time worship can be experienced when true believers receive the gift of the Spirit from the True Temple, thereby making their fellowship more intimate than their former ceremonial Temple worship. They are now able to experience the fullness of eschatology life and the abundant blessing of the new creation already inaugurated in the person of Jesus.<sup>16</sup>

Along the same lines, Joseph R. Greene, in his Ph.D. dissertation "The Realization of the Heavenly Temple in John's Gospel: Jesus and the Spirit" studied the temple replacement theme in the Fourth Gospel through an examination of its pneumatology. In this influential work, he proposed that the Spirit mediates to make the heavenly temple, i.e., the glorified Jesus, realized in the life of the believers on earth:

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<sup>14</sup> Stephen T. Um, *The Theme of Temple Christology in John's Gospel* (Library of New Testament Studies 312), New York: T & T Clark, 2006.

<sup>15</sup> Benny Thettayil CMI, *In Spirit and Truth: An Exegetical Study of John 4:19-26 and a Theological Investigation of the Replacement Theme in the Fourth Gospel* (Contributions to Biblical Exegesis & Theology 46), Leuven: Peeters, Bondgenotenlaan 153, 2007. Cf. Bill Salier, The Temple in the Gospel According to John, in *Heaven on Earth: The Temple in Biblical Theology*. Edited by T Desmond Alexander & Simon Gathercole (Carlisle: Paternoster Press, 2004), pp. 121-134.

<sup>16</sup> Um, *Theme*, p. 190.

From the heavenly temple, Jesus and the Father manifest their presence through sending the Holy Spirit. This mediation is even more “true” as it comes directly from Jesus’ heavenly glory to the children of God. In such a manner, the sending of the Spirit realizes eschatological hopes as well as the promise for God’s continued presence – despite Jesus’ absence.<sup>17</sup>

The study of the believing community in relation to the temple dovetails in with this series of studies on John’s temple theology. However, it has been noted less frequently; as a result, it has not received a great deal of attention in scholarly circles. Moreover, a majority of scholars doubt that the theme of temple ecclesiology is present in the Gospel of John. There are, however, scholars such as Walker, Coloe, and Hamilton who understand this to be a valid characteristic of John’s temple ecclesiology. Their contribution on this theme has opened up the way for further exploration on temple ecclesiology in the Fourth Gospel. Walker and Coloe argued that the temple symbolism has been transferred to the ecclesial community after Jesus’ departure.<sup>18</sup> This means the community of believers is constituted as the new temple – the place of God’s presence.<sup>19</sup> Hamilton published *God’s Indwelling Presence: The Holy Spirit in The Old & New Testament* in 2006, in which he examined the way in which the indwelling presence of the Spirit transforms the ecclesial community into the new temple. He also argued that Jesus, who put an end to the Jewish sacrificial system, handed over the temple blessing, that is, the authority over sins, to the ecclesial community (20:23).<sup>20</sup>

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<sup>17</sup> Joseph R. Greene, “The Realization of the Heavenly Temple in John’s Gospel: Jesus and the Spirit,” (Ph.D. Thesis, South-Eastern Baptist Theological Seminary, 2012), pp. 193-195.

<sup>18</sup> Coloe, *God Dwells*, pp. 6-7, 84.

<sup>19</sup> Likewise, Walker deals the temple ecclesiology in John under the heading of “the Temple of believers”, Walker, P. W. L., *Jesus and the Holy City: New Testament Perspectives on Jerusalem* (Grand Rapids: Eerdmans, 1996), p. 170.

<sup>20</sup> James Hamilton, Jr., *God’s Indwelling Presence: The Holy Spirit in the Old & New Testament* (Nashville: B & H Academic, 2006), pp.164-65.

This research is especially indebted to the above studies on John's temple theology. This thesis will examine how, in what ways, and to what extent, John's Gospel presents the person of Jesus, the Holy Spirit, and the church in relation to the temple and its cult. The fulfillment of the temple and all it represented by the person of Jesus opened up the way for their supreme replacement. Jesus is presented by John as the sacrifice for the sins of the world (1:29), and the inaugurator of the new worship in his person (4:19-24). The fulfillment of these two new roles qualifies Jesus as the legitimate temple of God – the special locus of *Shekinah* Glory. This is why, in Jesus, people can access God and worship him (14:6). And he is the one in whom the world is attracted to approach God (14:6b), and find life and satisfaction in God (6:35; 7:37; 20:31).

The thesis will put some more insights into the area of Temple and pneumatology in John. For example, it will argue that the descent of the Spirit on the Messiah – the new temple, can be seen in light of the old covenant temple being filled by the Spirit-Glory. John's equation of the Spirit and the dove will be thoroughly examined in light of the pneumatology presented in the Old Testament. In addition, it will argue that the indwelling presence of the Spirit in Jesus identifies him as the Son of God in human form – the new temple, and one who equips him to reveal the temple glory of God in words and action throughout his public ministry.

Subsequently, we will undertake an extensive study on the theme of temple ecclesiology in John, which has been touched on by scholars. Three new insights will be added to this area of studies: (1) the way in which the ecclesial community, united with Jesus by the Spirit, is constituted in John as the eschatological temple of the prophetic literature (7:39), (2) the way in which the believing community is consecrated as the temple of God in John (17:17-20), and (3) the way in which the Christian community is empowered by the Spirit to reach to the world with the temple mission in Jesus (20:21-23). In this way, this thesis seeks to broaden the field of temple ecclesiology presented in the Fourth Gospel.

## Chapter 1: Temple Christology in John

“...I am in the Father...the Father who dwells in me...” (John 14:10)

The Old Testament repeatedly emphasized God’s special covenant with the nation of Israel (Gen. 15:18-19; Deut. 5:2; 1 Sam. 7: 12-29). God’s tabernacling presence dwelt in the midst of the covenant community as a symbol of his unique relationship with them (Exod. 29:45-46; Lev. 26:12). In Exodus 25:8, God commanded Israel: “*And let them make me a sanctuary, that I may dwell in their midst.*” The tabernacle or temple was the place of God’s localized presence on earth.<sup>21</sup> However, the Hebrew Scriptures explicitly affirm that these cultic locations of worship neither contain the full weight of divine glory (Heb. כְּבוֹד) (cf. 1 Kg. 8:27), nor are able to keep it perpetually (cf. Ezek. 10:8). In addition, the temple rebuilt in the time of Ezra and Nehemiah was not glorious like the temple of Solomon (cf. Ezra 3:2-3, 8). There is no evidence of the *Shekinah* filling the temple, nor was כְּבוֹד visible in it (Ezra 6:15-16). Beale comments:

Since the building of the second Temple did not excel the glory of the Solomonic temple nor fulfil the expectation of Ezekiel’s prophesied, eschatological temple (see Ezekiel 40-48), “intertestamental” Judaism naturally awaited a future eschatological time when this would finally happen.<sup>22</sup>

This explicitly suggests that the prophecies of Ezekiel, Joel, and Zechariah – pertaining to God’s inhabiting the temple once again – were not realized in Zerubbabel’s temple (Ezek. 37:26-28; Zech. 2:10; Joel 3:17; Hag. 2:7, 9). The

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<sup>21</sup> Solomon’s temple is a legitimate successor of the Mosaic tent or tabernacle. Walker states, “Th[e] ‘tabernacle’ (σκηνή), which powerfully symbolized God’s presence with his people in the desert (Exod. 26ff), had subsequently been absorbed into the understanding of the Jerusalem Temple, as the place where God tabernacled or ‘dwelt’ (e.g. 1 Kings 6:13),” *Jesus and the Holy City*, p. 164.

<sup>22</sup> G.K. Beale, *Church and the Temple Mission: The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*. New Studies in Biblical Theology (Downers Grove, IL: InverVarsity Press), p. 116.

discontinuity and inadequacy of the divine presence in the temple suggests that it prefigured and witnessed to the permanent dwelling place of God, one which will be a localisation of the divine glory in its fullness. This suggests that the primary function of the Jewish temple is God's way of preparing for the eventual coming of another temple that will transcend all physical locations of cultic worship.<sup>23</sup> In other words, Israel's temple was pointing forward to a superior temple. This transcendent temple, according to John, is none other than the temple of Jesus' body because God took up his glorious residence in him. There are two explicit references in John that authenticate this claim. In 1:14, John wrote:

*And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*

And in 2:19-22:

*Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scriptures and the word that Jesus had spoken.*

For John, this is what demonstrates that God was bringing the whole ancient cultus into consummation in and through the person of Jesus – the true cultic center of Judaism.<sup>24</sup> The communion of life sought by Israel through cult and rituals is fully achieved with the divine indwelling presence in Jesus – the special dwelling place

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<sup>23</sup> Craig R. Koester, *Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament*. Catholic Biblical Quarterly Monograph Series 22 (Washington: Catholic Biblical Association, 1989), p. 15.

<sup>24</sup> A. Michael Ramsay argues, "The former sanctuaries had been 'transitory or incomplete: all are fulfilled and superseded by the Word-made-flesh and dwelling among us,'" *The Glory of God and the Transfiguration of Christ* (London, 1949).



God.<sup>25</sup> The Jerusalem temple constituted the place of the divine name prior to the coming of Jesus. Now John presents us with

a locus – not a place but a person. In Jesus God has brought into the world him who embodies all that the Temple stood for...The time of fulfillment has come: the Temple is to be replaced by a person.<sup>26</sup>

It is certain that Jesus came to fulfill the Jewish expectation with regard to the temple and its associated cult. Having fulfilled them, he also made redundant the fundamental cultic tenets of Israel's religion.<sup>27</sup> The person of Jesus thus replaced the temple and its associated cult. Culpepper comments:

Johannine scholars have often spoken of the “fulfillment and replacement” motive in John. Jesus fulfills and replaces the principal festivals...He is the new temple (2:21), therefore the hour has come when the true worshippers will worship the Father in spirit and truth (4:23) and neither in Mount Gerizim nor Jerusalem (4:21).<sup>28</sup>

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<sup>25</sup> Coloe, *God Dwells*, p. 308

<sup>26</sup> Walker, *Jesus and the Holy City*, p.168

<sup>27</sup> Aileen Guilding argues, “What is new in the Fourth Gospel is the Evangelist’s emphasis on the corollary that in fulfilling Judaism Jesus makes it obsolete. With the coming of the new order of worship, that of Jesus and his Church, the old order, that of the Jewish Church, is not transformed but rendered void...between Judaism and Christianity there can be no question of compromise: to be follower of Jesus means, for St. John, irrevocable separation from contemporary Judaism, *The Fourth Gospel and Jewish Worship: A study of the relation of St. John’s Gospel to the ancient Jewish lectionary system* (Oxford: Oxford University Press, 1960), p. 55.

<sup>28</sup> R. A. Culpepper, ‘Anti-Judaism in the Fourth Gospel as a Theological Problem for Christian Interpreters’, in *Anti-Judaism and the Fourth Gospel*, eds. R. Bieringer, D. Pollefeyt and F. Vandecasteele-Vanneuville (Louisville, KY: Westminster/John Knox, 2001), p. 72; W. D. Davies asserts: “a New Order had arrived. The ‘Holy Place’ is to be displaced by a new reality, a rebuilt ‘temple’ *ναός* which John refers to as ‘the temple of his body,’” *The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine*. (Sheffield: JSOT, 1994), pp. 289-90.

However, the view that Jesus supplanted the temple and its cultus has faced radical criticism. Brown argues that the ‘replacement paradigm’ is an unnecessary, highly problematic, misleading one, and ‘actually distorted and constrained the understanding of the temple in John.’<sup>29</sup> Along the same line, Fuglseth contends that John’s Gospel falls short of proving a replacement paradigm.<sup>30</sup> The pivotal point of such arguments is that Jesus as the embodiment of Israel’s God sought to restore Judaism, not to replace it. To put it simply, Jesus did not break at all with Judaism. This is why they sought to undercut the ‘replacement theme’ from the Fourth Gospel, and substituted an alternative view, namely that Jesus is the incarnation of God’s own return to the temple, and that the Jewish hope is thus fulfilled.<sup>31</sup> That Jesus is the Lord of the temple is undeniable; what is deniable, however, is that his return to the temple did not replace it. Hence, the obsolescence of the religious cultus by its supreme fulfillment is what John presented in his Gospel. This shows that the ‘fulfillment Christology’ in the gospel also serves the purpose of leading to ‘replacement Christology’. Expressed differently, fulfillment is not an end in itself but a means to replacement.<sup>32</sup> As Culpepper argues:

The effect of this fulfillment/replacement motive is that the gospel declares by means of various specific illustrations that Judaism apart from its fulfillment in Jesus has been rendered invalid by his coming.<sup>33</sup>

However, John never regarded the obsolescence of the temple and its cult as a matter of shame or reproach on Judaism.<sup>34</sup> He is certainly not arguing for anti-Semitism

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<sup>29</sup> Ken Brown, “Temple Christology in the Gospel of John: Replacement Theology and Jesus as the Self-Revelation of God.” Master of Arts in Biblical Studies, Diss. Trinity Western University, Langley, B.C., Canada, 2010, p. 2.

<sup>30</sup> Fuglseth, *Johannine Sectarianism in Perspective: A Sociological, Historical, and Comparative Analysis of Temple and Social Relationship in the Gospel of John, Philo and Qumran*. Supplements to Novum Testament 119 (Leiden: Brill, 2005), pp.168-69.

<sup>31</sup> Brown, “Temple,” p. 18.

<sup>32</sup> Thettayil, *In Spirit and Truth*, pp. 364-65.

<sup>33</sup> Culpepper, ‘Anti-Judaism’, p. 72.

through his ‘replacement Christology’; rather, by it, he is unveiling the reality of one divine blessing (i.e., temple and its cult) after another (i.e., the person of Jesus) (1:16-17). It is the divine grace which has brought to fulfillment that which the temple always signified.<sup>35</sup> McKelvery rightly observes:

The old order is displaced by the new, not so much because the old is essentially bad—for salvation is of the Jews—but because Christ fulfills what it stands for so magnificently that it is necessary for it to have a completely new form.<sup>36</sup>

In short, the ‘temple Christology’ in John is inseparable from the ‘replacement theme’, and constitutes a fundamental axiom of Johannine Christology.<sup>37</sup> This axiom is given concrete expression in the narratives in the Gospel, which we now explore.

## **1.1 Jesus, the Incarnate Temple of God (John 1:14)**

John’s Prologue (1:1-18) presents a rich tapestry of Israel’s traditions, skillfully interweaving allusions to creation, Wisdom, Sinai, Torah, the beloved Son and more.<sup>38</sup> Carson rightly called the Prologue a foyer to the rest of the Gospel because it has an introductory function to what follows.<sup>39</sup> Jerusalem and the temple play a prominent role in John: around 80% of the narrative is set in the temple precinct. It is therefore ‘legitimate and even desirable to search the Prologue for clues of a temple theme in the Gospel.’<sup>40</sup>

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<sup>34</sup> C.K. Barrett, *The Gospel according to John*. 2<sup>nd</sup> ed. (Philadelphia: Westminster, 1978), p. 141.

<sup>35</sup> Kinzer “Temple Christology,” p. 463.

<sup>36</sup> McKelvery, *The New Temple*, p. 84.

<sup>37</sup> Köstenberger, *Theology*, p. 425.

<sup>38</sup> Brown, “Temple”, p. 36.

<sup>39</sup> D. A. Carson, *The Gospel According to John* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1991), p. 111; Barrett states that the Prologue is ‘one piece of solid theological writing...necessary to the Gospel as the Gospel is necessary to the Prologue,’ *New Testament Essays* (London: SPCK, 1971), p. 48.

<sup>40</sup> Kerr, *Temple of Jesus’ Body*, p. 373.

John opens up his Gospel with an eye-catching statement: “*In the beginning was the Word, and the Word was with God, and the Word was God*” (1:1; cf. Gen. 1:1). Three things are revealed about the *λόγος*: (1) the Word is pre-existent, (2) the Word has intimate communion with God, and (3) the Word is divine. This divine *λόγος*, according to John, has gloriously descended and pitched his tabernacle (i.e. the human body of Jesus) amongst his people. This is splendidly captured in verse 14:

*And the λόγος became flesh and dwelt among us, and we have seen his glory,  
glory as of the only Son from the Father, full of grace and truth.*

The verb *σκηνόω* (‘tabernacle’, ‘pitched a tent’, ‘lived in the tent’) is a key term in the Prologue, which recalls the religious cult of Israel, especially when the divine presence resided in the tabernacle and the tents of meeting and testimony (cf. Ex. 25:8-9; 33:7-9; Num. 7:89). Hamid-Khani explains:

In the context of John 1:14 and the apparent consonantal play on *σκηνη*, ‘tent’ and ‘*Shekinah*’ (שכינה), it seems to press home the idea that Jesus embodies the divine presence once again among his people. It echoes the glory of the God of Israel when he dwelt (*Shekinah*, ‘that which dwells’) in the tabernacle and appeared in the cloud and fire in the wilderness by the Red Sea and on Mount Sinai.<sup>41</sup>

John’s intention in borrowing tabernacle imagery along with two explicit cultic terms (i.e. *σκηνόω* and *δόξα*) is probably to depict the incarnation in a purely cultic fashion.<sup>42</sup> It is possible that שכינה is in view in verse 14 because the verbal form is used.<sup>43</sup> The expression *Shekinah* in post-Biblical Hebrew is nothing less than the

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<sup>41</sup> Hamid-Khani, *Revelation and Concealment of Christ*, p. 280.

<sup>42</sup> In the LXX, ‘*δόξα*’ was used to denote the visible manifestation of God’s self-disclosure in a theophany (Ex. 33:22; Dt. 5:22).

<sup>43</sup> Terms like *Shekinah*, according to Coloe, ‘from Targum used in Jewish synagogue worship may have provided the Johannine author with the theological tools to express the divinity they saw, heard, and experienced in Jesus,’ *God Dwells*, p. 61; Brown observes, “The thought of the divine presence who now serves as the Tabernacle and perhaps as the

visible manifestation of God. By alluding to such themes, John may be telling his readers that the *Shekinah* glory – which guided the Israelites by the pillar of cloud and the pillar of fire in the wilderness and abode on the Mercy Seat of the Holy of Holies in the tabernacle and temple (Ex. 25:8; 40:34; 1 Kings 8:10) – has now set up a tabernacle amidst men in the *σάραξ* of Jesus.<sup>44</sup> Put another way, Jesus is the incarnation of the *Shekinah* glory—the visible presence of the divine glory on earth (cf. 10:30; 14:9).<sup>45</sup> Certainly, it is this glorious theophany that fulfills the rich cultic traditions of Israel, and brings the meaning of its theophanic cult to its perfection.<sup>46</sup> Another reason for employing cultic expressions in the Prologue is to recall the Sinaitic imagery in Exodus 34.<sup>47</sup> If John has presented the incarnation along the same lines as Sinai's

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*Shekinah* overflows into v. 14C: “We have seen his glory.” The glory of God was the visible and powerful manifestation of God to the people. *Shekinah* was considered to be the visible glory of God present among his people,” *John*, vol. 1, p.34.

<sup>44</sup> W. C. Kaiser, Jr. gives five convincing reasons in support of the argument that אֱלֹהִים is the subject and proper antecedent of יָשֵׁב (“he will dwell”) in Gen. 9:27: *May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant.*” He writes, “One day the living Word of God will become flesh and will dwell (or “tabernacle”) among us (Jn. 1:14)...the story of *Shekinah* (i.e., the “dwelling”) glory of God hovering over the tabernacle and in the pillar of cloud by day and fire by night reveals what else God intended by this theme of his dwelling among mortals...the whole concept of the “glory of God” is a rich source for detailing what it means to have the presence of God in the midst of his people,” *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995), pp. 43-45.

<sup>45</sup> Barrett states that *Shekinah* was used (though not in the Old Testament) as a periphrasis for the name of God himself, *John*, p. 138.

<sup>46</sup> Coloe, *God Dwells*, p. 115; Hamid-Khani, “In the incarnation an irreversible ‘religious metamorphosis’ had taken place. The past had been realized in the present. A new chapter in the history of salvation had been opened, sealing closed the previous one, but all in the same book. A new era had begun in which the old tenets were fulfilled with their accomplishment in Jesus Christ. Judaism could no longer be visible as a cult. Its sacrificial practices, its temple cult, its priesthood, had simply witnessed to that which was now realized in Jesus,” *Revelation*, p. 259.

<sup>47</sup> A. Hanson rightly asserts that behind Jn. 1:14-18 lies the whole narrative of the theophany in Exod. 33 & 34, “John 1:14-18 and Exodus 34” *NTS* 23 (1976), p. 90; B.F.

theophany,<sup>48</sup> then he must also have believed that the theophany in Jesus has brought the divine presence once again amongst his people, yet in a greater measure and even more intimately than when God dwelt in the temple. Certainly, the incarnation had brought the presence of God in a most unprecedented and glorious fashion (Jn. 1:14). In doing this, John shows on the one hand a continuity with Israel's past, and claims on the other a new beginning in the economy of salvation through the new advent of Jesus. This explicitly suggests that the Jerusalem temple is no longer the locus of שכינה because it now gloriously rests on the human life of Jesus – the new temple (cf. 2:19-21). Cullmann comments:

Opposition to the Temple worship, or rather, the spiritualization of the Temple worship is an essential idea for the Fourth Gospel. The divine Presence, which had until now been bound to the Temple of Jerusalem, is from now on visible in the person of Jesus Christ, in the Word made flesh. The Evangelist sees the idea that Christ takes the place of the Temple to be realized *in the events of the life of Jesus*.<sup>49</sup>

In addition, the Old Testament tabernacle/temple theme is confirmed with the introduction of the term δόξα in 1:14. The filling of the temple by the שכינה is always followed by the visibility of the כבוד in sacred shrines (Exod. 40:34-35; Lev. 9:23; 14:10). It is likely that John is following the same pattern: the clause *‘the λόγος*

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Westcott writes, “The combination recalls the description of Jehovah (Exod. 34:6),” *Commentary on the Gospel according to St. John* (Grand Rapids: Eerdmans, 1975), p. 10; Barrett states, “the pair of nouns in 1:14,17 recalls Exod. 34:6,” *John*, p. 5.

<sup>48</sup> Koester affirms, “σκηνώω is a play on word that embraces both “flesh” and “glory”. The verb resembles the noun σκηνόν, which can be connected with the idea of “flesh,” because it often refers to the tabernacle of the human body (Wis. 9:15; 2 Cor. 5:1, 4; Par. Jer. 6:6-7), as does the term σκήνωμα (2 Pet 1:13-14). The verb σκηνώω can also be connected with the idea of glory, for it resembles the noun σκηνη, which the LXX uses for the Israelites tabernacle. The tabernacle was the place where God spoke with Moses (Exod. 33:9) and where he manifested his glory (Exod. 40:34),” *Dwelling*, p.100.

<sup>49</sup> Oscar Cullmann, “A New Approach to the Interpretation of the Fourth Gospel,” *Expository Times* 71 (1959), p. 12, cf. pp. 41-42.

*tabernacled amongst us*’ is followed by the visibility of the divine glory—*we have seen his glory...*” Because the person of Jesus is the place of the *Shekinah*, the divine *δόξα* is not to be seen alongside the *σάρξ*, nor through the *σάρξ* as through a window, but in the *σάρξ* and nowhere else.<sup>50</sup> This shows that John’s temple imagery was uniquely able to capture the idea that people encountered God’s Word and glory supremely in the person and work of Jesus.<sup>51</sup> Having said this, there is yet one difference between the Exodus and the Johannine theophany. The former glory is an afterglow of the latter, yet they are the one glory of God (1:14b).

Sinai’s glory, veiled in part from Moses’ eye, has been unveiled in its fullness in and through the theophany in Jesus. The God

whom man could not see and live was seen in him, that men might live: “*No one has ever seen God; the only-begotten who has his being in the Father’s bosom in the one who has made him known*” (John 1:18). In Jesus the glory of God has come down to earth, full of grace and truth; now read on, says John in effect, and see how it was manifested.<sup>52</sup>

To conclude, John is reinterpreting the cultic tradition of Israel in the light of the theophanic revelation in Jesus, which is the climax of previous, provisional manifestations of God in history of his covenant people. With the rising of the another temple – the person of Jesus – God’s special revelatory presence ‘formerly contained in the holy of holies of the tabernacle and temple, has now burst forth into the world

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<sup>50</sup> Rudolf Bultmann, *The Gospel of John*. Translated by George R. Beasley-Murray. (Philadelphia: Westminster, 1971), p. 63. Ramsay states, “We are reminded both of the tabernacle in the wilderness, and of the prophetic imagery of Yahweh tabernacling in the midst of His people, and of the *Shekinah* which He causes to dwell among them... The place of His dwelling is the *flesh* of Jesus,” *The Glory of God and the Transfiguration of Christ*, p. 59.

<sup>51</sup> Koester, *Dwelling*, p. 115.

<sup>52</sup> F. F. Bruce, *The Message of the New Testament*, (Exeter: The Paternoster Press, 1976), p. 106. In 12:14, Jesus claimed that Isaiah saw the *δόξα* of the pre-existence Christ, probably alluding to Isa. 6:1 (cf. 17:5, 22, 24).

in the form of the incarnate God.<sup>53</sup> The old temple gives way to the person of Jesus – a new beginning for the locus of the divine dwelling-place.<sup>54</sup> Jesus is therefore the ultimate reality of Israel’s temple.

## 1.2 Jesus, Heaven and Earth (John 1:49-51)

John presents a dialogue between Nathanael and Jesus at the end of chapter one. Jesus saw Nathanael under the fig tree. This evidence of Jesus’ supernatural power caused him to exclaim, “*Rabbi, you are the Son of God, you are the King of Israel*” (v. 49). Jesus further amazes Nathanael and the disciples by promising a greater revelation, saying:

*Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.*

Undoubtedly, this pericope unfolds against the backdrop of Jacob’s dream at Bethel.<sup>55</sup> The ladder is said to rest on the earth, its top reaching to heaven, and on it angels ascend and descend (Gen. 28:10-22). It seems clear that the ladder links the earth with heaven. Jesus claims that heaven will open<sup>56</sup> and the angels will ascend and descend on him, thus, identifying himself with ladder. This suggests that he is the very locus of

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<sup>53</sup> Beale, *Temple*, p. 195.

<sup>54</sup> Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, p. 125.

<sup>55</sup> The connection of John 1:51, according to Brown, “seems convincing on the basis of the clear mention of angels ascending and descending, especially if we recall the previous reference to Jacob-Israel in the Nathanael scene,” *John*, vol. 1, pp. 89-90; For Murray, “Jacob’s dream is clearly in this foreground,” *John*, p. 28.

<sup>56</sup> The phrase *ᾧψεσθε τὸν οὐρανὸν ἀνεργότα* is accorded here a vision of divine matters (cf. Acts 10:11; Rev. 4:1; 19:11). A. J. Köstenberger comments, “An “open heaven” was every Jewish apocalyptic’s dream. This spawned an entire genre of literature in the Second Temple period in which enigmatic figures such as Enoch (who, according to Gen. 5:24, was translated to heaven without dying) are depicted as traversing heaven and reporting what they see (1 Enoch is quoted in Jude 14-15),” *John. Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker, 2004), p. 85.



the traffic that brings divine blessings and revelation to mankind from heaven.<sup>57</sup> Moreover, the shade of the fig tree was a place for meditation and prayer in rabbinic literature (cf. *Midr. Qoh.* 5:11. 2). Seen in this light, Nathanael was probably praying under the fig tree. Since Jesus claimed to have seen (heard) him there (1:48), it is evident that the Son of Man had already begun to bridge the gap between heaven and earth, because through him God answers people's prayers and communicates revelation and vision. In this sense Jesus can be regarded as the typological fulfillment of Jacob's ladder.

According to Judaism, the temple was the contact point between heaven and earth (*Ber. Rab.* 70:12). Interestingly, the Rabbis associated the stone on which Jacob slept with the foundation stone of the temple, and there is a tradition to the effect that Jacob's ladder marked the site of the new temple (*Gen. R.* 68. 12; 69:7).<sup>58</sup> In addition, Bethel is said to be the sacred place of ancient theophany and divine revelation where Israel often consulted God (Judg. 20:18, 26; 21:2-5; 1 Sam. 1:3). Israel sought divine revelation at the tabernacle and later at the temple (Exod. 33:7; Num. 7:89; 1 Sam. 3:10-14). However, John claims Jesus to be the place of full revelation and wisdom for humanity, one who surpasses all previous revelations.<sup>59</sup> In this light, the point of contact between heaven and earth is no longer geographically defined (i.e. Jerusalem), but is now associated with the person of Jesus,<sup>60</sup> as Kinzer states:

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<sup>57</sup> Hamid-Khani, *Revelation*, p. 281.

<sup>58</sup> McKelvey, *Temple*, p. 77.

<sup>59</sup> Carson writes, "Jesus is the New Israel. Even the old Bethel, the 'old house of God', has been superseded. It is no longer there at Bethel that God reveals himself, but in Jesus, just as later on Jesus renders obsolete such holy places as the temple (2:19-22) and the sacred mountains of the Samaritans (4:20-24). Through him comes the fullness of grace that surpasses and replaces the earlier grace," *John*, p. 164; Likewise, Brown states, "Jesus takes the place of Bethel as the house of God—an instance of the theme of Jesus as the Tabernacle and the Gospel's theme of Jesus as the Temple," *John*, vol. 1, pp. 90-91.

<sup>60</sup> McKelvey writes, "What John would appear to be saying therefore is that the bond joining heaven and earth is no longer the temple of Jerusalem, where the glory or presence of God was hidden in the holy of holies, but Christ, in whom the divine glory is made visible," *The New Temple*, p. 77.

It also indicates the function of John's Temple Christology: as the Temple linked earth and heaven, so Jesus is now the true and perfect link between earth and heaven. As the Temple offered a vision of God, so now Jesus offers the true and perfect vision of God.<sup>61</sup>

In short, Jesus is presented not only as the vehicle of divine blessing and revelation to mankind, but the very source of them because 'he is the typological fulfillment of the pattern both initiated and anticipated by Bethel, the first 'house of God.'<sup>62</sup> Therefore Jesus, the Son of Man, is the eternal meeting place between heaven and earth, God and man.<sup>63</sup>

### **1.3 Jesus and the Temple of His Body (John 2:13-22)**

The theme of the passing of the old and coming of the new is further developed in the episodes of the first sign (2:1-12) and the temple cleansing (2:14-22).<sup>64</sup> Two Jewish practices/institutions are to be replaced by Jesus as suggested in these narratives: (1) the old purification is to be replaced by the new wine brought by Jesus, and (2) the Jerusalem temple is to be replaced by the risen Jesus. These discourses serve as a pointer to the meaning and importance of Jesus' life and activity in confrontation with the Jewish religion.<sup>65</sup>

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<sup>61</sup> Kinzer, *Temple Christology*, p. 7.

<sup>62</sup> Köstenberger, *Theology*, p.427; Rudolf Schnackenburg states, "Thus the Son of Man on earth is the "gate of heaven" (cf. Gen. 28:17), the place of the presence of God's grace on earth, the tent of God among men (cf. 1:14)," *The Gospel According to St. John*. Translated by Devin Smyth. vol. 1 (New York: Crossroad Publishing Company/Seabury, 1980, 1982), p. 321.

<sup>63</sup> The allusion to Jacob, according to Lindars, means that the disciples "will see an act in which the Son of Man on earth reflects the heavenly reality," "The Son of Man in the Theology of John" (in *Essays on John*, ed. Tuckett), pp. 156-157.

<sup>64</sup> Carson rightly says that these "events are organized to convey what Paul says in 2 Corinthians 5:17: 'the Old has gone, the New has come!'", *John*, p. 166.

<sup>65</sup> Nereparampil, *Destory this Temple: An Exegetico-Theological Study on the Meaning of Jesus' Temple-Logion in Jn 2:19* (Bangalore: Dharmaram Publication, 1978), p. 1.

After the performance of the first sign at Cana, Jesus went up to Jerusalem for the Passover Feast (v. 13). The outer court of the temple, the gentiles' court, was filled with traders. These activities were not only turning a sacred place into a market place, but were also possibly preventing the gentiles worshipping God at the feast (v. 16; cf. Mat. 21:13). In the light of this background Jesus' radical action was directed against the priestly authorities, who were responsible for the abuse and defilement of the temple (vv. 14-16). As Bauckham writes:

Jesus' demonstration in the temple was an attack on the whole of the financial arrangements for the sacrificial system, and thus an enormous threat to the priestly authorities.<sup>66</sup>

Jesus' revolutionary action can be interpreted in the light of Zechariah 14:21: "...*And there shall no longer be a trader in the house of the LORD of hosts on that day.*" Zechariah invited people to spiritual worship but the priests were only interested in formalism (cf. Ezek. 10:15-19; 11:22-23). The context of Psalm 69:9, which John quotes in verse 17, is the cry of the Psalmist for divine aid as he faced implacable opposition from his enemies. A tremendous zeal for God's house put him in a precarious position. John attributed the words of the psalmist to Jesus because he, like the psalmist, endangered himself while seeking to preserve the sanctity of God's house. Jesus' protest is like that of the Old Testament prophets who railed against the desecration of the temple, and the reproaches of those who reproach God fell upon him, which eventually lead to his death on the cross. This is the reason why John switches from the aorist tense *κατέφαγεν* ("consumed") to the future tense *καταφάγεται* ("will consume"), indicating the manner by which Jesus will die. This shows that the death of Jesus is presented in 2:17 as the result of his dedication to his Father's house.

A key to understanding the whole episode is Jesus' statement with regard to the destruction and rebuilding of the temple. The Jewish authorities demanded a sign

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<sup>66</sup> Richard Bauckham, 'Jesus' demonstration in the Temple', in Barnabas Lindars (ed.), *Law and Religion: Essay on the place of Law in Israel and Early Christianity* (SPCK, 1988), pp. 72-89.

from Jesus to justify his radical action in verse 18. In response, Jesus answered, *Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν*. It is possible that Jesus gave them a miraculous sign, namely the power to raise the temple in three days.<sup>67</sup> However, the Jews neither understood Jesus' immediate actions nor the true functions of his signs. Jesus therefore verbalizes his sign in pointing towards the destruction of both the Jerusalem temple and *ναοῦ τοῦ σώματος αὐτοῦ*.

Not all are agreed over the meaning of the demonstrative pronoun *τοῦτον* ("this") in verse 19. While *τοῦτον* may refer exclusively to Jesus' body, and not the Jerusalem temple, McKelvey and Ellul see *τοῦτον* as having a double reference i.e., the physical temple and Jesus' body (2:21). However, it seems that the first part of Jesus' saying ("*Destroy this temple*") indicates double destruction, namely of the Jewish temple and the temple of his body, while the second part of the sentence (i.e., *and in three days I will raise it up*") concerns only Jesus' body.<sup>68</sup> Put another way, the two-fold destruction, followed by a single reconstruction, is an indication of the replacement of Jewish temple by the temple of Jesus' body. The use of the same noun *ναός* for the Jerusalem temple and Jesus' body suggests that John identified the latter with the former. However, the former will be destroyed permanently,<sup>69</sup> while the latter will be raised as another temple. For this reason, Nereparmpil is right in suggesting that the structure of 2:13-22 is in the form of a diptych: the first part centred on the temple cleansing while the second part (i.e., temple-*logion*) presents Jesus as the replacement of the temple.<sup>70</sup> He asserts:

Jesus' Temple-cleansing symbolically expresses the cessation of the old Temple and old economy of salvation, while his Temple-*Logion* symbolically

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<sup>67</sup> Carson writes, "Indeed, it was a marvellously appropriate sign: anyone who could restore the temple within three days of its complete destruction must be judged to have the authority to regulate its practices," *John*, p. 181.

<sup>68</sup> McKelvey, *Temple*, p. 78.

<sup>69</sup> Walker states, "Jesus' cleansing of the Temple was an enacted parable, a sign of its forthcoming destruction," *ibid*, p. 165; Köstenberger calls it a judgment symbolism, *Theology*, p. 428.

<sup>70</sup> Nereparmpil, *Destroy this Temple*, p. 13.

proclaims the beginning of the new Temple and the new economy of salvation in his own person.<sup>71</sup>

The temple-cleansing narrative appears at the beginning of Jesus' ministry in John's Gospel, whereas it appears at the end of Jesus' ministry in the Synoptic Gospels (Mt. 21:12-17; Mk. 11:15-18; Lk. 19:45-46). Because of this, most scholars believe that John has taken certain artistic liberties in shifting the temple-cleansing account to the beginning of Jesus' ministry. According to them, John saw in that narrative a prophetic and programmatic action that explicates so much of what he will build on in successive chapters.<sup>72</sup> However, scholars like Hendriksen, Morris, and Carson argue the possibility of two temple cleansings in John: one near the beginning of Jesus' public ministry and the other at the end.<sup>73</sup> This suggests that it would not be a matter of John relocating the temple cleansing to the beginning of the ministry of Jesus, but simply recording one that took place earlier than the one found in the Synoptic Gospels. Nonetheless, this temple-cleansing incident establishes a pattern of fulfilling and replacing all cultic symbolic action with literal ones. It also provides the reader with a hermeneutical key for perceiving Jesus as another temple, and a paradigm for the following scenarios where such symbolism is employed.<sup>74</sup>

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<sup>71</sup> *Ibid*, p. 90; Köstenberger asserts, "He drives out the sacrificial animals from the temple, indicating the corrupt nature of the present system, and speaks of the temple's impending destruction and reconstitution in his own body (2:19; cf. 2:20-21)," *Theology*, p. 416; Barrett asserts, "It is clearly intended by John that the primary (though not the only) reference of this verse should be to the destruction of the Temple buildings," *John*, p. 199.

<sup>72</sup> Ben Witherington, *John's Wisdom: A Commentary on the Fourth Gospel*, (Westminster: John Knox Press, 1995), pp. 369-371; Thettayil, *In Spirit and Truth*, pp. 383-384; cf. Carson, *John*, pp. 177.

<sup>73</sup> *Ibid*, pp. 177-178; Hendriksen, *Exposition of the Gospel according to John*, 2 vols. (Grand Rapids: Baker 1953-54), p. 120; Morris, *John*, pp. 188-191.

<sup>74</sup> Thettayil, *In Spirit and Truth*, pp. 383-384.

Jesus comes to the temple to fulfill certain expectations concerning its eschatological significance (cf. Mal. 3:1), but also to embody it (2:21).<sup>75</sup> This paves the way towards its glorious replacement, climaxing in the resurrection. Smith observes:

Jesus appears at the central focus of his ancestral religion, the temple, in order to present himself as the new site of God's revelation (cf. 1:51 and Gen. 28:12). The theme of Jesus' replacing the temple has already been suggested (1:14) and will recur (4:19-24)...It is highly significant that both narratives portray Jesus as bringing or embodying what is new, displacing the old.<sup>76</sup>

On the other hand, Brown argues that Jesus' ultimate goal in cleansing the temple is to restore it to its true purpose – to point beyond itself to the heavenly temple, and especially to Israel's God, but not to replace it.<sup>77</sup> His argument seeks to conceal Jesus' conflicting action regarding the temple and its cult. It is certain that, unlike the author of the Hebrews, John does not present Jesus pointing to the heavenly temple of which the earthly temple is its shadow. Applying the concept of Hebrews (cf. Heb. 8:5) in John, as suggested by Brown, is not the best way to understand 2:21. John is thoroughly convinced that it is the person of Jesus who replaces the Jewish temple because he embodied in himself the true significance of the temple and all it had previously signified.<sup>78</sup> Walker expounds as follows:

Jesus comes to the Temple, and through his deeds and words he points to these deeper truths concerning his identity. He serves notice that something new had dawned, that he has an unrivalled authority in that place, and that if people wish to fathom his identity, they must understand him against the backdrop of

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<sup>75</sup> With regard to temple-cleansing incident, Carson states, "Jesus cleansed the temple...he also replaced it, fulfilling its purposes," *John*, p. 182.

<sup>76</sup> D. Moody Smith, "Judaism and the Gospel of John", in James H. Charlesworth, ed. *Jews and Christians: Exploring the Past, Present, and Future* (New York: Crossroad, 1990), p. 88.

<sup>77</sup> Brown, "Temple," p. 64.

<sup>78</sup> Walker, *Jesus and the Holy City*, p. 162.

the beliefs associated with the Temple: ‘*he was speaking of the Temple of his body*’ (v.21).<sup>79</sup>

The move from the old to the new is unavoidable in John. The identity of Jesus is presented in the Gospel as the transcendent temple, which will bring to an end all the Jewish cultic sites. Hence, the person of Jesus (i.e. the locus of God’s dwelling) is the center of all true worship over against all other claims of the physical location of worship. Bethel, the tabernacle, the tents of meeting and testimony and the temple foreshadowed the temple of Jesus’ body, where the *Shekinah* takes up residence and the *doxa* is manifested in its fulness (1:1, 14; 2:19-22; cf. Col. 1:19; 2:9). With the emerging of the new temple, the divine presence is also in the process of shifting from the Jerusalem temple to the person of Jesus, climaxing in the bodily resurrection. In short, when the long awaited Lord of the temple arrived as the personification and replacement of Israel’s temple, its day as the localization of the divine presence and true worship had begun to come to an end.<sup>80</sup>

## **1.4 Jesus and the Inauguration of Eschatological Worship (John 4:19-24)**

The juxtaposition of the old and new institutions followed by the presentation of the new replacing the old in Jesus’ action is a central theme in John. This Johannine style is evident at Cana (2:1-11), and at the temple-cleansing incident (2:12-23). This pattern continues in chapter four as the water of the well is contrasted with living water (v. 13), and cultic worship is contrasted with worship “in spirit and truth” (vv. 20-24). These dichotomies are further highlighted and crystalized in the identity of Jesus who is presented as the new temple (2:19).<sup>81</sup> The section is therefore controlled

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<sup>79</sup> *ibid*, p. 164

<sup>80</sup> Hoskins, *Jesus as the Fulfillment*, p. 16.

<sup>81</sup> Coloe, *God Dwells*, p. 90; Köstenberger states, “While Jesus is identified already as the “new temple” at the temple clearing, his interchange with the Samaritan woman in 4:19-24 crystalizes the thrust of this identification yet further,” *Theology*, 429.

by the preceding signs, and is purposely set within the context of mission to non-Israel.<sup>82</sup>

The episode of the discourse is set at the well of Jacob where the Samaritan woman comes to fetch water. Jesus asks a drink from her, but his request is declined (v. 9). Jesus then amazes her, saying:

*If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water.*

Jesus is talking with her using symbolic language, but she understands the *ὕδωρ ζῶν* literally: as referring to fresh spring water in contrast to stagnant water (cf. Gen. 26:19; Jer. 2:13). Beasley-Murray believes that John was probably acquainted with the concept of water as a symbol of the Torah due to the saying in *Yalkut Shimoni 2* which is strikingly apposite in the context: “The words of Torah are received (into the heart) till the Torah becomes a flowing spring”<sup>83</sup> (cf. Isa. 12:3; 55:1, 10, 11). Brown thinks living water refers to the divine revelation.<sup>84</sup> That the living water symbolizes the divine revelation and Torah is not impossible, yet this is secondary. The primary reference to the water is the Holy Spirit (7:37-39).<sup>85</sup>

God is the source of living water in the prophetic literature (e.g., Jer. 2:13, 17:13). According to John, Jesus is also the source of the water because he offers it to the woman. This suggests that John intentionally identified Jesus with God, confirming his divine identity in the revelation of the divine name *ἐγὼ εἰμι* to the woman in verse 26.<sup>86</sup> Bauckham argues:

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<sup>82</sup> Murray, *John*, p. 59.

<sup>83</sup> *Ibid*, p. 58

<sup>84</sup> Brown contends, “For Jesus to refer to his own revelation as “living water” with this background in mind is perfectly plausible, for in John Jesus is presented as Divine Wisdom and as the replacement of the Law,” *John*, vol. 1, p. 179.

<sup>85</sup> This theme will be explored fully in next chapter.

<sup>86</sup> It seems that *ἐγὼ εἰμι* has double meaning: Jesus is claiming to be the Messiah as well as divine. F. Hogon notes that Jesus is the Messiah in “fulfilment of the messianic



Jesus is seen as the one who exercises God's eschatological sovereignty over all things, with a view to the coming of God's Kingdom and the universal acknowledgement of God's unique deity. Jesus is included, we might say, in the eschatological identity of God.<sup>87</sup>

An additional Old Testament context may be found in Ezekiel. After the destruction of the temple in 586 B.C., Ezekiel prophesied about an eschatological temple, not built by human hands, whose waters would provide eschatological life and healing wherever they would stream (Ezek. 47:1-12; cf. Zech. 14:8; Joel 3:18). John may thus be attributing the prophetic water-flowing-temple to the person of Jesus, since Jesus claims to be the source of life-flowing water (4:10, 13). Seen in this light, Jesus is presented as the messianic temple, who has come to fulfil prophetic expectation, the temple from which eschatological blessing of life and restoration flow (Isa. 44:3; cf. 32:15; Ezek. 36:25-27; Joel 2:28; 1:32-34). Interestingly, the rabbis also associated the provision of the eschatological water with the coming of the Messiah (*Eccles. Rab. 1:9*). And, in the Samaritan liturgy 'it is said of the *Taheb* (the Samaritan equivalent of the Messiah) that 'water shall flow from his buckets' (an adaptation of Num. 24:7).<sup>88</sup> All these point to the fact that the Messiah is presented in John as the embodiment of the latter-day temple because the life-giving water of the Spirit flows from him.

In verse 19, the woman acknowledges Jesus as a prophet. Immediately, she takes Jesus onto a completely different topic, that is, the issue of worship. She asks the prophet whether God is to be worshipped on Mount Gerizim or on Mount Zion (vv. 19-20). Jesus' straight response was that both sites were coming to an end, when he said:

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longings of the people, but more than the Messiah; the terminology implies that he transcends the messianic expectations of Jews and Samaritans by revealing himself with the exact same words which God used to identify Himself," *Words of Life from John the Beloved* (London: Collins Fount Paperbacks, 1988), p.59.

<sup>87</sup> Bauckham, *God Crucified: Monotheism and Christology in the New Testament*, Didsbury Lectures 1996 (Carlisle: Paternoster Press, 1998), p. 35

<sup>88</sup> Carson, *John*, p. 220.

*Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.*

It seems that Jesus predicts the hour when both places will be inappropriate because the new order of worship is being inaugurated in his person – the messianic temple. (1:14; 2:19-22).

Jerusalem was, of course, the center for true worship, which Jesus wholeheartedly accepted (v. 22). The Jewish worship is certainly superior to the Samaritan worship because they stood within the stream of God's saving revelation, so that they are rightly called the vehicle of that revelation.<sup>89</sup> This, however, does not mean that the Jerusalem temple is the final place of true worship. The charge of the Jews against the Samaritans for over a century was: '*You will not worship on that mountain.*' Jesus quotes these precise words from the charge and adds an unexpected complement – '*nor in Jerusalem!*'<sup>90</sup> Although Jerusalem, not Gerizim, was a dwelling-place of God, Jesus predicts that this too will be rendered invalid by the rising of the new focus of worship (4:23-24; 2:19-22).<sup>91</sup> In other words, the time is coming when the physical locations of worship will be wholly transferred onto the person of Jesus.<sup>92</sup> As Coloe affirms:

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<sup>89</sup> The Samaritans only believe five books of Moses as Scriptures, and rejected the prophets and the writings of the Hebrew Canon.

<sup>90</sup> Hamid-Khani, *Revelation*, p. 284; Walker contends, "Given that the Samaritan Temple had already been destroyed 150 years previously (Ant. 13:255f), however, Jesus' words 'neither in Jerusalem' contain a harsh predication that the Jerusalem Temple would soon experience the same fate as its Samaritan counter-part...the old order would eventually yield to the new. The coming of Jesus spelt the end of the Jerusalem temple: another Gerizim or Jerusalem will not come to the fore," *Jesus and the Holy City*, p. 166.

<sup>91</sup> Walker writes, "Conceivably, [nor in Jerusalem] might mean that the Jerusalem Temple would continue in existence but be deprived of its exclusive claim to be the place of the worship of the one, true God," *ibid*, p. 166.

<sup>92</sup> Coloe notes, "...the identity of Jesus as the dwelling of God among us can resolve a key issue that divide Jesus and Samaritans, the issue of true worship," *God Dwells*, p. 113.

The intimate union of Father and Son, in the person of Jesus, creates a new sacred place that does away with regional sanctuaries, and provides a new mode of worship of the Father in Spirit and truth.<sup>93</sup>

On the other hand, Lieu is of the view that Jesus utters no prediction over the destruction of Jerusalem in this context.<sup>94</sup> Thus, worship “in spirit and in truth” does not mean that Jerusalem is to be replaced, nor that the spiritual worship is incompatible with the temple worship. Undermining any reference to the forthcoming destruction of Jerusalem, Brown once again applies the idea found in the Epistle to the Hebrews to destabilize the Johannine ‘replacement Christology’:

Yet while it is entirely possible that Jesus alludes to the eschatological temple here (cf. 7:37-39), it remains the case that as far as Jerusalem itself points to the heavenly Temple and to the God of the Temple, it continues to have an important role and so is not replaced.<sup>95</sup>

However, with the arrival of Jesus, the role of the Jewish temple had begun to come to an end, and will climax in its destruction. Walker argues:

Even though the events of A.D. 70 took place forty years later, the manifestation of Jesus meant that in principle the time had already come when ‘Jerusalem’ (4:21) would lose its distinctive status: ‘the time is coming *and has now come*.’<sup>96</sup>

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<sup>93</sup> *Ibid*, p. 86

<sup>94</sup> Lieu contends that “at no time in the Johannine ministry does Jesus speak words of judgment against or anticipate the destruction within the divine dispensation of the Temple—indeed he does not talk *about* the Temple at all,” “Temple and Synagogue in John”, *NTS* 45 (1999), pp. 66-67.

<sup>95</sup> Brown, “Temple”, p. 75; See my argument against Brown on pages 16-17.

<sup>96</sup> *Ibid*, p.163

The question of the woman was: where should true worship be rendered? Jesus' answer was that it is no longer *where* that matters, but *how* God should be worshipped:

*But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth” (4:23-24).*

Certainly, Jesus' pronouncements concerning another form of worship (i.e., in spirit and truth) have a future dimension (i.e. *ἔρχεται ὥρα*) yet with a present realization (i.e. *καὶ νῦν ἐστίν*). This suggests that Jesus has already inaugurated the new order of worship in his person, yet its consummation lies in the *eschaton*. Since Jesus claimed himself to be the truth (14:6; 1:14; 8:32; 17:17; 18:37) as well as the full revelation of God (1:14), 'worship in spirit and truth' means to worship in and through Jesus – the embodiment of the truth and of the temple.<sup>97</sup> As Um expounds:

To worship him in spirit and truth is to share and to be united in God's own eternal life by being identified with the means of that new creational life, which he has revealed in the new eschatological Temple, namely Jesus Christ. God's self-disclosure of who he is and how he acts in history was made identifiable by his living presence in the true Temple, and eschatological vehicle in which God relates to human characters.<sup>98</sup>

This eschatological worship, which will be enabled by the Holy Spirit, will be experienced when the believing community receive the Holy Spirit from the new temple, thereby making their fellowship more intimate than their former cultic

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<sup>97</sup> This theme shall be explored more fully in the subsequent chapter.

<sup>98</sup> Um, *Theme*, p.173; cf. Morris, pp. 270-271; Carson, *John*, p. 225.

worship; this enable them to experience the fullness of eschatological life and the blessing in the new creation already inaugurated in Jesus.<sup>99</sup>

In conclusion, in this narrative Jesus is presented as the one who establishes the perfect mode of divine worship, and predicts the future invalidity of all previous cultic locations of worship. The temporary standard for worship at the physical locations (i.e., Gerizim and Jerusalem) will come (“are coming”) to an end because Jesus, the messianic temple, has founded the permanent centre for worship.<sup>100</sup> And the true worshipper will soon enjoy the eschatological Spirit associated with this temple, thereby worshipping the Father in a completely different order, that is, in spirit and truth.

## 1.5 Jesus and the Jewish Festivals

The divine provisions of Israel’s wilderness journey were commemorated annually through the various Jewish festivals. These festivals play a key role in John’s Gospel and in this research because they function in connection with the temple. Like the temple, its associated rituals were pointers of which Jesus is the fulfillment. This is why John interprets the Jewish feasts in the new light of Jesus as the temple, who brings new provision at the feasts in substitution of the old ones, thereby fulfilling Jewish expectation in relation to the Jewish feasts and its institutions.<sup>101</sup> Hamid-Khani observes:

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<sup>99</sup> *Ibid*, p. 190; He also believes that the provision of living water anticipates the new creation. See the comments above for the relationship between living water and the new Temple.

<sup>100</sup> This is, according to Carson, the glorious fulfilment of what the prophets anticipated when the spiritual worship would no longer be bound to a particular sanctuary, seasons, when the earth would be full of the knowledge of the Lord as the waters cover the sea, Carson, *John*, p. 226.

<sup>101</sup> Coloe, *God Dwells*, p. 116; Köstenberger remarks, “Throughout his gospel, John highlights Jesus’ fulfillment of symbolism inherent in Jewish religious festival and institutions,” *Theology*, p. 413.

The six main Exodus institutions, i.e., Passover, the Feast of Unleavened Bread, the offering of firstlings, theophany, covenant, and law, which were the central means whereby Israel lived out its community life under God in the annual cycle of worship, are also present in John as fulfilled in Jesus.<sup>102</sup>

The most noteworthy aspect in John is not ‘how many of the themes and institutions converge on Jesus, but how they are so presented as to make Jesus ‘fulfill’ them and actually *replace* them.’<sup>103</sup> Brown believes that Jesus’ return to the temple, understood as the divine return to the temple, only serves to highlight Jesus’ divine origin, prerogatives and identity with no involvement of the replacement of the Festivals.<sup>104</sup> However, in John’s presentation, the new gifts brought by Jesus at the feasts perfect the wilderness provision, and simultaneously replace them. Köstenberger agrees:

Throughout his gospel, John taps deeply into the matrix of Old Testament traditions in his effort to show Jesus as the fulfillment and replacement of the major institutions of Judaism...as the Johannine Christo-drama unfolds, it sets Jesus’ story plainly within the framework of Israel’s story, showing how Jesus’ coming constitutes the climax and fulfillment of the messianic hope of Israel.<sup>105</sup>

This assertion will be confirmed in the following sections, exploring the replacement theme in relation to the Feasts of Passover, Tabernacles and Dedication.

### **1.5.1 Jesus, and the Feast of the Passover (John 6:47-59)**

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<sup>102</sup> Hamid-Khani, *Revelation*, p. 282; Kerr reckons that the Sabbath is “transformed,” while the Temple and other feasts are “replaced,” *Temple*, pp. 266-267.

<sup>103</sup> Carson, “John and the Johannine Epistles,” pp. 245-264 in *It is Written: Scripture Citing Scripture*. Essays in Honor of Barnabas Lindars, SSF. Edited by D.A. Carson and H.G. M. Willimanson (Cambridge: Cambridge University Press, 1988), p. 254; Brown says, “the importance given to the theme of Jesus’ replacement of Jewish institutions,” *John*. vol. 1, p. 70.

<sup>104</sup> Brown, “Temple,” p. 105.

<sup>105</sup> Köstenberger, *Theology*, p. 422.

The Passover is one of the great pilgrim Festivals of the Jews, observed for seven days in the first month of the year (Deut. 16:1-2).<sup>106</sup> Israel's dramatic liberation from the slavery of Egypt is commemorated at the Feast. The paschal lamb is slaughtered on the eve of the Passover, recalling the divine provision in protecting the firstborn of the Israelites in Egypt (cf. Exod. 11:1-10; 12:29-51). The mention of the Passover Feast three times in John's Gospel shows that it plays prominent role (cf. 2:13; 6:3; 19:14).

In the temple-cleansing incident, Jesus expelled the sacrificial animals followed by the prediction of his sacrificial death against the backdrop of the Passover (2:13-22). This suggests that Jesus, the Lamb of God who takes away the sins of the world, is to take the place of the Passover (1:29). Likewise, the Passover and Jesus' impending death on the cross are juxtaposed in chapter 6. Jesus claimed that the Jewish Passover is unable to give life (6:63), but he can give life – life which is received by the spiritual feeding on him (i.e., *the bread of life that has come down from heaven* (6:51, 56-57)).<sup>107</sup> Jesus' vicarious death as the true Passover redeems one from the bondage of sin and the devil (8:34-36). This is confirmed by the third reference to the Feast (19:14) as it occurs towards the climax of the cross. His death as God's Paschal Lamb means Jewish ceremonial law with regard to the atoning sacrifice has been fulfilled. This is why Jesus announced from the cross, saying, "*it is finished*" in 19:30.<sup>108</sup> This suggests that the fulfilment of the sacrificial ritual at the cross not only

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<sup>106</sup> It is believed that the Feast of the Passover and the Unleavened Bread were joined soon after the Israel's settlement of Canaan.

<sup>107</sup> Kerr, *Temple*, p. 226.

<sup>108</sup> It is very likely that Jesus' death takes place on the preparation for the Passover at the sixth hour when the paschal lamb would be slaughtered in the Temple (19:14), as Brown asserts, "The hour of noon on the Preparation Day for the Passover was the hour for beginning the slaughter of the Paschal lambs. The ancient law of Exod. 12:6 required that the Paschal lamb be kept alive until the 14<sup>th</sup> Nisan and then slaughtered in the evening (literally, "between the two evenings", a phrase sometimes interpreted as meaning between sunset and darkness). By Jesus time the slaughtering was no longer done at home by the heads of families but in the temple precincts by the priests. A great number of lambs had to be slaughtered for the more than 100,000 Passover participants in Jerusalem,

stresses the significance of Jesus death, but also replaced the Jewish Passover. As Carson comments:

The sacrifice of the lamb anticipates Jesus' death, the Old Testament manna is superseded by the real bread of life, the exodus typologically sets forth the eternal life that delivers us from sins and destruction, the Passover feast is taken over by the Eucharist both of which point to Jesus and his redemptive cross-work.<sup>109</sup>

The slaughter of the Passover lamb was a temple ritual and cannot be observed without the presence of the temple. This is why the eventual obsolescence of the temple by Jesus also means the eventual obsolescence of the Passover Feast. These two replacements seem to intersect in the first reference to the Passover (2:13-22), which suggest the beginning of Jesus' reign as God's true temple, where God and humanity meet.<sup>110</sup> As Skarsaune explains:

[Jesus] was himself to be the final sacrifice, the sacrifice that would (by implication) put an end to all other atoning sacrifice. That would result in a redefinition of what—or rather who—the temple would be from now on.<sup>111</sup>

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and so the slaughtering could no longer be done in the evening, in the technical sense of after sunset. By casuistry “evening” was interpreted to begin at noon when the sun began to decline, and thus the priests had the whole afternoon of the 14<sup>th</sup> to accomplish their task,” *John*, vol. 1, pp. 882-883.

<sup>109</sup> Carson, *John*, p. 268.

<sup>110</sup> Hamid-Khani, *Revelation*, p. 285. Referring to Jesus' action in the temple-cleansing, Dodd argues, “The expulsion of the sacrificial animals from its courts signifies the destruction and replacement of the system of religious observance of which the temple was the center: a new ‘temple’ for an old one,” *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 301.

<sup>111</sup> Oskar Skarsaune, *In the Shadow of the Temple* (Downers Grove: InterVarsity, 2002), p. 142.



In summation, Jesus is recognised as the one who fulfills Jewish expectation with regard to the Passover. His atoning sacrifice perfects and replaces the Jewish sacrificial cult since he embodied in himself the meaning of it and all that it had formerly represented (1:29; 2:13-22; 6:50-59; 19:31-37). He is the true Passover (cf. 1 Cor. 5:7).

### **1.5.2 Jesus and the Feast of Tabernacles (John 7:1-8:59)**

The Feast of the Tabernacles is another of the great pilgrimage festivals of Judaism. All Jewish males would make a pilgrimage to Jerusalem and live in temporary booths, commemorating the divine presence, protection and care during Israel's wilderness journey.<sup>112</sup> At this feast, John presents Jesus as the one who will bring transcendent gifts as the perfection of the messianic blessings. This is clearly seen in the presentation of the water ritual replaced by the gift of the Spirit dispensed by Jesus (7:37-39), and the temple candelabras replaced by Jesus, the light of the world (8:12; 9:5). The rites of the festival involving water and lamps are reinterpreted in light of the person and work of Jesus. On this view, John seems to be suggesting to his readers that the fulfillment of the old tabernacle by Jesus opens up the way to its glorious replacement.

#### **The Living Water (John 7:37-39)**

The Feast of the Tabernacle lasts for seven days, with the addition of a special eighth day of observance. There is a tremendous emphasis upon water and light during the Feast. A water-libation ceremony was conducted each morning, and the torch lighting ceremony each night. Coloe comments on the water pouring ceremony as described in the Mishnah:

A procession of priests filed down to the pool of Siloam to draw a flagon of water, which was carried with great solemnity back to the Temple. When the procession passes through the Water Gate, the shofar was blown (*m. Sukk* 4:9).

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<sup>112</sup> The Hebrew word for "the feast of the Tabernacle" is *Succoth*, which means "protection".

By the end of the first century C.E., the water Gate was identified as the south gate of the eschatological Temple in Ezekiel's vision (ch. 47). Through this gate the waters flowed from the Divine presence out into the desert lands brings life and healing. During the procession the pilgrims sang the *Hallel* (Pss. 113-118) and carried a bouquet of myrtle, willow, palm branches (*lulab*) in the right hand, and a citron representing the harvest produce, in the left. The *lulab* was waved aloft at particular verse in the psalms (m. *Sukk.* 4:5). On reaching the altar, the priest carrying the golden water-flagon circled the altar then ascended the ramp of the altar to perform the libation of water and wine. On the altar were two silver bowls, one for water and one for wine. These bowls were pierced, allowing the libation to flow onto the altar then down into the deep reservoirs below the Temple. On the seventh day, the priests circled the altar seven times (cf. m. *Mid.* 2:6; t. *Sukk* 3:14).<sup>113</sup>

It is likely that the phrase in verse 37a (“*the last and greatest day of the Feast*”) is the eighth-day, the closing of the Feast, and not the seventh day. This is because some Jews observed the Feast as an eight-day Feast (cf. *Jos. Ant.* III. 245).<sup>114</sup> Although the water-pouring rite would not be observed on that day,

it would still be observed as a great day, distinct from the others, a rest day (i.e. a special Sabbath) distinguished by particular sacrifices, the joyful dismantling of the booths, and the repeated singing of the *Hallel* (Pss. 113-118).<sup>115</sup>

In this setting, the invitation of Jesus on that day would have tremendous impact upon the pilgrims because Jesus promised a continuous supply of water to the thirsty<sup>116</sup>:

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<sup>113</sup>Coloe, *God Dwells*, p. 121.

<sup>114</sup>Carson, *John*, p. 322-323.

<sup>115</sup>*Ibid*

<sup>116</sup>Köstenberger, *Theology*, p. 421.

*On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’*

We should now turn to a punctuation problem in 7:38. Scholars like Brown, Beasley-Murray, Dodd, Bultmann, Kerr, and Moloney argue for a Christological interpretation. They punctuate Jesus’ saying as follows:

*On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me, and let him who believes in me drink; as the Scripture has said, ‘Out of his heart will flow rivers of living water.*

This rendering puts a comma instead of a full stop after *let him come to me*, making the third person pronoun *αὐτοῦ* to be the Messiah rather than the believer. As Kerr contends:

Since Jesus is central in the context and throughout the Gospel, the Christological punctuation is the most appropriate. He is the source of the rivers of living water. The conclusion is in keeping with the strong Christological emphasis throughout the Gospel and that it is Jesus who is the source of the Spirit for others, which is the overall thrust of Jn. 7:37-39.<sup>117</sup>

In contrast, there is another rendering followed by Carson, Köstenberger, Coloe, and among others, who punctuate as follows:

*On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’<sup>118</sup>*

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<sup>117</sup> Kerr, *Temple*, p. 235.

<sup>118</sup> There is no precise reference to a single Old Testament verse in Jn. 7:38. Possible scriptural allusions which promise spiritual blessings come from Isa. 58:11; Prov. 4:23; 5:15; Zech. 14:8, including the blessing of the Spirit (Isa. 12:3; 44:3; 49:10; Ezek. 36:25-27; 47:1; Joel 3:18; Amos 9:11-15; Zech. 13:1); E.D. Freed notes that John “simply

According to this translation, ‘*the rivers of living water*’ stream out from the believer who is united with Jesus by the Spirit—yet with Jesus as the primary source. It is certain that the words of verse 38 belong to Jesus, not the Evangelist. If so, the most natural meaning of *αὐτοῦ* is the believer rather than the Christ.<sup>119</sup> Barrett is therefore right in saying that as thirsty, ‘a man is properly to come and drink; as a believer, who has come to drink, he can be the subject of a statement.’<sup>120</sup> Additionally, if we bring John 4:13-14 into the equation, it makes the traditional interpretation most likely.<sup>121</sup> Nevertheless, the non-Christological punctuation does not undermine Jesus as the ultimate source of water, though it flows from the believer.

The primary background for 7:38-39 is likely to be Ezekiel 47:1-11 and Zechariah 14:8. In Ezekiel’s vision water is living in a sense that it is coursing and imparting life (Ezek. 47:9). In Zechariah’s vision the source of the water is Jerusalem (14:8). In the rabbinic tradition, Jerusalem is said to be the navel of the earth, and the temple is believed to be at the center of Jerusalem (*T.B. Sanhedrin 37a; Jubilees 8; Ezek. 38:8*). John seems to use this idea as a means to transfer the prophecy concerning the city to the person of Jesus.<sup>122</sup> This may well suggest that both Ezekiel and Zechariah

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adapts in a creative fashion this broad knowledge of the scriptures and Jewish tradition to suit his Christian theology,” *Old Testament Quotations in the Gospel of John* (Leiden: Brill, 1965), p. 37; In the similar vein, Murray comments, “Perhaps John has conflated different scripture especially connected with Tabernacles,” *John*, p. 116. Schnackenburg concludes, “We may...explain the condensed “saying of Scripture” in John 7:38 as a construction of the evangelist indented to express, in one sentence, all [water bursting forth from the rock in the wilderness] these typological ideas,” *John*, pp. 155-156.

<sup>119</sup> Köstenberger, *John*, p. 231. We shall thoroughly explore this in chapter three.

<sup>120</sup> Barrett, *John*, p. 327.

<sup>121</sup> Notice John 4:13-14 is also in the context of ‘Spirit’. Cullmann affirms that “Jn. 7:37-39 should be considered before formulating a meaning for the symbol of water in Jn. 4,” *The Johannine Circle: Its Place in Judaism, Among the Disciples of Jesus, and In Early Christianity* (London: SCM Press, 1975), p. 81.

<sup>122</sup> Barrett, *John*, p. 271

were predicting the dawning of the eschatological temple, namely the person of Jesus who is the fountain of the renewing water (4:13-14). As Um explains:

This source of life flowing from the end-time Temple is usually associated with the presence of God, and John presents Jesus as the true Temple who replaces the old Temple as the source of eschatological life.<sup>123</sup>

This is the reason why Jesus invites the pilgrims to come and drink from him. He can provide the water, and the people can have their thirst replaced with satisfaction (cf. Isa. 55:1).

Jesus' identity as the Messiah is highly significant at the Feast of Tabernacles because the latter redeemer (i.e. the Messiah) is expected to repeat the gift of the first redeemer (i.e. Moses). The rabbinical source, namely *Qoh. R.* 1:8 records the saying of H. Rabbi Berekiah:

As the first redeemer was, so shall the latter Redeemer be. What is stated of the former redeemer? And Moses took his wife and his sons, and set them upon an ass (Ex. 4:20). Similarly will it be with the latter Redeemer, as it is stated, Lowly and riding upon an ass (Zech. 9:9). As the former redeemer caused manna to descend, as it is stated, Behold, I will cause to rain bread from heaven for you (Ex. 16:4), so will the latter Redeemer cause manna to descend, as it is stated. May he be as a rich cornfield in the land (Ps. 72:16). *As the former redeemer made a well to rise, so will the latter Redeemer bring up water, as it is stated, And a fountain shall forth of the house of the Lord, and shall water the valley of Shittim (Joel 4:18) (emphasis added).*<sup>124</sup>

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<sup>123</sup> Um, *Temple*, p. 190.

<sup>124</sup> Quoted in Tricia Gates Brown, *Spirit in the Writings of John: Johannine Pneumatology in Social-scientific Perspective*. JSNTSS (London: T & T Clark, 2003), p. 161. Moloney explains, "within the context of a Jewish feast marked by libations and the promise of the coming Messiah who will repeat the Mosaic gift of water Jesus presents himself as the source of living water", *Sign and Shadow*, p. 252; cf. Barrett, *John*, p. 328.

Some pilgrims openly confessed Jesus as the Messiah in 7:41. This is probably the effect of Jesus' invitation to come and drink. They might have realised that Jesus can supply water – the same gift of water – which was given by Moses at Meribah. In this context, the Messiah is clearly identified by John with Moses (cf. Deut. 18:15).

Another reason for this was that many Jews considered the Tabernacles a symbol of the messianic age.<sup>125</sup> Hence, Jesus is the Messiah, one who possesses and dispenses the messianic blessing of water. In light of this background, John doubtlessly equates Jesus with the eschatological temple of the prophetic literature because he can provide the life-flowing water that brings renewal and restoration (Ezek. 47:9; Zech. 14:8; Joel 3:18).

It is evident that the living water is the Holy Spirit, who will indwell the believing community after Jesus' glorification (i.e., death, resurrection, and exaltation):

τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη (v. 39).

The water is perpetually flowing in the prophetic visions, imparting life and healing wherever it courses (Ezek. 47:9; Zech. 14:8; cf. Joel 3:18). This water requires a channel to flow out to others. This channel, according to John, is the community of the believers through which the life-flowing water of the Spirit flow to the end of the earth, bestowing life and messianic blessing to the nations. Therefore, while Jesus is the messianic temple—the true and ultimate fountain of living waters—the role of the believer is more fittingly described as a waterway for the end-time blessing he actually receives by coming to the Messiah.<sup>126</sup> The role of the Spirit in the temple will be further explored in the next chapter.

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<sup>125</sup> Larry Paul Jones, *The Symbol of Water in the Gospel of John*, JSNTSS (Sheffield: Sheffield Academic Press, 1997), p. 153.

<sup>126</sup> Hodge, “River of Living Water—John 7:37-39,” *Bibliotheca Sacra* 136 (1979), p. 242; Köstenberger writes, “thus, prophetic symbolism is not only fulfilled but superseded: water would flow, not from Jerusalem and the temple, but from believers nurtured by their messianic faith,” *Theology*, p. 430.

## **The Light of the World (Jn. 8:12)**

Another important aspect of the Feast of Tabernacles is the custom of temple candelabra, which took place every night of the Feast within the Court of the Woman. Beasley-Murray comments on this ceremony as described by the Mishnah:

Towards the end of the first of the feast of Tabernacles, people went down into the court of the women, where precautions had been taken [to separate the men from the women]. Golden lamps were there, and four golden bowls were on each of them, and four ladders were by each: four young men from the priestly group of youths had jugs of oil in their hands containing about 120 logs and poured oil from them into the individual bowls. Wicks were made from the discarded trousers of the priests and from the girdles. There was no court in Jerusalem that was not bright from the light of the place of drawing [water] (*m. Sukk.* 5:3). Men of piety and known for their good works danced before them [the crowd] with torches in their hands, and sang before them songs and praises. And the Levites stood with zithers and harps and cymbals and trumpets and other musical instruments without number on the 15 steps, which led down from the court of the Israelites into the court of the women and which corresponded to the 15 songs of the steps in the Psalms.<sup>127</sup>

God led the Israelites by day in the pillar of cloud and by night in the pillar of fire in the wilderness journey. This divine guidance was commemorated at this festival. The illumination of the glorious pillar of fire represents God's own light (cf. Ps. 36:9).<sup>128</sup> It is probable that it was when the four giant menorahs had been extinguished in the closing of the Festival (i.e. on the eighth day) that Jesus claimed:

*I am the light of the world. Whoever follows me will never walk in darkness, but will have light of life" (8:12).*

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<sup>127</sup> Murray, *John*, p. 127. *Sukkah*; 5:1-5:5; 5:2-5:4

<sup>128</sup> Gale A. Yee, *Jewish Feasts and the Gospel of John* (Zachaeus Studies: New Testament (William, Del: Michael Glazier, 1989. Repr. Euguen, Ore.; Wipf and Stock, 2007), p. 76.

As in the water-pouring rite, this announcement of Jesus would certainly have tremendous impact upon the pilgrims because he is able to offer light when the temple lamps no longer do.

At the Feast, Jesus disclosed his divine identity by the fivefold repetition of the revelatory *ἐγώ εἰμι* (8:12, 18, 24, 28, and 58).<sup>129</sup> As part of the Tabernacles' liturgy, a group of priests would encircle the temple reciting the sacred Name of God, that is, אֲנִי הוָה (Tos. Sukk. 3:9).<sup>130</sup> In this setting, Jesus' use of the divine name at the temple's ritual is highly significant, which serves as a pointer to his divine identity.<sup>131</sup> In addition, Jesus' use of divine language is probably to demonstrate that the Lord of the temple has descended from heaven to embody the Israel's temple. In Ezekiel 11:16, God seemed to embody the temple, at least temporarily: '*...I have been a sanctuary to them for a while in the countries where they have gone*' (cf. Isa. 8:14). It may be the case that the temple, which Yahweh had temporarily indwelt in the old covenant, has been embodied permanently by Jesus – the incarnation God's presence on earth (cf. 14:9-10). From the temple of God to God as the temple is possibly what John is proclaiming here (1:1, 14; 2:19-22; Rev. 21:22). The *Shekinah* Glory, which overshadowed the Israelites in the wilderness and resided between the Cherubim in the Holy of Holies, has been most gloriously embodied in the temple of Jesus' body (1:14; 2:19-22).<sup>132</sup> In this view, the coming of Jesus—the perfect epitome of divine

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<sup>129</sup> Hamid-Khani states that “the theophany –the self-disclosure of God—as central theme of Exodus is also the central theme in John's Gospel, particularly in light of revelatory ‘I Am’ statements,” *Revelation*, p. 282.

<sup>130</sup> Carson suggests that the divine name ‘I am he’ (אֲנִי הוָה) is possibly “the origin of a late and rather strange variation on the divine name, lit. ‘I and he’ (Heb. *Ani wahu*), a variation used at the Feast of Tabernacles when the priests chanted Ps. 118,” *John*, p. 343. Cf. Dodd, *Interpretation*, pp. 93-96.

<sup>131</sup> Walker, *Jesus and the Holy City*, p. 168. He continues, ‘...Jesus was appropriating to himself was not just some particular ritual within the Temple, but the whole essence of the Temple as being the dwelling place of the divine Name (Deut. 12:11; 2 Sam. 7:12),’ *Ibid.*

<sup>132</sup> Coloe states that “I am the light of the world...” recalls the theophany in the glory cloud above the tabernacle and later within Solomon's Temple (Num. 9:15, 17; 1Kgs.



Glory—to his own people is presented by John as the return of Glory-cloud, which is expected in the eschatological time (Isa. 4:5; Bar. 5:8-9).<sup>133</sup> This authenticates that Jesus is the radiant temple, who takes over the place of the candelabra, as he now provides the true spiritual illumination of life.<sup>134</sup> Yee elucidates:

Jesus replaces the light that radiates from the great candelabra in the Court of Women by proclaiming in that very court: ‘I am the light of the world’ (8:12)...Whereas the light from the Court of Women brightened all of Jerusalem (m. Sukk. 5:3), Jesus is the light of the world itself, extending far beyond the confines of Jerusalem.<sup>135</sup>

This supremely illustrates that Jewish hopes and promises were realized in Jesus, and in him their former glimpses of truth were brought into consummation. For this reason, Jesus invites the people to follow him because he is the incarnation of the *Shekinah*, who can offer true light that surpasses the wilderness experience (cf. Rev. 21:23).

In the same narrative, Jesus claims that he exists before Abraham, again implying his divine identity (8:59). The Jews rightly understood his claim as equality with God. Yet, they dishonored him and sought to stone him (8:58-59). Because Jesus is the incarnation of Yahweh in their midst, it is possible that his departure from the Jerusalem temple in verse 59 (*‘Jesus... went out of the temple’*) recalls the divine departure from the temple in Ezekiel 10:18-19 (cf. 11:22-23). In the light of this background, the two instances of the divine departures from the sacred temples before their destructions are probably interrelated. Motyer agrees:

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8:4-11). Verse 8:18, 24, 28, and 58 recalls the self-revelation of YHWH in Deutero-Isaiah when Israel is called to acknowledge YHWH as the one true God,” *God Dwells*, p. 142.

<sup>133</sup> Moloney, *Sign and Shadow*, p. 69.

<sup>134</sup> Thettayil writes, “...the divine glory resides symbolically in the tabernacle/temple, that indwelling is now transferred to the person of Jesus, who is the pre-existence logos, belonging to the realm of glory and radiating divine light within his own being...the light in the temple courts during the same feast was a symbol of the light beaming out from the new temple to the world,” *In spirit and Truth*, p. 416.

<sup>135</sup> Yee, *Jewish Feasts*, p. 80.

It may be that some readers would hear overtones of Ezekiel's vision of the departure of the Merkabah from Jerusalem, which heralded the destruction of the city in 587 BC (Ezekiel 10)—especially since an equivalent departure before the final destruction in A.D. 70. had become a matter of popular legend, even finding its way into the Roman historian Tacitus.<sup>136</sup>

This provides sufficient ground to assert that Jesus' departure is an ominous sign, summoning forth the destruction of the Jerusalem temple because

For John, 'I Am' has departed from the Temple, that 'holy space' is no longer the abode of the Divine Presence. The *Shekinah* is no longer *there*, but is now found wherever Christ is, because later (10:36 makes this probably, if not unmistakably clear) Christ himself is the Sanctified One, the altar and Temple, the locus of the *Shekinah*.<sup>137</sup>

The provision of water from the rock and the divine guidance by the pillar of cloud/fire during the wilderness journey are parts of the first Exodus under the leadership of Moses which are closely associated with the Tabernacles (Exod. 13:21-22; Num. 20:11). The new provisions at the Feast by Jesus clearly demonstrate that he has come to fulfill the hope of the Second Exodus.<sup>138</sup> Jesus is not only the water-flowing-temple of the prophets, but also the one who provides care, protection, life, and salvation for his people as the true spiritual illumination – the shining temple. In essence, his claim at the Feast has underlined the true meaning of the Feast of the Tabernacles, so that no longer does its meaning point to God's dwelling, but has wholly shifted onto God's presence in the person and work of Jesus.<sup>139</sup>

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<sup>136</sup> Stephen Motyer, "John 8:31-59 and the Rhetoric of Persuasion in the Fourth Gospel," (Ph. D. thesis. King's College, London, 1992), p. 238, cited in Kerr, *The Temple*, p. 248.

<sup>137</sup> Davis, *The Gospel and the Land*, p. 295; Coloe states, "The glory of God of Israel, revealed in Jesus, permanently leaves the Temple. The cultic institutions of Israel are left emptied of the reality they once symbolized and celebrated," *God Dwells*, p. 155.

<sup>138</sup> Hamid-Khani, *Revelation*, p. 282.

<sup>139</sup> Carson, "John and Johannine Epistles," p. 254.

### 1.5.3 Jesus and the Feast of Dedication (John 10:22-42)

Jesus' visit at the Feast of Dedication was his last festal visit recorded in John. It is noteworthy that 'this section of the Gospel began in the Temple precincts (5:2) and concludes with Jesus' complete withdrawal from the Temple (10:40), never to return.'<sup>140</sup> The Dedication (Heb. *Hanukkah*) is one of the three Jewish pilgrim festivals. It was also called the Festival of Lights. In 175 B.C., the Seleucid ruler, Antiochus IV Epiphanes instigated a brutal program of Hellenization in his entire kingdom. He sought to impose Greek religion and culture on the nation of Israel, which was under his control. He erected the altar of a Greek god (i.e., Olympian Zeus) over the altar of burnt offerings after he plundered the wealth of the temple treasury (1 *Macc.* 1:20-28, 59). The so-called Maccabees revolted against Epiphanes in 164 B.C. The war led by Mattathias and his sons crushed the Greek forces, which marked the downfall of Epiphanes' reign. Judas the Maccabean, having destroyed the pagan altar, consecrated the temple, which was then followed by the rededication of the new altar to the worship of Yahweh. The temple's rededication along with the victory over the Greeks were together commemorated annually through the Feast of Dedication.

John 10 is unquestionably set against the backdrop of the Feast of Dedication (v. 22). In verse 36, John uses the verb *ἀγιάζω* ('set apart' or 'make holy') to describe the dedication of Jesus:

*ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς,  
ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμι;*

This is the same verb that was used to describe the dedication of the temple by Judas the Maccabean (cf. 1 *Macc.* 4:48; 3 *Macc.* 2:9, 16). The use of the same verb within

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<sup>140</sup> Coloe, *God Dwells*, p. 145; Stibbe notes "an *inclusion* in the architectural description of the colonnades of Solomon and the colonnades *στοά* near the Bethesda pool (5:2) where this section of "the feasts of the Jews" began. The section begins and ends within the Temple precincts," *John as storyteller: Narrative criticism and the Fourth Gospel*. Society for New Testament Studies Monograph Series 73 (Cambridge: Cambridge University Press, 1992), P. 117.

such an appropriate context overtly suggests that Jesus is the temple, who has truly been consecrated by God in place of the Jerusalem temple. The Father consecrates his sacred temple on the specific occasion of the Dedication—in the same way as the Old Testament sanctuaries were dedicated.<sup>141</sup> Moloney remarks:

[The Feast of the Dedication] remembered the consecration of the altar of holocausts that replaced ‘the desolating sacrilege’ of Antiochus IV. Jesus’ presence to the world as the one sent by the Father, and the visible presence of God in the world, brings to perfection what was only a sign and a shadow in Judas’s act of consecration in 164 B.C. God is no longer present in the consecrated stone altar, but in the flesh and blood of the consecrated and sent Son.<sup>142</sup>

This clearly shows that John makes this feast another medium of showing Jesus as the replacement of the Israel’s temple. By contrast, Brown asserts that ‘Jesus is the embodiment of the one for whom the Temple was consecrated.’<sup>143</sup> But, it is another temple (i.e., the person of Jesus), and not the Jewish temple, that has been consecrated by the Father, because God does not choose two temples, but one at a time for his people to worship him, though there is a transitional period.<sup>144</sup>

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<sup>141</sup> Hoskyns points out that variants of the terms τὰ Ἐγκαίνια (“The Dedication” v.22) appears in the LXX to describe the dedication of the tabernacle altar (Num. 7:10-11; Exod. 29:36, 43; Lev 8:11), of Solomon’s temple (1 Kgs. 8:63; 9:3; 2 Chr. 7:7, 16, 20), and of Zerubabel’s temple (Ezra 6:16; LXX 7:7), and he comments, ‘The feast therefore called to mind the whole dignity of Hebrew worship in the commemoration of a particular episode in Jewish history,’ *The Fourth Gospel*, ed. By Francis Noel Davey, vol. 1 (London: Faber and Faber, 1947), p. 385.

<sup>142</sup> Moloney, *Sign and Shadows*, pp. 149-150; Murray states, “It suggests that the meaning of the Festival of Dedication, like that of the Tabernacles and Passover, finds its ultimate fulfillment in the mission of Jesus,” *John*, p. 419.

<sup>143</sup> Brown, “Temple,” p.103.

<sup>144</sup> Hoskins, *Jesus as the Fulfillment*, p. 172.

The Jews' attempt to destroy Jesus – the one who would be the substitution of the Jerusalem temple – seems to unfold against the backdrop of Antiochus's evil act. This is demonstrated when the Jews lifted up stones to destroy and desecrate the newly dedicated temple (10:36; 1:14; 2:21). Seen in this light, John is informing his readers that the Jews' effort to reject the holy temple is the revival of the ancient abominable sacrilege (cf. 1 *Macc.* 1:20-28, 59). As Moloney clarifies:

Israel had lost its Temple because leading Jews betrayed YHWH and his people. Will 'the Jews' stand by their resolve never again to betray their God? 'The Jews' take up stones against Jesus (v 31), repeating the profanation of Antiochus IV and his representatives. They are attempting to rid Israel of the visible presence of God in their midst... They betray their God as they attempt to eliminate the one who now dwells among them in the flesh of his only begotten Son (cf. 1:14; 8:30).<sup>145</sup>

The Jews condemned Jesus' claim of divinity as being a blasphemous act (10:30-33). The irony is, however, that it is the Jews who blasphemed against God, as they attempted to obliterate God's newly sanctified temple. Thus, it was actually the Jews, not Jesus, who abominate Yahweh and his holy temple. As Hengel argues:

In light of the relationship between the Feast of Dedication and the consecration of the temple and John's portrayal of Jesus as the temple's replacement (2:19-21), the Jew's attempt to stone Jesus for blasphemy is presented by the evangelist as an effort on the Jews' part to blaspheme the "holy sanctuary of God", Jesus—and that at the feast commemorating the rededication of the temple.<sup>146</sup>

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<sup>145</sup> Moloney, *Sign and Shadow*, pp.149-50.

<sup>146</sup> Martin Hengel, "Das Johannesevangelium als Quelle für die Geschichte des antiken Judentums." pp. 293-334 in *Judaica, Hellenistica et Christiana: Kleine Schriften II*. Wissenschaftliche Untersuchungen zum Neuen Testament 109 (Tübingen: Mohr Siebeck, 1999), P. 318, cited in Köstenberger, *John*, p. 313.

The Feast of the Dedication is also closely associated with the narrative presented in chapter 9 where Jesus restored the sight of the man born blind. And the background of this episode is Jesus' claiming himself to be the door of the Sheep (*ἐγὼ εἰμι ἡ θύρα τῶν προβάτων*) (10:7-10). Seen in these contexts, the Jewish authority, who threw the man out of the synagogue were acting as Antiochus Epiphanes IV did in the past: shutting doors, putting an end to the true worship of Yahweh, and desecrating the temple (cf. 9:34-35). By contrast, Jesus, who is the gate of the sheep (10:7-10), provides an access for the man, so that he could enter and worship God (9:38). This clearly suggests that in Jesus this man meets God and worships him.<sup>147</sup> However, once again, Brown argues that it is not Jesus who is worshipped as the divine presence, but that the God of the temple is worshipped.<sup>148</sup> However, in John's presentation, Jesus is both Lord of the temple and its embodiment. God has made himself accessible to the true worshipper, like the man, who longed to worship God in and through Jesus – the locus of true worship. At the same time, Jesus accepts his worship as divine.<sup>149</sup> This incident is used by John to show Jesus as the replacement of Israel's temple because the man encountered God in the temple of Jesus' body – the Gate (cf. John 10:7-9) rather than in the Jerusalem temple.

To conclude, the God of Israel's feasts no longer present in symbols or rituals or even in the temple, but in the person of Jesus.<sup>150</sup> In other words, Jesus fulfilled the temple and the Dedication Feast, and replaced both. With the setting apart of this newly consecrated temple, the divine presence is being shifted from the Jerusalem temple to Jesus, where the Father is to be found and worshipped (note, Jesus' words in 10:38, "...*The Father is in me...*").

## **1.6 Jesus, the Resurrection and the Temple (John 20:11-29)**

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<sup>147</sup> According to Hebrews 10:19-22, the temple curtain (i.e. Jesus' broken body on the cross) opens up a new and living way to the presence of God.

<sup>148</sup> Brown, "Temple," p. 99.

<sup>149</sup> This is also the case when Thomas worshipped Jesus in 20:28.

<sup>150</sup> Coloe, *God Dwells*, p. 155.

John does not mention the temple in the second half of the gospel. The silence with regard to the temple suggests that the Jerusalem temple has been set aside within John's narrative, indicating the need of its permanent substitution in the life and worship of God's people in keeping with Old Testament messianic expectations.<sup>151</sup> According to Walker:

The subsequent setting aside of the Temple within John's narrative indicates how it has also been set aside within the purposes of God. The Temple has been eclipsed.<sup>152</sup>

The temple will be destroyed in A.D. 70, and the temple of Jesus' body will emerge as the alternative to it (2:19-22; 20:12-16). Thus, the deliberate silence with regard to the temple after chapter 10 further confirms the Johannine replacement paradigm which will climax in the bodily resurrection of Jesus.

Moreover, Jesus standing in the midst of his disciples in 20:26 is possibly presented as the standing of the glorious temple. The clause '*Jesus came and stood among them*' (ἔστη εἰς τὸ μέσον) in verse 19 is best 'translated in terms of the Aramaic verb ܩܪܝܢܐ which the unusual Greek verb construction of motion suggests stands behind this verse.'<sup>153</sup> In this view, the disciples understood, in light of the scriptures, that the risen Jesus is the sacred temple raised up in the midst of the community which will now constitute the New Israel.<sup>154</sup> In the old covenant, Yahweh's tabernacling presence lived amidst the tribes of Israel as the LORD of the covenant (Exod. 29:45-46; Lev. 26:12). In the same fashion, the raising of the temple of Jesus' body is presented as

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<sup>151</sup> Köstenberger, *Theology*, p. 423.

<sup>152</sup> Walker, *Jesus and the Holy City*, p. 169.

<sup>153</sup> Schneiders, "The Raising of the New Temple: John 20:19-23 and Johannine Ecclesiology", *NTS* 52 (2006) p. 346. In Mark 5:41, according to her, Jesus uses the Aramaic verb transliterated into Greek, *κοιμῶ*, in raising Jairus' daughter whom the bystanders regard as 'dead' and whom Jesus says is 'sleeping'.

<sup>154</sup> *Ibid*

the sealing of the New Covenant with the New Israel, thereby fulfilling Ezekiel 37:26-28<sup>155</sup>:

*I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people. Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore (cf. Zech. 2:10; Joel 3:17).*<sup>156</sup>

The replacement of the Jerusalem temple by the advent of Jesus, along with its impending destruction, is presented and developed side by side in John's gospel (cf. 2:19-22; 4: 21-24). Having said this, it should be carefully noted that Jesus did not replace the temple and its cultus all at once (i.e. at the incarnation). The arrival of the new temple heralded the imminent obsolescence of the temple and its festivals. This is why the Johannine replacement theme leads up to a climax in the resurrection event, when the temple of Jesus' body emerged as the new temple, heralding the replacement of the Jerusalem temple (cf. 2:22; 20:14-16; 1:14). There is little doubt that Jesus and his disciples, as Jews, have been worshipping God in the Jerusalem temple and participated in the Jewish Feasts until their obsolescence (2:19-22; 4:21-24). In this perspective, all replacement themes in the Gospel narratives are a predication of the glorious temple –the person of Jesus, who consummates the ceremonial cult (cf. Col. 2:17). However, this does not presenting the tension between the Jerusalem temple and Jesus prior to the resurrection event (cf. 2:19-21, 4:23). As Walker writes:

The conflict between Jesus and his opponents, however, reflects a deeper conflict between Jesus and the Temple; for both are making mutually

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<sup>155</sup> *Ibid*, p. 338

<sup>156</sup> *Talmud Sanhedrin* 39 affirms, "Whenever ten are gathered for prayer, there the *Shekinah* rests." Doubtlessly, Jesus takes the place of the *Shekinah*, because he is the permanent sanctuary of God (cf. Ezekiel 37:26-28). This is why he could claim, "For where two or three are gathered in my name, there am I among them" (Mat. 18:20).



incompatible claims—to be the supreme focus of God’s presence. Having made this claim within the Temple, Jesus leaves –action which John may have seen as indicative of this fundamental tension. Henceforth these two ‘temples’ will be in essential conflict.<sup>157</sup>

In order to resolve this tension, the replacement and the destruction themes in the Gospel should be viewed as ‘already, but not yet’ fulfilled events.<sup>158</sup> Put another way, although John presents the replacement of the temple and its festivals in the narratives, their replacements are not wholly fulfilled until Jesus is raised as the temple. This clearly suggests that the John’s replacement theme is a process, terminating at the resurrection.

## 1.7 Conclusion

The Jerusalem temple plays a crucial role in the Fourth Gospel, since it is the supreme religious center for the Jewish people. If Paul prior to his conversion was centred on the Torah, John views the Jews as centred on the temple in Jerusalem.<sup>159</sup> The temple was the locus of *Shekinah*, where sin was atoned for and the Jewish Feasts were observed. However, the person of Jesus is presented in John as the new dwelling-place of the divine presence (1:14; 2: 19-22; 20:12-16)<sup>160</sup> and the final atoning sacrifice for sin (1:29; 19:30). In this way, John presents Jesus as the replacement of the temple with regard to the divine presence and sacrificial cultus, which rendered the Jewish temple permanently invalid. These two new roles of Jesus, namely the true

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<sup>157</sup> Walker, *Jesus and the Holy City*, p.169.

<sup>158</sup> This ‘already, not yet’ aspect of Jesus’ statement, according to Moloney, is the ‘Johannine realized (inaugurated) eschatology’, *Signs and Shadow*, p. 128; cf. Brown, *John*, vol. 1, pp. 238-41.

<sup>159</sup> Lieu, “Temple and Synagogue in John”, p. 69.

<sup>160</sup> Walker affirms, “In particular, if the Temple/ Tabernacle had been understood as the place of the focused presence of God of Israel amongst his people, Jesus himself was now that divine presence. This claim contrasted markedly with the assumptions in other Jewish literature where it was claimed that Jerusalem and the Torah were the focal points of the entire cosmos, the place where the creator’s own Wisdom had come, uniquely, to dwell. John claims exactly this for Jesus,” *Jesus and the Holy City*, p. 164.

sacrifice and the true temple lay down the foundation for the new mode of worship. As Köstenberger argues:

The Temple has been destroyed; the resurrected Jesus was without peer or rival as the new tabernacle, the new temple, and the new center of worship for a new nation that encompasses all who are united by faith in Jesus as Messiah.<sup>161</sup>

This is why the Father is no longer to be worshipped in the Jerusalem temple through the sacrificial cult and festivals. Instead, people must worship him ‘in spirit and in truth’ in and through the direct access provided by the glorious presence of God in Jesus – God’s word incarnate (4:21-24; 2:19-22; 9:38; 14:6; 20:28).

In addition, having been raised from the dead, Jesus told Mary in 20:17 this:

*Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God’ (20:17).*

Jesus’ words suggest that he has been glorified with the risen body (2:19-22; 20:14-16; Ezek. 37: 26-28). This proves that he has not ceased to be the temple even after his glorification, since he alone is God’s legitimate temple after the replacement of Israel’s temple. Hence, he remains in heaven with his Father as the eternal temple (Rev. 21:22; cf. Ezek. 37:26-28; Zech. 2:14; Joel 3:17); and simultaneously, as the final atonement for sin (1:29; 19:30; 1 Jn. 2:1-2; 4:4; Heb.7:27; 9:12).<sup>162</sup> This demonstrates that Jesus personified in himself the meaning of the temple and its cult, and all that they had previously symbolised.

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<sup>161</sup> Köstenberger, *Theology*, p. 434.

<sup>162</sup> Nereparampil, “The resurrected Jesus is the true Temple, where God and men meet together, where men pray and obtain favours from God. He is the true Temple in which the believers can approach their God with confidence and with the perfect sacrifice pleasing to God,” *Destroy this Temple*, p. 71.

In John's presentation, the outdating of the temple and sacrificial cult by Jesus confirms that they are fulfilled and replaced. It is not that bad was replaced by good, rather good was fulfilled by better.<sup>163</sup> It was the divine provision of the true temple in place of and in fulfillment of the Israel's Temple (1:17).<sup>164</sup> However, Jesus was perceived as a serious threat to Judaism and the temple (cf. 11:48-50). To deal with this impending threat, he was put to death. In a sense this is presented by John as a Jewish attempt to destroy the new temple (1:14; 2:19-21) in order to preserve the old one.<sup>165</sup> In other words, the Jews maintained a physical temple by rejecting its true fulfillment and embodiment – the messianic temple in Jesus.

From the moment of Jesus' arrival as a legitimate temple, the role of Jerusalem and its temple were destined to undergo a dramatic change. These entities would no longer be necessary for any sense of proximity to God, since *Shekinah* has completely and permanently shifted onto the temple of Jesus' body (2:19-22).<sup>166</sup> Everything previously associated with the temple and its activity is now available in their fullness in the person of Jesus, mediated by the Holy Spirit.<sup>167</sup> It is this connection with the Spirit that we must now explore in the next chapter.

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<sup>163</sup> As Kerr comments, "The Torah becomes a signpost pointing towards Jesus. Jesus is the fulfillment of the Torah. And this is true of every aspect of Judaism, including the Temple and its associated ritual and festivals," *Temple*, p.373.

<sup>164</sup> The same theme is found in Heb. 8:3 with regard to the old covenant: the new covenant renders the old obsolete. And, the appearance of the reality makes its shadow disappear.

<sup>165</sup> However, "the stone the builders rejected has become the capstone; the Lord has done this, and it is marvellous in our eyes" (Ps. 118: 22-23).

<sup>166</sup> *Ibid*, p. 435; Cullmann writes, "He [the evangelist] tries to show through the life of the incarnate Jesus that from now on the question of worship must be asked differently... The Divine glory, in Hebrew *Shekinah*, previously limited to the Temple is visible in Jesus Christ... For every Jew the *shekinah*, the Divine glory, is limited to the Temple. But from now on it is separated from the Temple because it is bound to the Logos become flesh," "A New Approach," pp. 12, 41-42.

<sup>167</sup> Walker, *Jesus and the Holy City*, pp. 198-199.

## Chapter 2: The Spirit and the Temple in John

*“...the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father...God is spirit, and those who worship him must worship in spirit and truth”* (John 4: 21-24).

John’s pneumatology makes a tremendous contribution towards biblical theology of the Spirit. The Spirit is described in three ways in the Gospel: Holy Spirit, Spirit of Truth, and the Paraclete (14:16-17, 26; 15:26; 16:7, 13).<sup>168</sup> The Spirit is closely associated with the eschatological temple (i.e., the person of Jesus), and the eschatological worship (i.e., ‘in spirit and truth’) inaugurated in the messianic temple. The Spirit’s indwelling of Jesus equips him to reveal God’s temple glory in his words and actions (i.e. miracles). Moreover, Jesus’ future work, i.e., baptizing his people with the Holy Spirit likewise is intimately related with the temple Christology, since the messianic temple is the ultimate source of the life-flowing water of the Spirit (1:33; 4:10; 7:37-39; Ezek. 47:1-2; Joel 3:18; Zech. 8:12; 14:8). This shows that Johannine pneumatology cannot be separated from the reality of the temple Christology. Let us explore more fully the Spirit’s role with respect to the reality of John’s temple theology in the following passages:

### 2.1 The Spirit and the Temple Presence of God (John 1:31-33)

The first reference to the Spirit in John is found in the episode of Jesus’ baptism (1:31-34). Jesus is presented as a long awaited eschatological figure. The descent of the Spirit on Jesus confirms to John [the Baptist] that he is the Messiah. This suggests that the *πνεῦμα* functions as the decisive marker of the Messiah to whom the Baptist testifies: apart from this he would not be known (1:31, 33).<sup>169</sup> Hence, the ministry of John, i.e., baptizing with water, has eventually found its goal, for by it the Messiah (Heb. מָשִׁיחַ, the anointed one) has been revealed to Israel. This is why he publicly bore witness, saying, *“I saw the Spirit descend from heaven like a dove, and it remained on*

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<sup>168</sup> Cf. Brown, “The Paraclete in the Fourth Gospel,” *NTS* 13 (1966-67): pp. 113-32.

<sup>169</sup> Hamilton, *Indwelling*, p. 111

*him*” (v. 32). The anointing of Jesus by the Spirit ought to be read in light of the Holy Spirit with connection to previous Old Testament kingly figures—particularly Saul and David. Samuel anointed Saul and later David and the Spirit of God came upon them (1 Sam. 10:1, 10; 1 Sam. 16:13). The Spirit equipped them so that they would be able to carry out their ministry effectively as Kings of Israel under his guidance.<sup>170</sup> Later, the prophets, particularly Isaiah declared that the LORD will raise up for his people a Messiah whose anointing from the Spirit would be similar to, but also greater than, their leaders of old (Isa. 11:2; 42:1; 48:16; 61:1).<sup>171</sup> In this light, the Spirit’s descent on Jesus means the fulfillment of the ancient prophecies with respect to Messiah’s anointing.<sup>172</sup> However, our main focus is on the relationship between the Spirit and the messianic temple. How is John’s pneumatology related to the reality of the temple? Before exploring this theme, let us first examine the Spirit’s role with regard to the temple in the Old Testament.

## **Spirit as Temple-Presence in the Old Testament**

The nation of Israel, having been delivered from the bondage of Egypt, was divinely guided into the Promised Land under the leadership of Moses and Joshua. God, who led and protected them in the wilderness journey, wished to live in a sanctuary amidst the covenant community. Hence, he commanded Moses as follows: “*And let them make me a sanctuary, that I may dwell in their midst*” (Exod. 25:8; cf. 29:45-46; Lev. 26:12).

As we will see, God made his dwelling among them by the agency of his Holy Spirit because the Spirit is the very reality of the divine presence in Israel’s tabernacle/temple. As Greene comments:

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<sup>170</sup> Hamilton states that the fact that the divine Spirit fell upon David immediately after his anointment engendered the expectation that if David’s Son was to be the anointed of Yahweh, he too would have the Spirit, *Ibid*, 103.

<sup>171</sup> *Ibid*, p. 28

<sup>172</sup> Soon after the making of the covenant, David received the divine promise that his offspring will sit on his throne and be uniquely anointed of the Lord (cf. 2 Sam 7; Ps. 2:25; 72:110). This is the reason why John the Baptist used the title Messiah and the Son of God interchangeably (1:34).

God's presence was depicted with the terms "clouds" and/or "glory" in the sanctuary. The term "Spirit" was usually reserved for Yahweh's presence or empowerment among the people.... Because these terms variously denoted Yahweh's presence, they provided a point of overlap and intersection with one another.<sup>173</sup>

New Testament authors, Paul in particular, explicitly equated the Spirit with the temple-presence (1 Cor. 3:16-17; 6:19-20; Eph. 2:18-22). Although this is not explicit in the old covenant, there are certainly some implicit allusions and hints to support that the Holy Spirit is the realization of God's presence in the temple. Let us elaborate.

In Isaiah 63:9-11, the writer seems to recall Israel's exodus from Egypt and their rebellion against Yahweh in the wilderness journey:

*In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old. But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit...*

The Pentateuch often mentions the pillar of cloud/fire present with the Israelites (Exod. 13:21; 14:19), but nowhere is the Holy Spirit said to be amongst them. Isaiah, however, speaks of the Spirit's activity in their midst, whom they grieved by their rebellious acts (v. 10; cf. Ps. 106:33). It seems that Isaiah equates the Holy Spirit with Yahweh's presence, that is, the theophanic Glory-cloud/fire.<sup>174</sup> This suggests that the

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<sup>173</sup> Greene, "The Spirit in the Temple: Bridging The Gap Between Old Testament Absence And New Testament Assumption," *JETS* 55:4 (2012), pp. 717-718.

<sup>174</sup> In Exod. 14:19, it is said that the "angel of God" who had been ahead of the camp of Israel "moved and went behind them." And subsequently "the pillar of cloud moved from in front of them and stood behind them." This suggests that "the angel of God" (similarly,

divine presence can be conceived of in terms of the Holy Spirit, even when it is originally portrayed by the Glory-cloud.<sup>175</sup> Could Isaiah, by this equation, be saying that the Glory-cloud is actually the image of the Spirit? It is very likely, as Ferguson, commenting on Isaiah 63, states: ‘Here we come as near as the Old Testament anywhere does to an explicit hypostatization of the Spirit.’<sup>176</sup> In addition, it is obvious that Isaiah 4:2-5<sup>177</sup> provides an interesting cluster of spirit, cloud, and glory that seems to echo the Exodus/Sinai event.<sup>178</sup> Verse 4 points out that Jerusalem will be made holy through “a spirit of judgment” and “a spirit of burning.” Is it possible that this “spirit” hints of the Glory-cloud/fire that brought judgment to the Egyptian, and liberated the people of God? Verse 5 leads toward this direction:

*Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy.*

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“the angel of his presence” in Isa. 63:9) and “the pillar of cloud” are distinct entities. It seems likely, as Hamilton suggests, “that Isaiah is alluding to the “angel of God,” and “his Holy Spirit” in Isa. 63:10-11 corresponding to the “pillar of cloud” in Exod. 14:19,” *Indwelling*, p. 39.

<sup>175</sup> Greene, “The Realization”, p. 58.

<sup>176</sup> Ferguson, *The Holy Spirit* (Downers Grove: IVP, 1996), p. 24.

<sup>177</sup> *In that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy.*

<sup>178</sup> Watts, *Isaiah 1-33* (WBC 24; Nashville: Thomas Nelson, 2005), pp. 73-76.

Once Jerusalem is consecrated, she will experience the Glory-presence as on Mount Sinai. Seen in this light, the similarities between 4:2-5 and 63:9-11 suggest that Isaiah intentionally correlates the Spirit, glory and cloud (cf. Isa. 59:19).<sup>179</sup>

Like Isaiah, Haggai presents the active involvement of the Spirit in the midst of the people when they came out of Egypt. This is presented in Haggai 2:4-7:

*Yet now be strong, O Zerubbabel, declares the LORD. Be strong, O Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land, declares the LORD. Work, for I am with you, declares the LORD of hosts, according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst. Fear not. For thus says the LORD of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the LORD of hosts.*

The central mission of Haggai was to stir up the returned exiles to rebuild the ruined temple. The phrase “*the promise which I made you when you came out of Egypt*” approximates to Isaiah 63:11 where God’s presence is said to be in their midst during the Exodus (cf. Neh. 9:19-20).<sup>180</sup> Haggai also equates the divine manifestation with the Spirit who indwelt the covenant community (v. 5). Hildebrandt rightly notes that the pillar of cloud/fire in Exodus guides, protects, delivers, and gives revelation; and these functions are attributed to the Spirit (cf. Isa. 63:11-14)<sup>181</sup> If so, the phrase “*my Spirit is standing in your midst*” in verse 2 is understood in terms of Yahweh’s

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<sup>179</sup> Greene, “Realization,” p. 55; Oswalt notes, “God’s name and glory, both hypostases for God himself (cf. Isa. 30:27; 40:5), will be feared. His glory is his fundamental and inescapable reality, which fills the earth (Isa. 6:3)...he wants to make unclean Israel clean in order that his Spirit may take up residence there (cf. Isa. 32:15-19; 44:3-5),” *The Book of Isaiah: Chapters 40-66*. NICOT (Grand Rapids: Eerdmans, 1998), pp. 529-32.

<sup>180</sup> Verhoef, *The Books of Haggai and Malachi*. NICOT (Grand Rapids: Eerdmans, 1987) pp. 99-101.

<sup>181</sup> Hildebrandt, *An Old Testament Theology of the Spirit* (Peabody, Mass: Hendrickson, 1995), pp. 67-76.



presence in the temple because Haggai entwines the Glory-cloud and the Spirit's presence amidst them (cf. 139:7). Interestingly, the word for pillar עמוד in Exodus 14:19 is derived from the same root מוּד as the verb עָמַד here translated "standing".<sup>182</sup> This suggests that Haggai identified the *Shekinah* Glory, which indwelt in the tabernacle/temple, with the Spirit's presence (Exod. 13:21; 14:19; 29:45-46; Lev. 26:12; 2 Chr. 7:1).

Another fascinating equation between the theophanic Glory-presence and the Spirit is found in the creation narrative. According to Genesis 1:2,

*The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.*

The verb מְרַחֵף (to hover) occurs again in Deuteronomy 32:11:

*Like an eagle that stirs up its nest, that hovers over its young, spreading out its wings, catching them, bearing them on its pinions...*

The use of יְרַחֵף in this verse demonstrates

The divine activity in leading Israel through the waste howling wilderness on the way to Canaan is likened to that of an eagle hovering protectively over its young, spreading out its wings to support them, and so guiding them on to maturity (cf. Exod. 19:4).<sup>183</sup>

In the creation story, a young earth was hovered over by רַיָּה אֱלֹהִים; and in the same fashion, the nation of Israel was hovered over protectively by the Spirit-Glory at her young stage (cf. Isa. 63:9; 4:2-5). As Kline aptly remarks:

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<sup>182</sup> Hamilton, *Indwelling*, p. 41.

<sup>183</sup> Kline, *Images of the Spirit*. Baker Biblical Monograph (Michigan: Grand Rapids, 1980), p.14.

It was actually by means of his Glory-Presence that God thus led his people at the time of the exodus. It was in the pillar of cloud and fire that he went before them in the way and afforded them overshadowing protection. To describe the action of the Glory-cloud by the figure of outspread wings was natural, not simply because of the overshadowing function it performed, but because of the composition of this theophanic cloud. For when prophetic vision penetrates the thick darkness, the cloud is seen to be alive with winged creatures, with cherubim and seraphim. The sound of its coming is, in the prophetic idiom, the sound of their wings.<sup>184</sup>

It seems that Moses is instituting a comparison between the Spirit's activity in the creation and his activity in Israel's wilderness. This is confirmed by the use of the same noun *תהו* to describe the state of the earth in Gen. 1:2 and the state of Israel in Deut. 32:10.<sup>185</sup> The repetition of the verb and the noun in these two narratives together convey the fact that the one leading the Israelites in the wilderness, and the one who stood between the Israelites and Egyptians, is none other than the Holy Spirit. As Kline notes:

In the light of Moses' own interpretive reuse of the unusual verbal imagery of Genesis 1:2b in Deuteronomy 32:11, the "Spirit of God" in the creation record is surely to be understood as a designation for the theophanic Glory-cloud.<sup>186</sup>

These biblical data suffice to prove that the Spirit represents God's presence in dwelling-places of God; and his divine glory, that is, the *Shekinah* Glory filled the tabernacle/temple (Exod. 13:21; 14:19; 29:45-46; Lev. 26:12; Isa. 63:9-11; 2 Chr. 7:1; Hag. 2:4-7).

Let us now explore John 1:32 in the light of the Spirit as the temple-presence:

*Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.*

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<sup>184</sup> *Ibid*

<sup>185</sup> *Ibid*

<sup>186</sup> *Ibid*, p.15

The use of the verb *Τεθέαμαι* (“to behold”) suggests that John [the Baptist] actually saw a visible sign, not just a vision. It is indeed a God-sent sign to confirm Jesus as the Messiah. John had already presented the person of Jesus as the sacred temple in substitution of Israel’s temple (1:14; 2:19-22).<sup>187</sup> Is it possible that John perceived the Spirit’s descent and abiding on the Messiah along the same line of the Spirit’s glory filling the temple in the old covenant? This is more likely if the Spirit is the temple presence. In this light, the indwelling presence of the Spirit in the Messiah is understood as God’s presence in the messianic temple. Just as the Spirit-presence filled the dwelling-places of God as the confirmation of the divine presence, in the same manner the *Shekinah*-Spirit’s<sup>188</sup> presence filled Jesus – God’s sacred temple, thereby fulfilling Haggai’s prophecy:

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<sup>187</sup> See chapter one for Temple (replacement) Christology.

<sup>188</sup> One of the concepts found in Jewish sources, namely ‘Bath-Qol’ interestingly correlates the Spirit, the *Shekinah* Glory, as ‘Bath-Qol’. In Sanhed. 11a it reads as follows: “*Our Rabbis taught: since the death of the last prophets...the Holy Spirit...departed from Israel; yet they were still able to avail themselves of the Bath-kol. Once when the Rabbis were met in the upper chamber of Gurya’s house at Jericho, a Bath-kol was heard from heaven, saying, “There is one amongst you who is worthy that the Shechinah should rest on him as it did on Moses, but his generation does not merit it,”*” quoted in Keck, “The Spirit and the Dove,” *NTS* 17 (1970-71), p. 45. Marmorstein asserted that “in rabbinic literature the *Shekinah* was virtually synonymous with Holy Spirit, so that the terms are used interchangeably”, cited in *ibid*, p. 45; Moore pointed out that the *Shekinah* and the Holy Spirit are sometimes used interchangeably, when referring to persons selecting for special roles...*Sanhed. 11 a* speaks of the *Shekinah*, the *Tosefta Sotah* 8:3 speaks of the Holy Spirit, “Intermediaries in Jewish Theology,” *H.T.R.* 15 (1922), p. 58, cited in *ibid*, p. 45; Selma Hirsch suggests that the proselytes are said to come under the wings of the *Shekinah* (*Mek. to Exod. 18:27* (68b)). From this idea, the tradition created the dove—a step easily taken, she claimed, because *שְׁכִינָה* could easily become *שֶׁכֶן* (that which is like a dove) (*Taufe, Versuchung and Verklärung Jesu* (Religionswissenschaftliche Studien 1), pp, 17, 36, cited in *ibid*); Joseph Klausner notes that the Gospel of Hebrews indicates that the descent of the Spirit means the ‘radiance of the Shekinah’ (*Jesus of Nazareth*, trans. By Herbert Danby (London: Allen and Unwin, 1928), p. 252, cited in *ibid*).

*And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the LORD of hosts...The latter glory of this house shall be greater than the former, says the LORD of hosts. And in this place I will give peace, declares the LORD of hosts (Hag 2:7-9).*

The glory of the eschatological house of God (i.e., the person of Jesus) exceeded the glory of Solomon's temple. The temple of Solomon did not contain the fullness of the divine glory (cf. 1 Kg. 8:27), while the *Shekinah* glory resided in its fullness in the temple of Jesus' body, as John demonstrated in 1:14:

*And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (cf. Zc. 2:10).<sup>189</sup>*

Possibly, there is a connection between a dove and the Spirit because all four Gospels are closely related to each other (cf. Mat. 3:16; Mark 1:10; Luke 3:22). Barrett suggests that the dove symbolism in John has no independent meaning since, for him, it is a piece of traditional imagery taken over from the earlier Gospels.<sup>190</sup> However, this is unlikely in view of the context. It looks as if there is a significant reason for their close interrelation. In early Jewish literature, the comparison between the Spirit and a dove was not uncommon. The dove was regarded among the Semites as a symbol of the Spirit.<sup>191</sup> In rabbinical writings, the Spirit's activity in Genesis 1:2 is portrayed as a movement of a dove. Rabbi Ben Zoma, a younger contemporary of the apostle John, cites a rabbinic tradition to the effect that 'the Spirit of God was brooding on the face of the waters like a dove which broods over her young but does not touch them' (*B. Hagigah* 15a).<sup>192</sup> These evidences may suggest that John is not

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<sup>189</sup> See the introduction of the first chapter.

<sup>190</sup> Barrett, *John*, p. 148.

<sup>191</sup> Bernard, *The Gospel according to St. John*, 2 vols. (Edinburgh: T & T Clark, 1928), p. 49; He also points out that the reference in Song 2:12 to the "voice of the turtledove" is interpreted as "the voice of the Spirit," *ibid.*

<sup>192</sup> Hasel (ISBE 1. 988), cited in Carson, *John*, p. 153; The full statement of Rabbi Simeon Ben Zoma in reaction to the Spirit of God in Gen.1:2 is as follows: "*I was*

unfamiliar with what became the later rabbinic tradition of the Spirit being equated with a dove, and may explain John's intention in associating the Spirit with a dove: God's Spirit, who hovered on the surface of the waters in the creation, and hovered protectively on the nation of Israel in the wilderness, is the same Spirit that descended on the Messiah in a form of the dove (cf. Gen. 1:2; Deut. 32:10-11; Isa. 63: 9:11; Hag. 2:4).<sup>193</sup> Moreover, John seems to identify the Messiah with the true Israel (1:41; 1:34; 1:17; 4:25-26; 11:27). Thus, the Spirit's descent upon the representation of the true Israel means 'the symbol of Israel takes up residence in Jesus, that Jesus thereby is transformed into embodied Israel.'<sup>194</sup> In light of this background, just as Israel lived in the light of the Spirit-Glory, so the Messiah—the epitome of Israel—lives under the *Shekinah*-Spirit. And, just as the Spirit-Glory indwelt in the midst of Israel, so the *Shekinah*-Spirit-dove descended and indwelt the Messiah.<sup>195</sup>

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*contemplating the Creation [and have come to the conclusion] that between the upper and the nether warers there is but two or three fingerbreadths. For it is not written here, AND THE SPIRIT OF GOD BLEW, BUT HOVERED, like a bird [dove] flying and flapping with its wings, its wings barely touching [the nest over which it hovers] (Midrash Rabbah. Genesis),”* quoted in Keck, “The Spirit and the Dove,” p. 51.

<sup>193</sup> Kline sees a close connection between the Spirit's activity in the creation, and his activity at the baptism, when he comments, “At the beginning of the new creation, at the baptism of Jesus, the Spirit descending over the water in avian form, as in Genesis 1:2, was a divine testimony.” *Images*, p. 19. Likewise, Barrett comments, “a new thing was being wrought in the waters of baptism comparable with the creation of heaven and earth out of primeval chaos,” *The Holy Spirit and the Gospel Tradition* (Eugene, Ore.: Wipf & Stock, 2011), p. 39; Carson sees an allusion to the new covenant (Jer. 31:31-34) in John 1:32. This is because Psalm 74:19-20 used a symbol of the dove as the promise of the new covenant, based on Genesis 15:9-18. He writes that “the evidence is not strong, however, John's explicit emphasis on the Holy Spirit make the dove/Spirit connection more plausible,” *John*, p. 153.

<sup>194</sup> Edersheim, *The Life and Time of Jesus the Messiah* (London: Longmans, Green and Co., 1883), p. 287; He further suggests that the baptismal dove “prefigured the principal fruit of the irruption of the Spirit, the constitution of the new Israel, the perfect community of the era of grace,” *ibid*, p. 538.

<sup>195</sup> Keck, “The Spirit and the Dove,” p. 50.

Unlike the synoptic presentation, John proclaims that the Spirit's indwelling presence remained upon the Messiah. In the Old Testament, the Spirit could abandon an anointed person if he defied the divine commandment. This is evident when God's Spirit deserted Saul because he disobeyed God (1 Sam. 16:13-14). David, too, feared the abandonment of the Spirit in Psalm 51:11 on account of his sin. In addition, there are Old Testament figures on whom the Spirit came to empower; but the Spirit's abiding presence did not rest on them continually (Judg. 16:20; 1 Sam. 16:13-14).<sup>196</sup> However, the Spirit's enduring presence is perfectly possible for Jesus, for he obeyed God thoroughly in his activity as the King to bring the kingdom of God ("King of Israel" in v. 49); he committed no sin at all (8:46), and did not violate a single law from the Torah.<sup>197</sup> His perfect submission to the divine commandments is the reason why the Spirit's indwelling presence remains with him and in him in a most unprecedented fashion, empowering his public ministry. This is the reason why the text not only says that the *πνεῦμα* descended on Jesus, but it also adds that he *ἔμεινεν ἐπ' αὐτόν* permanently (1:33). This 'abiding' or 'resting' of the Spirit upon this Davidic king (i.e., the Messiah) is doubtless the fulfillment of Isaiah 11:2:

*And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.*

Jesus is the expected Messiah who possessed the Spirit of Yahweh without measure (Jn. 3:34).

The Baptist further consolidates his testimony in these words, "*And I have seen and have borne witness that this is the Son of God.*" It seems that the title *ὁ υἱὸς τοῦ θεοῦ* refers to *ὁ βαπτίζων ἐν πνεύματι ἁγίῳ*. Both of the Baptist's designations of Jesus are confirmed for the reader later on in the context, presenting Jesus as the long awaited Messiah (*Μεσσίας* in v. 41; *βασιλεὺς εἶ τοῦ Ἰσραήλ* in v.49).<sup>198</sup> The Messiah has been

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<sup>196</sup> Cf. Hamilton, *Indwelling*, pp. 27-34.

<sup>197</sup> Cf. Carson, *John*, p. 152.

<sup>198</sup> Hamilton, *Indwelling*, p. 110.

given the Spirit to an unlimited degree (3:34). Now, the Spirit-filled Messiah will become the God-sent future dispenser of the Holy Spirit (v. 33). Barrett claims:

Jesus has the Spirit in order that he may confer it; and it is the gift of the Spirit that pre-eminently distinguishes the new dispensation from the old; it belongs neither to Judaism nor even to John [the Baptist].<sup>199</sup>

The Spirit-anointed Messiah is clearly presented in John as the one who has come to fulfill Old Testament expectations. These eschatological blessings, which are realized in the Messiah, mean the promised age is now dawning (Isa. 61:1).<sup>200</sup>

## **2.2 The Spirit and Eschatological Worship (John 4:1-54)**

The coming of the Spirit on the Messiah marks the beginning of a new epoch in the history of God's covenant people (1:32-34). In this episode in John 4:3-54, John presents the Spirit-anointed Messiah as the dispenser of the Spirit and as the inaugurator of eschatological worship. A series of dichotomies between old and new institutions in this narrative serves to show that the unsurpassable gifts are available in the Messiah. In this section, our studies will focus specifically on the role of the Spirit in relation to the messianic temple and its worship.

### **2.2.1 The Life-Giving Water (John 4:1-15)**

The central theme that dominates the first half of the conversation between Jesus and the Samaritan woman is water symbolism. John has been using water imagery in the preceding chapters (cf. 2:6; 3:5; 3:22); and its tremendous importance in this conversation suggests that it is still continuing.<sup>201</sup> After a long journey in the scorching heat, Jesus becomes very thirsty. So, he requests a drink from the Samaritan woman. She declines his request as she is prejudiced against him as a Jew (vv. 7-9). In response, Jesus at once draws her attention to himself when he says:

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<sup>199</sup> Barrett, *John*, p. 178.

<sup>200</sup> Carson, *John*, p. 152.

<sup>201</sup> *Ibid*, p. 214

*If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water (v. 10).*

There is no consensus among scholars over the interpretation of the *δωρεάν τοῦ θεοῦ*. Scholars like Murray and Burge equate ‘the gift of God’ with the ‘living water’. According to this equation, *ἕδωρ ζῶν* is *δωρεάν τοῦ θεοῦ*.<sup>202</sup> Other scholars such as Morris and Carson identify it as the eternal life.<sup>203</sup> Schnackenburg suggests it to be either the Holy Spirit or eternal life, or both.<sup>204</sup> Nonetheless, John seems to equate ‘the gift of God’ with *τίς ἐστὶν ὁ λέγων σοι*. This equation implies that the *δωρεάν τοῦ θεοῦ* is the one who is talking with the woman.<sup>205</sup> Hence, God’s gift is Jesus himself together with the eternal life found in and through him (cf. 3:16; 2 Cor. 9:5). Jesus is disclosed by John as the wellspring gift of God, and the dispenser of the life-flowing water. As noted earlier, John equates the identity of Jesus with the end-time life-flowing-temple of the prophets (Ezek. 47:1-12; Joel 3:18; Zech. 8:12; 14:8). If this is accentuated here, then John is revealing the fact that God’s gift is given in the form of the messianic temple because the life-flowing water of the Spirit streams from it.

While Jesus in speaking about the life-giving water, the woman interpreted it purely in a natural sense, that is, spring water in contrast to motionless water. This is why she undermined Jesus’ claim, and further challenged him, saying:

*Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock (vv.11-12).*

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<sup>202</sup> Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: William B. Eerdmans Publishing Company, 1987), p. 144; Murray, *John*, p. 61.

<sup>203</sup> Carson, *John*, p. 218; Morris, *John*, p. 230.

<sup>204</sup> Schnackenburg, *John*, vol. 1, p. 431.

<sup>205</sup> Bultmann states, “The gift of the Father is the Revealer himself,” *John*, p. 181.



Jesus' claim to provide the fresh water immediately compelled her to conclude that either Jesus is greater than Jacob or just a pretender. No doubt she assumed him to be a cheap charlatan. In reply, Jesus astounds her by revealing to her his presence and power to deal with her spiritual condition:

*Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life (vv. 13-14).*

Earlier Jesus asked for a drink (4:7), and now the woman is going to ask a drink from him (4:15). The Johannine irony is obvious here: the one who thirsts (i.e. Jesus) is, in reality, the one who can satisfy her thirst permanently. This indicates that Jesus thirsts in order to arouse her thirst.<sup>206</sup> Jesus' power to provide ὕδωρ ζῶν undoubtedly makes him its ultimate fountain. In early Jewish literature, the water imagery has various connotations. The water symbolism is applied to the divine wisdom,<sup>207</sup> revelation,<sup>208</sup> teaching,<sup>209</sup> Torah,<sup>210</sup> and the Spirit. It is much more possible that "living water"

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<sup>206</sup> Jones, *The Symbol of Water*, p. 99.

<sup>207</sup> In *Sirach 24:21*, the wisdom sings her own praise like this: "Those who eat of me will hunger for more, and those who drink of me will thirst for more" (cf. *Sir. 24:24-27*).

Turner writes, John takes this idea of decisive further, and claims that one who drinks this divine wisdom from Jesus will have his thirst replaced with full satisfaction (v. 13; cf. 6: 35), "Holy Spirit", in Joel B. Green, Scot McKnight, and I. Howard Marshall (eds.), *the Dictionary of Jesus and the Gospel* (Leicester: InterVarsity Press, 1992), p. 62. He further comments that the reference to 'hunger' and 'thirst' in John 6:35 directly parallels the sequence, and concludes, "...that Jesus is describing himself in terms that transcend Wisdom and its embodiment in the Torah, *ibid*, p. 64.

<sup>208</sup> Olsson believes that the divine revelation is "the most common metaphorical use of water in the material which might be regarded as relevant to John 4," *Structure and Meaning in the Fourth Gospel: A Text-Linguistic Analysis of John 2:1-11 and 4. 1-42* (Lund: CWK Gleerup, 1974), p. 214.

<sup>209</sup> "And speaking waters...drew near my lips from the fountain of the Lord...plenteously. And I drank and was inebriated with living water that do not die" (*Od. Sol., 11:6*), quoted in Morris, *John*, p. 260.

could refer to all these nuances; nonetheless, these references are secondary. The primary meaning of the water imagery is likely to be the life-flowing Spirit. Evidently, the eschatological water is equated with the Holy Spirit in the Targum:

*As water is given to dry land and is led over arid land, so will I give my Holy Spirit to yours sons and my blessing to yours children's children (Tg. Isa. 44:3).*<sup>211</sup>

So, the chief referent of the life-giving water is Holy Spirit, as Turner remarks:

Although there seems to be much ambiguity among scholars to identify the water passages examined in early literature, along with the statement from Jn. 7:38-39, clearly show the image to be a symbol for the life-giving power of the Spirit.<sup>212</sup>

The life of the woman is really messed up since her relationship had broken up at least five times. And she is not at all contented with her present (illegitimate) relationship (vv. 16-18). It may well be that, she has been unconsciously looking for restoration and satisfaction. She is depicted as thirsty desert-like ground. On this view, the offer of water for her parched soul fits appropriately in the context.<sup>213</sup> Interestingly, Jesus,

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<sup>210</sup> “As water is life for the world, so are the words of the Torah life for the world” (SDt 11, 22, 48 [84a]), quoted in *ibid*, p. 260; The Qumran community also equated water with the Law: “The well is the law...and those who dug it are the captivity of Israel, who went out from the land of Judah and sojourned in the land of Damascus” (DSS. 353). They also speak of apostates who “departed from the well of living water” (DSS, p. 356), quoted in *ibid*, p. 261.

<sup>211</sup> Quoted in Morris, *John*, p. 60

<sup>212</sup> Turner, “Holy Spirit”, p. 348; Barrett, *John*, pp. 233-35; Morris, *John*, p. 260; Burgh, *The Anointed Community*, p. 97; Carson, *John*, p. 220.

<sup>213</sup> Um comments, “Water was an appropriate symbolism for something promoting salvific deliverance in a land as arid as Israel, what water is to the parched earth, so God’s salvific blessing in a those dying of spiritual thirst (cf. Isa. 8:6; 12:3; 31:21; 35:6-7; 44:3;

having recognized her spiritual condition, invites her to drink water from him. The obvious background of Jesus invitation in 4:10-14 is the prophets (Isa. 44:3; 35:6-7; Jer. 2:13). Isaiah 44:3 presents an interesting parallel to Jn. 4:13-14:

*For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants.*

Like Isaiah, John appears to use the imagery of barrenness and desolation to show humanity's spiritual condition. In early Jewish literature, this symbolism referred to the separation from God and from his blessings of water (*I Macc.* 1:39; *Jub.* 26:33; *Sib. Or.* 8:237; *Tr. Shem.* 6:3-4; 7:10-11, 23; *4Q163 Frag.* 26:3 [cf. Isa. 32:5-6]; *2 Sam.* 1:21).<sup>214</sup> This implies that both Isaiah and John equate the water with the Holy Spirit. This means the pouring out of the Spirit will be like pouring water in the thirsty land, and streams in the dry ground.<sup>215</sup> Hence, the chief function of the restorative water is to reverse the spiritual condition of desolation (cf. Isa. 35:1-2).

It is evident that Jacob's well is contrasted with the spring water. The former is dug to retrieve a supply of water containing rainwater and is fed by the underground water, while the latter is a source or a perpetually flowing spring, supplying the refreshing water.<sup>216</sup> This contrast is obvious between the present participle: *πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν* (continual action) and the aorist subjunctive: *ὅς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα* (permanent action). By this contrast, John might be saying to his readers that Jacob's well satisfies the thirst momentarily, while the water Jesus supplies removes the thirst once for all because

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55:1; Jer. 2:13; Ps. 43:2,3 [ET 1, 2]; 46: 5, 6 [ET 3, 4]; Jn. 7:37-38; Rev. 7:17),” *Temple*, pp. 138-142.

<sup>214</sup> *Ibid*, pp. 138-142

<sup>215</sup> Carson, *John*, p. 220; Um notes that “John’s intention in using *πηγή* for alluding to the prophecies in Isaiah which have *πηγή* in almost all ‘spring’ references”, *Temple*, p. 139.

<sup>216</sup> *Ibid*, p. 139.

the water of life represented an abundant supply, a perpetual flow which is inexhaustible.<sup>217</sup>

The well, or spring of water, is said to be within the recipient (v. 14). This indicates that Jesus opens up a spring of life-giving water within the recipient that irrigates his/her desert-like soul, turning it into a bountiful, luxuriant garden (Isa. 41:18; 58:11; cf. Ps. 65:9-10; 72:6; 107:35; 114:8).<sup>218</sup> In this light, Jesus said that the life-giving water he gives will become a spring of water within a recipient, welling up to eternal life because the spring water will neither dry up nor cease to flow; rather, it will perennially bubble up to unending life—that is to say that the living water produces

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<sup>217</sup> *Ibid*, p. 163; This does not, however, mean that believers stop to thirst after God and righteousness (Mat. 5:6). Calvin clarifies this for us, “Christ’s words do not contradict the fact that believers to the very end of their lives ardently desire more abundant grace. For he does not mean that we drink so that we are fully satisfied from the very first day, but only that the Holy Spirit is a constantly flowing well. So, there is no danger of those who are renewed by spiritual grace becoming dry,” quoted in Morris, *John*, p. 264.

<sup>218</sup> Um rightly suggests that in Jn. 4:10-14 the irrigation metaphor is closely associated to drinking metaphor by comparing the barrenness or the fertility of the land to people’s spiritual conditions, *Temple*, p. 131. Compare Jn. 4:10-14 with Isa. 41:18-19: “*I will open rivers on the bare heights, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. I will put in the wilderness the cedar, the acacia, the myrtle, and the olive. I will set in the desert the cypress, the plane and the pine together...*” (cf. Isa. 58:11). Bailey observes, “As [Jesus] creates a spring in her, he challenges her to allow its waters to flow to those around her,” *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels*. (London: SPCK, 2008), p. 208. This sheds more light on Jesus as the incarnation of the eschatological Temple of Ezekiel, since the renewal waters flow out from him, dispensing life and healing in the Samaritan communities. This is made possible because the woman functions as a channel of the fountain of the spring water (Jn. 7:38-39). For extensive comments on believers as the channel of the living waters, see chapter one pp. 28-29. It may also be legitimate to note that it was the life-giving water that flows into the Samaritan community making the spiritual harvest possible (vv. 35-38). See further in Coloe, *God Dwells*, p. 111.

life that will spring forward eternally.<sup>219</sup> This coheres with the Johannine teaching of the divine revelation and the Holy Spirit perpetually nurturing and strengthening the faith of the believers, satisfying their spiritual thirst continually for eternal life (v. 14; cf. 6:63).<sup>220</sup>

### 2.2.2 Worship in Spirit and in Truth (John 4:20-25)

Another key theme that featured in the conversation with the woman at the well is the place of worship. Jesus deliberately turns the dialogue from living water to worship. The woman confesses Jesus to be a prophet because he exposes her sin (i.e., an illegitimate relationship). However, instead of confessing her sin, she seems to divert Jesus by asking a controversial question of worship:

*Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.*

The woman may have thought that the Prophet's answer would be in favor of the Samaritans' claim: Gerizim, not Jerusalem, is the right place to worship.<sup>221</sup> If Jesus

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<sup>219</sup> Um, *Temple*, p. 164; he further writes, “ζωή αἰώνιος conveys the infinite duration of life which the believer is able to possess and enjoy in the here and now (3:36; 5:24; 6:47, 54),” *ibid.*

<sup>220</sup> “It is the Spirit who gives life, the flesh is no help at all. The words that I have spoken to you are spirit and life”(6:63). Craig R. Koester suggests that the “welling up” may also allude to the saving faith that wells up in a person for eternal life,” *The Word of Life: A Theology of John's Gospel* (Grand Rapids: Eerdmans, 2008), p. 144; According to Bruce, the living water has become and “inward source of satisfaction which perennially and spontaneously supplies each recurrent need of refreshment (cf. Isa. 12:3),” *John*, p. 105. Um writes, “Indeed, these rivers, waters, streams, and bubbling springs representing a special element which promotes life, describes a future age of complete restoration,” *Temple*, pp. 135-139.

<sup>221</sup> A bitter hostility is gauged by the following incident: “Once R. Ishmael B. Jose was going up to Jerusalem to pray. He was walking past a plane tree (by Gerizim) where a Samaritan found him. He said to him, “Where are going?” He answered, “I am going up

would deny this, then, according to her, he would surely accept the claim of the Jewish temple. But Jesus' response goes beyond her expectation:

*Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father (v. 21)."*

Having denied Gerizim and Jerusalem as the sole place of proper worship, Jesus points forward to the new way of worship. In other words, the old cultic worship will soon be replaced by another form of worship—worship that will be inaugurated through the death, resurrection, and the glorification of Jesus: that is, the alternative temple (cf. 2:19:22).<sup>222</sup> This is confirmed by the use of the eschatological marker *ώρα*, which denotes

[A] time typical that is the hour of the fulfillment of the mission of Jesus through the events stretching from his passion to the sending of the Paraclete; *ώρα* is the *great* time of salvation.<sup>223</sup>

Jesus openly acknowledges that true worship is in continuity with the Jewish (and not Samaritan) salvation history, and yet looks forward to that *ώρα* when Jerusalem too will lose its distinctive claim.<sup>224</sup> This is confirmed by the use of the verb *ἔρχεται* that is in present tense with a reference to an imminent future.<sup>225</sup> Thettayil explains:

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to Jerusalem to pray." The former said, "Would it not be better for you to pray in this blessed mountain rather than in that dunghill?" quoted in Morris, *John*, p. 268.

<sup>222</sup> Köstenberger states, "Spiritually speaking, the crucified and resurrected Christ would serve as a substitute for the Jerusalem temple as the new center of worship for God's people (2:19-22)," *John*, p. 155; See in chapter 1 (especially section 5 & 8).

<sup>223</sup> Thettayil, *In Spirit and Truth*, p. 76; Carson, *John*, p. 222; Köstenberger, *John*, p. 155.

<sup>224</sup> See chapter one for Jesus' prediction of the destruction of the Jerusalem temple in A.D. 70.

<sup>225</sup> Brown remarks, "This time construct, understood to the Mediterranean concept of time, denotes a present event with its eventual outcomes," *Spirit in the Writings of John*, p. 136.

In contrast to the worship of the Samaritans that took the place in the past and of the Jews that is going on in the present, Jesus introduces worship in a future hour. On account of the seeming importance of *ῥα* in the Fourth Gospel in general and since the *ῥα* in 4:21 is mentioned with a future reference in particular, there is a tendency to see an eschatological significance in this statement of Jesus.<sup>226</sup>

The temple and its festivals are good; yet they replaced by better (i.e., the person of Jesus) (2:19-22). Likewise, cultic worship will be replaced by a new order in the days to come. In this light, the introduction of *ῥα* in the sentence suggests that the issue of worship shifts from the cultic place (*ὁ τόπος*, v. 20b) to a totally different plane, as part of the *eschatology*.<sup>227</sup>

Jesus further expounds the nature of this eschatological worship in verses 23-24:

*But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.*

Jesus uses the same clause (i.e. *ἔρχεται ῥα*) here as in verse 22, and further introduces a new clause (i.e. *καὶ νῦν ἐστίν*), which gives a new insight into the subject of the worship. The phrase *καὶ νῦν ἐστίν* suggests that the time for the true worship had already begun because of the advent of Christ, and yet still awaits a greater fullness to be experienced after his glorification (7:39). In other words, *ἔρχεται ῥα* points to the eschatological worship – the ultimate realization, and *καὶ νῦν ἐστίν* points to the realization of that eschatological worship in the present time. This is why John not only says that

the time is coming, but it has come. This oxymoron is a powerful way of asserting not only that the period of worship ‘in spirit and truth’ is about to come and awaits only the dawning of the hour, i.e. Jesus’ death, resurrection,

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<sup>226</sup> Thettayil, *In Spirit and Truth*, p. 76.

<sup>227</sup> *Ibid*

and exaltation, but also that this period of true worship is already proleptically present in the person and ministry of Jesus before the cross. This worship can take place only in and through him: he is the true temple (2:19-22), he is the resurrection and the life (11:25). The passion and exaltation of Jesus constitute the turning point upon which the gift of the Holy Spirit depends (7:38-39; 16:7); but that salvation historical turning point is possible only because of who Jesus is. Precisely for that reason, the hour is not only coming, but also now come.<sup>228</sup>

Scholars like Brown and Dodd consider *πνεύματι* and *ἀληθεία* as a hendiadys because a single preposition (ἐν) governs two aspects of one truth. For this reason, for them, the clause can be regarded as equivalent to “the Spirit of truth” (14:17, 26; 15:26, 16:13).<sup>229</sup> However, although *πνεῦμα* and *ἀληθεία* may be understood as a unified concept, the phrase does not form a hendiadys in 4:23a (and 4:24b). It seems that *πνεῦμα* refers to an anthropological spirit—the highest faculty of the human person that allows one to be united with God who is Spirit.<sup>230</sup> As Murray states:

The worship must be the response of the inmost being of a man to the surpassing glory of the vision of the true God. It must be “in spirit”, that is, on man’s side it must be a free, spontaneous, personal act, neither formal nor mechanical.<sup>231</sup>

The noun *ἀληθεία* is used 25 times in John’s gospel. John seems to ascribe great importance to the concept of truth. The Greek *ἀληθεία* is the translation of Hebrew אֱמֶת. However, the meaning of אֱמֶת is more concrete than *ἀληθεία*<sup>232</sup> in the sense that

<sup>228</sup> Carson, *John*, p. 224.

<sup>229</sup> Brown, *John*, vol. 1, p. 180

<sup>230</sup> Spicq, *ἀληθεία*, in *Theological Lexicon of the New Testament* (Massachusetts: Hendrickson, 1994), pp. 79-80.

<sup>231</sup> J.O.F. Murray, *Jesus according to St. John* (London: Longmans, Green and Co., 1936), pp. 113-114; According to Bruce, worship in spirit and truth implies that Spirit-empowered worship which is “impossible to tie to set locations and seasons, but is the sacrifice of a humble, contrite, grateful and adoring spirit,” *John*, p. 110-111; cf. Dodd, *Interpretations*, p. 223, 314.

<sup>232</sup> Greek thought called *ἀληθεία* the supreme divine eternal reality and revelation.



the Hebrew term is often used to describe God's nature (Gen. 24:27; Ps. 25:5; 31:5) as well as God's words (ps. 119; 142, 151, 160).<sup>233</sup> Since אֱמֶת is closely related with דְבָר, Jesus can say in John 8:40: "I have told you the truth." Now we know that in John the verb used here, *lalein* ('to speak'), is used of revelation. So this verse proves that for John the word 'truth' does not denote the typically Greek idea of divine reality but the word of God, the revelation Jesus comes to impart to mankind.<sup>234</sup>

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This concept is also found in John 17:17: '*sanctify them in the **truth**: your **word** is **truth***'. The truth of which Jesus speaks is the Father's word. The interconnection between these two themes is evident in John 8:32: '*if you continue in my **word**, you are truly my disciples, and you will know **the truth**, and **the truth** will set you free*'. This suggests that the truth is the Father's revelation, which is given to us in the actual word of Christ who is Word-made-flesh (1:14) and the one who claimed to be the truth (14:6; cf. 18:37). This is why Jesus is rightly called in 1:14 'full of grace and truth' (cf. 1:17). These biblical evidences suffice to prove that Jesus is the truth—the fullness of divine revelation.<sup>235</sup>

Now, putting all things together, worship in spirit and truth is essentially a God-centered worship, offered in one's personal knowledge and conformity to God's incarnate Word, the one who is the incarnation of truth, the faithful exposition and fulfillment of God and his saving purposes.<sup>236</sup> It seems that this new worship (i.e. *ἐν πνεύματι καὶ ἀληθείᾳ*) is not necessarily in opposition to the external worship (i.e. cultic worship), but is rather worship empowered by the reality of the eschatological life revealed and communicated in the messianic temple.

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<sup>233</sup> Thettayil, *In Spirit and Truth*, p.152-55.

<sup>234</sup> De La Potterie, "The Truth in Saint John", in *The Interpretation of John*, ed. J. Ashton (London: SPCK, 1986), p. 54.

<sup>235</sup> Dodd notes, "Eternal reality is manifested in Christ, who, as Logos, is bearer not only of the divine *χάρις* but also of the divine *ἀληθεία*, and through whom this *ἀληθεία* is revealed to human beings. To put the matter even more strongly, He is not only the revealer of *ἀληθεία*, He is Himself *ἡ ἀληθεία*," *Interpretations*, p. 178.

<sup>236</sup> Thettayil, *In Spirit and Truth*, p. 163

However, this eschatological worship is impossible without the gift of the Holy Spirit. The Spirit, who will come after Jesus' glorification, will animate this new worship inaugurated in the messianic temple. As Greene explains:

The eschatological age is to be an age of restored worship in a new, heavenly temple on earth when the heavenly purposes of God are realized, God must be worshipped in accord with that heavenly reality; a reality that is described as "in Spirit and truth." With Jesus' offer of living water, he makes the heavenly necessity a gift to those who believe. When the heavenly temple is realized, this heaven/earth separation will be bridged and streams of restoring water will flow and heavenly worship (worship in Spirit and truth) will begin.<sup>237</sup>

Likewise, Dodd associates the living water with the new temple and its worship, when he comments, 'Jesus' offer of living water prepares for the hour when he will inaugurate a new temple—a new era of worship.'<sup>238</sup> In addition, it is possible that *πνεῦμα* in John 4 has a reference to a cleansing power. In 3:3-6, John has already used a hendiadys (i.e. *born of water and spirit*) to show the new birth by the cleansing power of the Spirit. This eschatological cleansing followed by the spiritual birth (i.e. new creation) will result in obedience to God's laws (Ezekiel 36:25-27). If John had the eschatological cleansing of the Spirit in his mind, then it is certain that the Holy Spirit will play a central role in sanctifying true worshippers, and enabling them to worship the Father through the temple of Jesus' body.

There is a general consensus amongst scholars that the clause "*God is spirit*" further clarifies the fact that true worshippers worship God 'in spirit and truth'. Certainly, the spirit here does not refer to the person of the Holy Spirit, nor to a human spirit, nor does it suggest that God is one spirit amongst many other spirits. What does *πνεῦμα* actually mean then? *πνεῦμα* can be better understood here as a metaphor of the Spirit's mode of operation, as living and life-giving power, because John consistently identifies *πνεῦμα* with that of the realm of God.<sup>239</sup> This suggests that *πνεῦμα* here is not a reference to the divine existence, rather

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<sup>237</sup> Greene, "Realization," pp. 169-171.

<sup>238</sup> Dodd, *Interpretation*, pp. 314-316.

<sup>239</sup> Thettayil, *In Spirit and Truth*, p.126.

...what God is like, that is, spirit, expressing the transcendence and holiness of God, and describing the nature of God's relation to the world, which is absolutely free from all limitations of space and time.<sup>240</sup>

In other words, 'God is spirit' means God is of a completely different realm that is in stark contrast with the material/earthly realm, revealing the qualitative nature or essence of God (cf. Isa. 31:3; Ezek. 11:19-20; 36:26-27).<sup>241</sup> Because God is of the sphere of the spirit, his worshippers must worship in a manner that corresponds with that same sphere: that is, Spirit-inspired and Spirit-shaped worship (cf. 3:5).<sup>242</sup> There will be no terrestrial boundaries of physical sites in the eschatological worship. This suggests that true worship will be identified with the Christological center rather than with a geographical one.<sup>243</sup> For this reason, Jesus' identity is presented as God's legitimate temple – the place of true worship where God has made himself accessible to his people. In this way, the locations of worship, i.e., Gerizim and Jerusalem, which were confined in space and time, are redefined in the messianic temple, thereby revealing the climactic transformation of old cultic worship.

### **2.3 The Spirit and the Glorified Jesus (John 7:37-39)**

The presentation of the Spirit in the narrative of the Feast of the Tabernacle plays a decisive role in John's pneumatology, if not in the biblical pneumatology. The pneumatology of John in this chapter resolves all former ambiguities regarding the references to the bestowal of the Spirit.<sup>244</sup> In this section, emphasis will be given to how John relates the temple, Spirit, and the Feast of Tabernacles, and how the gift of the eschatological Spirit is exclusively dependent on the glorification of Jesus.

Jesus' invitation to the pilgrims to drink from him is set against the backdrop of the Feast of the Tabernacles (7:2). This announcement was made at the climax of the

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<sup>240</sup> *Ibid*, p. 128.

<sup>241</sup> Morris, *John*, pp. 126-127.

<sup>242</sup> Hamilton, *Indwelling*, p. 61.

<sup>243</sup> Um, *Temple*, p. 188.

<sup>244</sup> Greene, "Realization," p. 171

Feast, i.e. eighth day, symbolizing that the water is still available in the person of Jesus despite the Jewish water pouring ceremony having ended. In this way, Jesus perfects the ceremony of Jewish tabernacle.<sup>245</sup> This demonstrates that the Feast serves as a setting where John can reemphasize Jesus as the end-time fulfillment of the temple and its festival.<sup>246</sup> Jesus guarantees that those who drink from him will have their thirst replaced with satisfaction: "*If anyone thirsts, let him come to me and drink*" (cf. Isa. 55:1). In the Old Testament, "thirst" was understood symbolically of longing after God and spiritual sustenance (Ps. 42:2; 63:1; 143:6; cf. *Sir.* 51:24; *1 En.* 48:1).<sup>247</sup> This clause has parallels with 4:13-14 because both chapters give tremendous emphasis to water imagery followed by the presentation of Jesus as its ultimate source.<sup>248</sup> McKelvey rightly points out an interesting ancient Jewish belief about the association between the temple and water that quenches the thirst:

The altar, or more precisely the rock on which it rested, was said to mark the spot where the world's thirst was quenched.<sup>249</sup>

It is probable that Jesus' invitation is set out against the backdrop of the provision of water from the rock at Meribah (Num. 20:13; Ps. 78:15; 105:41). In this view, Jesus

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<sup>245</sup> Moloney, *Sign and Shadows*, p. 86; Murray comments, "Everything embodied in [water pouring] rite of past experience of salvation, present prayer, and future hope was available and offered through Jesus, *John*, p. 116.

<sup>246</sup> Greene, "Realization," p. 173.

<sup>247</sup> The portion of Scriptures, such as Isa. 12:3; 44:3; Ezek. 47:1-12, are Zech. 14:8 are said to be read at the Feast of the Tabernacle. See Turner, "Holy Spirit", p. 347; Brown, *Spirit in the Writings of John*, p. 154.

<sup>248</sup> See the previous section where the spiritual condition of man is equated with the thirsty ground without vegetation that needing water, which is also the case in 7:37.

<sup>249</sup> McKelvey, *Temple*, p. 81; Carson comments, "...water pouring at the Feast of the Tabernacles refers symbolically to the messianic age in which a stream from the sacred rock would flow over the whole earth," *John*, p. 322; Yee notes that Jesus becomes the new rock in the wilderness, which bursts forth water and slaked people's thirst. At the Tabernacles, Jesus invites those who believe in him to quench their thirst, *Jewish Feasts*, p. 327; Menken states, "Jesus is presented as the new rock in the wilderness, which is also the new temple, from which life-giving water will flow..." *Old Testament Quotations in the Gospel of John* (Leiden: Brill, 1965), p. 37.

fulfills the typological symbolism of the rock. According to Jewish tradition, the rock accompanied the Israelites throughout the wilderness journey, quenching their thirst. As a result, they were sustained to enter into the promised land (1 Cor. 10:4). However, Jesus develops the water metaphor, and invited pilgrims to drink spiritual water. This suggests that Jesus set himself up as the replacement of Moses and the fulfillment of all the Israelites' thirsts and longings.<sup>250</sup>

The tradition about the rock and the expectation of the water flowing temple in the latter-day were integrated along with elements of the Tabernacles celebration (*t. Suk.* 3:3-18).<sup>251</sup> In addition, both biblical and post-biblical Jewish literature present the Garden of Eden as a microcosmic dwelling-place of God, modelling the eschatological temple of the prophets and the archetypal heavenly abode.<sup>252</sup> In other words, Eden was believed to be the first temple of God – the microcosmic version of his cosmic sanctuary (Isa. 51:3; Ezek. 28:13, 16; 31:9).<sup>253</sup> In this light, it is obvious

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<sup>250</sup> Brown, *Spirit in the Writings of John*, p. 164.

<sup>251</sup> *Ibid*, p. 160

<sup>252</sup> Um, *Temple*, pp. 147-159; Kline comments, "The Creator, is portrayed...as an omnipotent artisan...and an omniscient architect...everything proceeds in orderly and stately fashion according to architectonic plan...For God '*created it not to be empty but formed it as a place to live*' (Isa. 45:18)...Creation was designed to serve a far more exalted function than the housing of a variety of creature-beings in the several distinctive areas of the earth. The cosmic structure was built as a habitation for the Creator himself. Heaven and earth were erected as a house of God, a palace of the great king...' Thus says Yahweh: *heaven is my throne and the earth is my footstool*' (Isa. 66:1a; cf. Mt. 5:34, 35). Creation was royal construction...From the creation of the world God sits as king above the circle of the world within the heavenly curtains (Isa. 40:21-23). '*Yahweh is in his holy temple, his throne is in the heavens*' (Ps. 11:4; cf. 103:19; Mic. 1:2-3)," *Kingdom Prologue: Genesis Foundation for a Covenantal Worldview* (Eugene, Ore.: Wipf & Stock, 2006), p. 18.

<sup>253</sup> Kline, *Images*, p. 35; The divine presence was said to be in Garden of Eden (Gen. 3:8; cf. Lev. 26:12; Deut. 23:15; 2 Sam. 7:6-7); the entrances to the Eden and the latter sanctuaries are said to be on the east side and guarded by cherubim (Gen. 2:8; 3:24; Exod. 25:18-22; 26:32; 1 Kg. 6:23-29; Ezek. 10:19; 11:1). The tabernacle lampstand possibly represents the tree of life (Gen. 2:9; 3:22; cf. Exod. 25:31-35). Adam's responsibilities in

that rivers can be said to have gushed out from the Eden-sanctuary to water the garden (Gen. 2:10; cf. Rev. 22:1; Isa. 58:11; 2 *En.* 8:1-8; *Apoc. Abr.* 21:6; 1 *QH* 16:4-26).<sup>254</sup> The division of the river into four streams may suggest the concept of completeness and the universality of the river (2:10-14).<sup>255</sup> This may suggest that Ezekiel, Zechariah, and Joel were alluding to the imagery of the Garden-temple in their vision of eschatological water-flowing-temple (Ezek. 47:1-2; Joel 3:18; Zech. 8:12; 14:8). As Um clarifies:

The latter days are described in ways which are similar to the original condition of the Garden of Eden: therefore, the biblical and early Jewish eschatological speculations about the new creation naturally compare themselves to this Edenic river. The prosperity which is to found in the *eschaton* will exceed the river in the garden since there will be a greater abundance of life-giving water.<sup>256</sup>

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Eden are encapsulated by the use of two verbs, namely עָבַד (“to serve”, “to work”, “to till”) and שָׁמַר (“to guard” “to observe” “to keep watch”). Interestingly, these two verbs were used together in association with the duties (i.e. guarding the sanctuary from its profanity) of the Levites in the sanctuary (cf. Num. 3:7-8; 8:26; 18:5-6). cf. T. Desmond Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch* (Grand Rapids: Baker Academic, 2012), especially chapter 8. See also, Beale, *The Temple*, pp. 29-66.

<sup>254</sup> See Um, *Temple*, pp.149-150.

<sup>255</sup> Wenham, *Genesis, 1-15*. WBC. (Waco: Word Books, 1987), p. 65; Um notes, “Even though seven represented the number of completeness, and four the number for the earth (i.e. four points of the compass, four winds, four corners of the earth), the four branches of the river suggest spatial completeness in that they flowed out of the garden to encompass the whole earth,” *ibid*, p. 25.

<sup>256</sup> *Ibid*, p. 51; Allen notes that the river of water that started as a trickle was streaming down from the very presence of God, as it apparently maintained the route which the LORD had travelled in his return to the Temple (43:1-5), *Ezekiel 20-48*. WBC (Dallas: Word Books, 1990), p. 279. According to Block, Ezekiel offered “the Edenic tradition a special twist by merging it with official Zion theology, according to which the temple in Jerusalem is the source of blessing and nourishment to a dry and thirsty land,” *The Book of Ezekiel: Chapters 25-48*. NICOT (Grand Rapids: William B. Eerdmans, 1998), p. 696.

Interestingly, Jewish tradition believed that Ezekiel's water-flowing-temple rests upon the fissure above the great abyss, which is the fountain of the creation water in Genesis 2:8 (Ezek. 47:1-12; cf. *Artscroll Selichos, Fast of Gadalia, Selicha* 46).<sup>257</sup> It also connects the altar of Noah, which sealed up the waters of the abyss, with the foundation stone in the Holy of Holies supporting the Ark of the Covenant. For that reason, Noah's altar is believed to be the foundation stone of a new creation after the flood.<sup>258</sup> According to these beliefs, the temple is said to be situated upon the wellspring of the earth – the center and fountain of creation. As Barker writes:

The waters under the earth were all gathered beneath the temple, they believed, and it was necessary to ensure that sufficient was released to ensure fertility, but not so much as to overwhelm the world with a flood.<sup>259</sup>

This shows that there is a striking parallelism between the Eden-temple and Ezekiel's end-time temple. The outflowing of the water from Eden brought life among plants in the garden, turning it into a beautiful garden. Similarly, the restorative water flowing from Ezekiel's temple brought abundant life (i.e. *a large number of fish and a great number of trees*) and productivity (*fruit trees of all kinds will grow*) (cf. Rev.22:2; Ps. 1:3), symbolizing the eschatological blessings of the Spirit in the new creation. The water source is in God's sanctuary in both temples, which reversed the barrenness and desolation of the land, establishing a new creation (cf. Ezek. 47:1-12; Zech. 14:8; Ps. 65:10; Isa. 32:21).<sup>260</sup> Just as the physical life parallels the spiritual life in the Edenic temple, the eschatological water parallels the life-giving power of the Spirit in

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<sup>257</sup> Coloe, *God Dwells*, p. 95.

<sup>258</sup> *Ibid.*

<sup>259</sup> Barker, *The Gate of Heaven: The History and Symbolism in the New Testament* (London: SPCK, 1991), p. 18, quoted in Coloe, *God Dwells*, p. 95. According to *Artscroll Selichos, Fast of Gadalia, Selicha* 46, "Upon it lying the stone from which the foundation was hewn... Who gives ear from which the waters flow (i.e. the foundation stone "from which flow all the waters of the world")."

<sup>260</sup> The Psalmist also acknowledges God's house as the source of water in 46:4: "There is a river whose streams make glad the city of God, the holy place where the Most High dwells (cf. Ps. 36:8; 65:9).

Ezekiel's temple. This suggests that Ezekiel had in mind 'the restored temple which was viewed as a prophetic symbol of the eschatological blessing of God's new creation.'<sup>261</sup> It seems that John directly alluded to Ezekiel 47 along with the Jewish sources that presented Eden as the temple, which also serve as a background symbolism for "living water" in 7:38 (cf. 4:13-14).<sup>262</sup> Likewise, in view of the temple situated above the wellsprings of creation, Jesus intentionally applies Ezekiel's temple imagery to himself as the source of life-flowing water (4:10, 14).<sup>263</sup> All these point to the fact that Jesus is the embodiment of the life-flowing temple of the prophetic literature (Ezek. 47:1-2; Joel 3:18; Zech. 8:12; 14:8; Rev. 22:1-2). With the offer of the life-giving water of the Spirit to the pilgrims, the Jewish expectation of the Messiah's coming to exercise his divine prerogative in bestowing eschatological blessing of water for the spiritually thirsty people had begun to be realized.<sup>264</sup>

As noted in chapter one of the thesis, in spite of the fact that the water flows from the believer, the person of Jesus does not cease to be its ultimate source, nor does the primary background of 7:38-39 cease to be Ezekiel 47:1-11 and Zechariah 14:8. Scholars like Dodd, Brown, Burge, Schanckenburg, Kerr, and Coloe believe that John particularly chose *κοιλία* to prepare for his future reference to the flow of water and blood from Jesus' side at the cross in 19:34-37.<sup>265</sup> According to Schneiders:

In 7:37-39, again in the Jerusalem Temple at the feast of Tabernacles commemorating...and in a clear allusion to Ezekiel 47:1-12 describing the life-giving water that would flow from the side of the New Temple, Jesus offers the living water that would flow from within him and which the evangelist says refers to the Spirit that will be given when Jesus is

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<sup>261</sup> Um, *Temple*, p. 51.

<sup>262</sup> *Ibid*, p. 160.

<sup>263</sup> Coloe, "Raising the Johannine Temple" *Australian Biblical Review* 48 (2000), p. 49.

<sup>264</sup> Um, *Temple*, p. 151; It is remarkable that the rabbis saw the water pouring rite as symbolizing the end-time outpouring (*t. Sukkah* 3:3-9), linking it with such eschatological passages like Isa. 12:3; Ezek. 47; Zech. 13:1 (*y. Sukkah* 5:1), cf. Greene, "Realization," p. 173.

<sup>265</sup> Schanckenburg, *John*, p. 161.



glorified...finally, in 19:34-37, after Jesus has ‘handed over his Spirit’ at his glorification, blood and water flow from his side.<sup>266</sup>

Those who support the Christological reading of 7:38 favor this view. They also see the ‘hour of Jesus’ glorification’ (2:4; 7:30; 8:20; 12:23, 27; 13:1; 17:1) encompassing crucifixion and resurrection without involvement of Christ’s ascension. However, seeing partial fulfillment of 7:38 in 19:34 is far-fetched, since *κοιλία* is never used to mean a “side” in the LXX. It is usually referred to a belly, loin or womb. Though there is precedent for the sense of “heart” in *Sir.* 51:20-21.<sup>267</sup> Another problem with this view is that if the Spirit is imparted in 19:30, there will be actually two givings of the Spirit, for they also believed in the actual impartation of the Spirit in 20:22.<sup>268</sup> For these reasons, this view falls apart. In 19:30, Jesus actually gave up his own spirit (i.e. anthropological spirit), and not the Holy Spirit. Jesus giving up his *πνεῦμα* and the flow of blood and water simultaneously from his side authenticated his death, and stressed his real humanity over against a Docetic Christology.<sup>269</sup> Moreover, John equates the *πνεῦμα* with “the rivers of living water” (4:10), which *ρεύσουσιν* (will flow) after Jesus’ glorification:

*Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἔδοξάσθη (7:39).<sup>270</sup>*

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<sup>266</sup> Schneiders, “Raising”, p. 346.

<sup>267</sup> Um remarks, “In the LXX “*κοιλίαμα*” refers to special location rather than body parts but the Hebrew term that stands behind it generally means “shoulder,” *Temple*, p.157; Barrett rightly notes, “The Greek word [*κοιλία*] of course is used metaphorically, and signifies that the living water flows out of the man’s personality (cf. ἐν αὐτῷ, 4:14)...,” *John*, p. 271.

<sup>268</sup> Cornelis Bennema, “The Giving of the Spirit in John’s Gospel –A New Proposal?” *The Evangelical Quarterly: An International Review of Bible and Theology* 74.3 (2002), p. 200.

<sup>269</sup> See Carson, *John*, pp. 623-64.

<sup>270</sup> Moloney correctly explains, “[This] link between the drawing of the water and the gift of the Spirit may lie behind Jesus’ words, but the perfection of this gift of God lies in the future,” *Sign and Shadow*, p. 88.

Like John, the symbolism of water is interrelated with the Holy Spirit in the rabbinical tradition. According to Jewish interpretation, the water libation ceremony in the Tabernacles is also called the ‘water drawing’ ceremony because from there they draw the Holy Spirit, as it is written, “*With joy you will draw water from the wells of salvation*” [Isa. 12:3] (cf. *j. Sukkah* 5:1; *Ruth Rabbah* 4:8 [a rabbinical commentary on *Ruth* 2:9]).<sup>271</sup> However, it is evident that the life-flowing water of the Spirit will not flow to the believers until the messianic temple is glorified. As Greene observes:

The streams would not yet flow until Jesus returned to his heavenly glory. At that time, the eschatological water of the Spirit would be given—the efflux of the heavenly temple would flow throughout the earth to “*those who believe in him.*” The disambiguation of the Spirit as the means by which the glorified Jesus realizes the eschatological/heavenly temple among believers coincides with the climax of the temple realization theme (Rev. 21:22; 22:1-2; cf. Ezek. 47:1-2; Joel 3:18; Zech. 8:12; 14:8).<sup>272</sup>

This clearly suggests that ‘the hour of glorification’ extends over a series of incidents encompassing several events, namely crucifixion, resurrection, and ascension.

Let us now turn to the paradoxical statement: “*the Spirit had not been given...*” John, by this clause, neither means that the Spirit has not yet come into existence, nor does he disregard his operation in the Old Testament (cf. 1:32-34). As Barrett admits:

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<sup>271</sup> Carson, *John*, p. 328; Greene notes that “the rabbinic tradition connects the water of the feast with salvation and the Holy Spirit (*y. Sukkah* 5:1),” “Realization,” p. 18; Brown notes that both Isa. 12:3 and 44.3 (cf. 55:1) were understood, according to rabbinic traditions, “as references to an outpouring of spirit. Zech. 14:8 (cf. Zech. 13:1) tells of living water pouring out from Jerusalem ‘on the day’ and likewise was read at Tabernacles and interpreted by rabbinic authors as an allusion to spirit,” *Spirit in the Writings of John*, p.159.

<sup>272</sup> Greene, “Realization,” p. 179.

John does not mean to deny the earlier existence of the Spirit, nor indeed that he was active in the prophets; and he says expressly that the Holy Spirit descended upon Jesus himself at the beginning of his ministry (1:21). He means rather that the Holy Spirit was not given in the characteristically Christian manner and measure until the close of the ministry...He himself recognizes clearly the dependence of the gift of the Spirit upon the completed work of Jesus.<sup>273</sup>

In this view, the phrase is not to be construed ontologically but functionally: the believers had not yet begun to experience that relation with Christ through the Spirit, which was only possible after the Pentecost.<sup>274</sup> In other words, after the glorification of Jesus, on which the coming of the Spirit solely depends, the disciples will receive this eschatological blessing, that is, the indwelling of the Spirit. This implies that the Spirit did not indwell the people who lived prior to Jesus' glorification; yet he was with them.<sup>275</sup> This is confirmed by Jesus' words to the disciples in 14:16-17:

And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

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<sup>273</sup> Barrett, *John*, p. 272.

<sup>274</sup> Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today* (Philadelphia, 1970), p. 180.

<sup>275</sup> Hamilton writes, "...the Spirit had not been received *even by those who have believed in Jesus* excludes any possibility that Old Testament believers had received the eschatological blessing of the indwelling Spirit. If believers living when Jesus proclaimed, "An hour is coming and *now is*" (4:23; 5:25) had not received the Spirit, how could those living prior to the dawning of the *eschaton* have been indwelt by the Spirit? The eschatological blessing of the Spirit awaited not merely the coming of the Spirit-anointed Messiah and his inauguration of the age to come, it also awaited Jesus' glorification (7:39; cf. 16:7) that is, the cross...therefore, believers who lived prior to the glorification of Jesus were not indwelt by the Spirit. This conclusion fits with the conclusion that the Old Testament does not ascribe to individual believers the continual indwelling of the Holy Spirit," *Indwelling*, pp. 120-122.

Jesus is promising that the Spirit of truth will indwell in the believers permanently in future, just as he gloriously indwelt the Messiah (cf. 7:39; 1:32-34), transforming them into God's temple (14:23; cf. 1 Cor. 3:16-17; 6:19-20; Eph. 2:18-22).

## **2.4 The Christ-breathed Spirit (John 20:21-23)**

John 20:22 is said to be the most debated verse in the entire Gospel. It has posed difficult problems in John's doctrine of Spirit with regard to its eschatology. In the upper room, Jesus made a series of promises about the giving of the Spirit-Paraclete (15:26; 14:17; 14:26, 16:13). Also, John [the Baptist] had already foretold the Messiah's role in baptizing the people with the Holy Spirit (1:33; 3:34). However, according to 7:39, the glorification of Jesus is the condition for the eschatological gift of the Spirit. All scholars agree with the fact that the Spirit's giving is solely dependent on the glorification; yet, they are divided over this question: when was Jesus' glorification completed? Scholars like Burge, Brown, Dodd, and Beasley-Murray believe that by 20:22 Jesus' glorification must have been completed because he had ascended to the Father, yet not finally (cf. 20:17). Burge, building on this argument, espoused the view of 'the Johannine Pentecost'.<sup>276</sup> He argued that Jesus had given the full gift of the Paraclete to the disciples in 20:22. He further said that the view of other writers of the New Testament (Acts 2 in particular) cannot be incorporated into John; but rather

one must let John be John, and listen to his distinctive witness, before reflecting on its relationship to the witness of other writers.<sup>277</sup>

Though this view has gained much support from many scholars, there are some severe difficulties with it. A main problem with 'John's Pentecost' is that it disregards the

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<sup>276</sup> Burge, *Community*, pp. 123-49; Likewise, Brown argues, "John has located the definitive gift of the Spirit at 20:22 (and expects no others). This is 'the Johannine Pentecost': The Spirit is given as new birth, as baptism of the Spirit, as living waters and as the Paraclete," *John*, vol. 2, pp. 1022-1024.

<sup>277</sup> Burge, *Community*, pp. 94-95.

chronology of John's theology, namely Jesus' exaltation and giving of the Spirit are molded into one theological unity. No distinction is drawn between the exaltation and 'the Johannine Pentecost'. As a result, John's eschatology is made entirely present: all future gifts and expectation are brought into present realization, thereby leaving nothing for the future consummation.<sup>278</sup> Another potential problem for some is the lack of the definite article in *πνεῦμα ἅγιον*. The omission of the definite article, unlike in the Paraclete promises and in Acts 2, suggests that the Holy Spirit is not in view. Instead, it is the impersonal breath of God, emblematic of power or spiritual gift.<sup>279</sup> If the Spirit was really conferred on the disciples in 20:22, surely some charismatic signs—tongue speaking in particular—would be visible as in the Day of the Pentecost. However, the disciples were neither aided by the Spirit to remember Jesus' teaching (14:26), nor were they able to convince Thomas about Lord's resurrected appearance, nor did they immediately engage in the mission. No distinctive activities and Spirit's power are seen in the narrative; rather, the disciples are said to have returned to their old professions. Therefore, the condition for the giving of the Holy Spirit is not met at the resurrection or ascension for a short period; but it is completed after the final ascension of Jesus, thereby completing a process of glorification (7:39).<sup>280</sup> Therefore, all Jesus' promises of the Paraclete in the Gospel must be seen in light of this view:

*But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me (15:26).*

And again:

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<sup>278</sup> Bennema, "The Giving of the Spirit in John's Gospel", p. 204

<sup>279</sup> Carson, *John*, p. 650.

<sup>280</sup> Köstenberger writes, "The evangelist adds that Jesus' reference is to the future giving of the Spirit (7:39; cf. 1:33). This reflects hindsight and represents an effort by the evangelist to preserve the historical perspective prior to Jesus' glorification, a Johannine euphemism for the cluster of events centering in the crucifixion," *Theology*, p. 394; Morris, *John*, p. 424; Carson, *John*, p. 324.

*Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you (16:7).*

Indeed, the Spirit, perceived as Jesus' replacement as Paraclete, is not required as long as Jesus is present with the disciples.<sup>281</sup>

If the *ἐνεφύσησεν* of *πνεῦμα ἅγιον* in 20:22 is not the actual giving of the Spirit, what is it then? According to Carson, it is the symbolic promise of the Spirit.<sup>282</sup> As he argues:

Jesus' exaltation and command '*Receive the Holy Spirit*' are best understood as a kind of acted parable pointing forward to the full *endowment still to come* (though in the past from John's readers).<sup>283</sup>

Moreover, he suggests that the verb *ἐνεφύσησεν* ('to exhale') cannot be translated to mean an act of insufflation, that is, '*he breathed on them*', but simply '*he breathed*'. This is because *ἐνεφύσησεν* is absolute in 20:22 and lacks auxiliary structure or a direct object unlike Gen. 2:7 [LXX, *ἐνεφύσησεν εἰς τὸ*]; Wis. 15:11).<sup>284</sup> On the other hand, Turner finds Carson's assessment difficult. He asserts that *ἐνεφύσησεν* cannot simply mean 'exhale' because the root suggests an act of 'insufflating' or 'blowing into' something. This view prepares a ground for Turner to believe in the two-stage experience of the Spirit:

John appears to see the Spirit active and 'given' to the disciples as one theological 'gift', but realized in two chronological states, separated by the completion of Jesus' ascension. First the Spirit, through Jesus, brings the disciples to the new creation life...by imparting spiritual wisdom...This

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<sup>281</sup> Bennema, "The Giving of the Spirit in John's Gospel", p. 204

<sup>282</sup> Carson comments, "By employing [*ἐνεφύσησεν*] verb, Ezekiel and John might be hinting at a recreation, a cosmic regeneration, the awaited renewal of all things," *John*, p. 651.

<sup>283</sup> *Ibid*, p. 655

<sup>284</sup> *Ibid*, pp. 651-652

occurs in a long drawn-out process which begins in the ministry, but it reaches a climax in the special moment of John 20:22. Second, following that, with the total removal of Jesus from the earthly scene, John envisages the coming of the Spirit as Jesus' replacement.<sup>285</sup>

Turner's two-stage experience of the Spirit is the result of the twofold fulfillment view of the Spirit promise: 17:17-19 is fulfilled in 20:22, and the Paraclete promises found in the Gospel are fulfilled in the Pentecost in Acts 2. Like Turner, many other scholars argue for the bestowal of the Spirit in 20:22, and yet anticipate the Lukan Pentecost. For example, Calvin affirms that the disciples in 20:22 'are *sprinkled* with the grace of the Spirit, but not *saturated* with his full endowment of power until Acts 2.'<sup>286</sup> Strangely, Porsch, having supported the view of actual giving of the Spirit in 20:22, argued that the Spirit later became the *παράκλητος* in the Day of Pentecost and functions as such.<sup>287</sup> These views have emerged because there is no evidence of Spirit's reception beyond the horizon of John's Gospel.

Popular though these views may be, they are not without problems. It is obvious that the twofold giving of the Spirit points towards the twofold glorification of Christ. Also, the supporters of twofold giving have to divorce the Spirit and *παράκλητος*, power for ministry and power for life, and so forth.<sup>288</sup> In contrast, John neither

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<sup>285</sup> Turner, *Holy Spirit and Spiritual Gifts, The: In the New Testament Church and Today* (Carlisle: Paternoster Press, 1996), pp. 98-99.

<sup>286</sup> Calvin, *Commentary on the Gospel on John*, vol. 2, tr. T. H. C Parker (Oliver and Boyd, 1969-61), p. 205. Likewise, Ervin asserts that the bestowal of "the Spirit in 20:22 is ontological (including a change of nature, a new birth/life), whereas the baptism in the Spirit at Pentecost is functional (an empowerment for service)," *Conversion-Initiation and the Baptism in the Holy Spirit*, pp. 134-136; Bruce thinks power of ministry is bestowed in 20:22, and power of new life in Acts 2. Westcott seems to favor the reverse.

<sup>287</sup> F Porsch, *Pneum, und Wort. Ein Exegetischer Beitrag zur Pneumatologie des Johannesevangeliums* (Frankfurt: Knecht, 1974), pp. 374-76, referenced in Bennema, "The Giving of the Spirit," p. 196; Bennema terms Porsch's position as "*the Gift of the Embryonic Paraclete*", *ibid*, 204-205.

<sup>288</sup> Carson, *John*, p. 650.

mentioned the two glorifications in his Gospel, nor did he view the Spirit and the future Paraclete as being two distinct entities. For this reason, the twofold giving of the Spirit is incompatible with John's pneumatology. If one accepts the twofold giving of the Spirit, he must also believe in the two Pentecost(s), i.e., 'John's Pentecost' and 'the Lukan Pentecost' presented in Acts 2.

However, the latter one is the only 'Pentecost' found in the entire New Testament. This keeps the unity and harmony of the Scriptures. In summary, John 20:22 is definitely the climactic moment because the disciples experienced the new creational spirit of life in a more realized way—in its inaugurated form—than they had known since their initial re-birth. In other words, they experienced this pre-Pentecost Christian reality, but not in its fullness.<sup>289</sup> The full reality of the eschatological Spirit however will be experienced in the post-glorification period, that is, at Pentecost. This suggests that Carson's view of the symbolic promise of the Spirit is most likely to be correct.

## 2.5 Conclusion

The Spirit ordered the universe as a microcosmic dwelling place of God in accordance with the divine plan, so that he could reside with humans (Gen. 1:2).<sup>290</sup> In the old covenant, the Spirit of God was closely associated with the temple. His presence is considered as the divine presence in the temple. Likewise, the divine Spirit inspired people to build God's latter dwelling-places (i.e., sanctuary, tabernacle, tent, and the

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<sup>289</sup> Um, *Temple*, p. 185.

<sup>290</sup> Guilding comments, "The conception of the universe as God's temple is the link between the theme of creation in the Genesis seder and the theme of the setting up of the tabernacle in Number 7 and Exodus 40, and the two events are often compared in the Midrashic writings, as, for example, in *Bereshith Rabbah* 2:5 (on Genesis 1:2): 'R. Hiyya Rabbah said: From the very beginning of the world's creation the Holy One, blessed be He, foresaw the Temple built, destroyed, and rebuilt. *In the Beginning God created* [symbolizes the Temple] built...*Now the earth was tohu* alludes to [the Temple] destroyed...And God said, *Let there be light* signifies [the Temple] rebuilt and firmly established in the Messianic era.' (Cf. also *Bereshit Rabbah* 3:9 and *Bemidbar Rabbah* 7:13.)," *The Fourth Gospel and Jewish Worship*, p. 175.



temple) and their associated structures (Exod. 35:30-35; 1 Chron. 28:11-19; Ez.1:5). Along the same line, John presents the intimate relationship between the Holy Spirit and the messianic temple: the indwelling presence of the Spirit gloriously dwelt in the temple of Jesus' body (1:32; 1:14; 2:19-22). The life-flowing water of the Spirit will flow out to the believers from the glorified messianic temple, thereby fulfilling the Paraclete promises of the Gospel as well as satisfying the 'glorification' condition of John 7:39 (cf. 15:26; Acts 2). Although the glorified temple, i.e. the exalted Jesus, remains in heaven, the divine Spirit continues to mediate between this heavenly temple and God's ecclesial community on earth. As Greene writes:

When Jesus' glorification comes to the forefront, John does not return to the heavenly temple theme but explains how the heavenly presence will be realized through the Spirit.<sup>291</sup>

In this light, the Spirit bridges the gap between the earthly and the spiritual realms, enabling the church to worship the Father 'in spirit and truth' through the embodied heavenly temple – the glorified Jesus (4:23-23). This exemplifies that what was previously connected with Israel's temple and its cult is now available in rich fullness in the messianic temple, mediated by the Holy Spirit. More than that, the eschatological Spirit will take residence in the disciples, just as he took residence in Jesus at his baptism, bringing the personal indwelling of the Father and the Son, and thereby constituting them as a temple of God (14:17, 23; cf. 1 Cor. 3:16-17; 6:19-20; Eph. 2:18-22; Rev. 21:3). It is this association we must now explore in the next chapter.

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<sup>291</sup> Greene, "Realization," 261; He continues: "Jesus embodies the heavenly temple, and now the community's connection to Jesus must be maintained through the Spirit...since Jesus sends the Spirit from heaven to realize the divine presence and other heavenly realities among the eschatological community," *Ibid.*

## Chapter 3: Temple Ecclesiology in John

*“The Spirit of truth... You know him, for he lives with you and will be in you... If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him”* (John 14:17-23).

John never mentions the term *ἐκκλησία* in his Gospel. Its absence led scholars like Moule and Bultmann to think that there is no discernible ecclesiology at all in the Gospel.<sup>292</sup> Along the same line, Meier argues, ‘the high Christology is the black hole in the Johannine universe that swallows up every other topic, including the church.’<sup>293</sup> However, it can be argued that in spite of the nonexistence of the term in the Gospel,

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<sup>292</sup> Moule, “The Individualism of the Fourth Gospel,” *Novum Testamentum* 5 (1962): 171-190; Likewise, Bultmann contends that there is no specifically ecclesiological interest can be detected in the Fourth Gospel,” *Theology of the New Testament*. Vol. 2 (New York, 1955), p. 91.

<sup>293</sup> Meier, “The Absence and Presence of the Church in John’s Gospel,” *Mid-Stream* 41/4 (2002) 27-34.

it is a rich resource for the doctrine of the church.<sup>294</sup> The concept of the church is elaborated throughout the gospel, as Schnackenburg asserts:

The idea of the church is...deeply rooted in Johannine thought and indeed is indispensable to this independent, magnificently devised theology, with its concentration on the essential.<sup>295</sup>

The church, according to John, is the community of the believers who believe Jesus is the Messiah, the Son of God (17:20; 20:29; 20:31). The glorified Christ will send the Holy Spirit, who will take up residence in the ecclesial community; as a result, they are transformed into the temple of God (cf. 7:39; 14:17, 23). Hence, in John's presentation, the Messiah and his community together are the new temple.<sup>296</sup>

However, the view of the church as the temple in John has undergone radical criticism. Scholars like Köstenberger and Thettayil contend that temple ecclesiology is foreign to John. For them, only the person of Jesus, and not the community, replaced Israel's temple. Citing Revelation 21:22 in support of his argument, Köstenberger claims that there is no substitute for the temple other than Jesus himself after the subsequent to Jesus' glorification<sup>297</sup>:

*I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.*

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<sup>294</sup> See the lucid article by Giesbrecht, "The Evangelist John's Conception of the Church as delineated in his Gospel", *The Evangelical Quarterly* 58.2 (1986): pp. 101-119, who gives three convincing reasons to prove that the idea of the church in John's Gospel is undeniable; cf. Brown, "Johannine Ecclesiology – The Community's Origin", *Interpretation*, vol. 31:4 (1977): pp. 379-393.

<sup>295</sup> Schnackenburg, *The Church in the New Testament* (Freiburg and New York, 1965), p. 104; along the same line, Barrett contends, "John does however show, more clearly than other evangelist, an awareness of the existence of the Church," *John*, p. 78; cf. Cullmann, *The Johannine Circle*, p. 15.

<sup>296</sup> Wright, *The New Testament and the People of God*, p. 366 n. 31.

<sup>297</sup> Köstenberger, *Theology*, p. 424.

However, the fact that God and Jesus are the temple in the Revelation does not contradict the reality that the church too is portrayed as a temple. John seems to portray a believer as a dwelling-place in Revelation 3:12: “*As for the one overcomes, I will make that person into a pillar in the temple of my God.*” A person, according to Osborne, made into a pillar of God’s temple reveals that his people are also constituted as the temple (cf. 21:3; 22:1).<sup>298</sup>

At the other end of spectrum, Thettayil argues that one cannot perceive temple ecclesiology in John unless he puts on the lens of the Pauline ecclesiology. He claims,

The community is the body of the crucified and risen Jesus, and consequently the temple is a thought that cannot be read into the Fourth Gospel without the help of Pauline influence.<sup>299</sup>

It is correct that John does not explicitly present temple ecclesiology as Paul and Peter did, but this does not mean that there is no temple ecclesiology in the Fourth Gospel. Certainly, there are some implicit allusions and references, which lead in that direction. In this chapter, we shall demonstrate that temple ecclesiology is distinctly Johannine, and further argue that the temple imagery in the Gospel has reference to the Christian community as well as Jesus.

### **3.1 The Ecclesial Community as Temple and the Source of Living Water (John 7:37-39)**

John 7:37-39 is said to be ‘the occasion of protracted discussion and an immense literature.’<sup>300</sup> Jesus’ invitation to the pilgrims to replace their thirst with satisfaction is in reality the realization of the prophetic vision of the water flowing from the temple in the prophetic literature (Ezek. 47: 1-12; Zech. 14:8; Joel 3:18). The person of Jesus is the prime source of the life-flowing water because it flows from him. This water

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<sup>298</sup> Osborne, *Revelation*. BECNT (Grand Rapids: Baker Academic, 2002), pp. 408-409.

<sup>299</sup> Thettayil, *In Spirit and Truth*, p. 434.

<sup>300</sup> Brown, *John*, vol. 1, p. 320

needs a channel to stream out to others. This channel, according to John, is the community of believers. This shows that the life-giving water courses from the believing community, a community who are united with Jesus by the Spirit. Knapp explains:

Just as the streams of living water were to flow out of the Temple-Messiah in the eschatological age, those who follow the Messiah also bring the life-giving rivers to the world.<sup>301</sup>

However, Murray believes that the idea of water flowing from the believer is impossible. He puts three assertions forward to undercut the view that the believers become the source of the eschatological water in verse 38: (1) Jesus never acknowledges the believer as the source of the Holy Spirit, (2) the Spirit is issued forth from Christ's mouth, not from the believer's (20:22), and (3) verse 39 is about the believer receiving the Spirit, not imparting him to others.<sup>302</sup> By way of answer, nobody denies the view that Jesus is the ultimate source of the water; what is denied is that the believer, joined with him by the Spirit, does not become the source and channel of the living water to others. While Jesus remains the original fountain of the water, those who believe in him function as a secondary source because the water flows through the believers as the traditional reading suggests<sup>303</sup>:

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<sup>301</sup> Knapp, "The Messianic Water Which Gives Life to the World," *Horizons in Biblical Theology* 19 (1997), p. 117; Likewise, Obermann comments, "Jesus gives life-giving water, so that everyone who participates in this water (of faith), itself can be a source of living water (7:38)," *Die christologische Erfüllung*, p. 357, quoted in Coloe, *God Dwells*, p. 127; cf. Brown, *John*, vol.1, p. 321.

Hooke, "The Spirit Was Not Yet", *NTS* 9 (1962-63), p. 378; Cortes, "Yet Another Look at Jn. 7:37-39," p. 76; Coloe, *God Dwells*, p. 127; Hamilton, *Indwelling*, p. 116; McKelvy, *Temple*, p. 80-81; Carson observes the believer as the source of the Spirit for others is only in a derivative sense, *John*, pp. 323-24.

<sup>302</sup> Murray, *John*, pp. 115-116.

<sup>303</sup> Barrett comments, "Christ is himself the fountain of living water, but it is a valid inference that the believer, being joined to him, is also, in a secondary way, a source of living water. The divine life is rooted within him, *John*, p. 271.

“On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, “Out of his heart will flow rivers of living water.” ”

This reading dominated the patristic period. The Eastern Fathers employed the punctuation after *πινέτω*, and took the believer to be the one from whose *κοιλία* the living water flows.<sup>304</sup> Brown contributes some strong factors to justify this interpretation: (1) the patristic texts and exegesis gave a strong attestation to this reading, (2) the traditional rendering is supported by the second century manuscript P<sup>66</sup>—considering the period from which the manuscript originates, the weight is considerable, (3) and there is a striking parallel to this text in 4:14.<sup>305</sup> In addition, Fee’s effective argument substantiates the traditional rendering. He contends that John’s very distinctive use of the phrase (*this He said*) in verse 39 must be connected to the immediately preceding construction. In other words, the statement of verse 38 must be interpreted as part of Jesus’ announcement (and not an observation of John) and, accordingly, the reference of “ἐκ τῆς κοιλίας αὐτοῦ” can hardly be to Jesus himself.<sup>306</sup> Jesus is referring to himself in the first person in verse 37b, and then switching to the third person in verse 38 would create an awkward grammatical construction!<sup>307</sup> For this reason, the only reasonable antecedent for αὐτοῦ: “ὁ πιστεύων

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<sup>304</sup> McKelvey, *Temple*, p. 80.

<sup>305</sup> Brown, *John*, vol. 1, p. 321; McKelvey comments, “At 4:10 Christ is described as the source of living water (cf. 6:35), and believers by virtue of their union with him are fountains of this water (4:14),” *Temple*, pp. 80-81.

<sup>306</sup> Gordon D. Fee, “Once More—John 7: 37-39,” *ET* 89 (1978), pp. 116-117.

<sup>307</sup> However, those who support the Christological rendering of verses 37-38 have to accept this grammatical construction. In addition to that, Hodge rightly points out another awkwardness of this reading, when he argues, “the expression “if anyone thirsts let him come to me” is seen as paralleled by “and let the one who believes in me drink”. But this parallelism is very rough and inexact. For one thing, the Greek phrases “ἐρχέσθω πρός με” are not strictly the same kind of construction. Moreover, the former phrase is the *predicate* of the first statement, while the latter is the *subject* of the second. Additionally, “if anyone thirst,” and “let him drink”—the other two members of the clauses in questions—are equally dissimilar. On close scrutiny, therefore, the alleged parallelism

εἰς ἐμέ” —whether or not “the believer” is linked grammatically with what precedes or with what follows.<sup>308</sup>

In this view, the Spirit flows from the believer because *ὁ πιστεύων εἰς ἐμέ* becomes the source of the messianic water.<sup>309</sup> This allows us to assert that the messianic community, united with the Messiah by the Spirit, is the embodiment of the eschatological temple from which flows the renewing water to others around them (cf. Ezek. 47:1-12; Zech. 14:8)—with the messianic temple as the ultimate source.<sup>310</sup> This will be wholly realized when the Spirit, who is about to indwell the believers, will transform the believers into the sacred temple (7:39; cf. Ezek. 47:1-12; Joel 4:18; Zech. 14:8).<sup>311</sup> Coloe writes:

While Jesus is in the world, his body is the Temple of God’s presence and so he can offer living water (4:10)...Jesus’ words [John 7:37-38] points ahead to the believers, who having received the Spirit, have been constituted as the new Temple/household of God and can continue to provide access to a source of living water.<sup>312</sup>

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turns out to be rather awkward and is, in fact, without any real analogy in the rest of the Fourth Gospel,” “Rivers of Living Water John 7:37-39,” p. 240; cf. Dodd, *Interpretation*, p. 342.

<sup>308</sup> *Ibid*, pp. 242-243.

<sup>309</sup> Blenkinsopp writes, “The idea that the man with faith in Christ becomes at once the *depository of the waters* of knowledge, and life which he can, in his turn, place at the disposal of others,” “John 7:37-39: Another Note on a Notorious Crux,” *NTS* 6 (1959-60), p. 98.

<sup>310</sup> Turner, “Holy Spirit”, p. 348.

<sup>311</sup> Cf. Hamilton, *Indwelling*, p. 119.

<sup>312</sup> Coloe, *God Dwells*, p. 208-209; She continues, “There will come a future time when, through the gift of the Spirit to the believer, such cultic images will apply to the believer,” *Ibid*, pp. 133-134; Hooke aptly comments, “Jesus presents himself as the new Temple. This interpretation does not exclude the possibility that the living water may also be thought of as flowing from the believer, because in both Pauline and Petrine exegesis the symbolism of the Temple is extended to include the believer,” “The Spirit was not yet,” pp. 377-78.

Furthermore, it is evident that John 4:14 is interwoven with the theme of 7:37-39:

*...But whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.*

Thus, the view that the believer is the source of the water is backed up by John 4:14. Hodge believes that the statement of 4:14 “*a spring of water leaping up into the eternal life*” is definitely akin to 7:38, and argues that

there is, therefore, no reason why this inner spring might not be conceived of, under the dynamic influence of the Holy Spirit (cf. 7:39!), as somehow overflowing from the life of the believer. Indeed, it may well be believed that the assertion of 7:38 is—in the final analysis – a most natural and appropriate advance over that of 4:14.<sup>313</sup>

In this light, it is possible that the Samaritan woman, having drunk the living water from the fountain, can be perceived as the epitome of the end-time temple from which living water flows, bringing life and renewal in the Samaritan communities (4:10-14, 4:25-42; cf. Ezek. 47:1-12; Zech. 14:8; Rev. 22:1-2). This may well

that a drinker of the renewing water, which courses from the messianic temple, becomes a temple, and simultaneously functions as a channel of the water to others.<sup>314</sup>

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<sup>313</sup> Hodge, “River of Living Water John 7:37-39”, pp. 242-243.

<sup>314</sup> Compare with Westcott’s statement: “He who drinks of the Spiritual Rock becomes in turn, himself a rock from within which the waters flow to slake the thirst of others,” *John*, p. 123; Hodge comments, “If the millennial Temple was to become a source of living, healing waters when God’s purpose on earth had reached their fruition, could the destiny of a believer be anything less?” “River of Living Water John 7:37-39”, p. 246. It should be noticed that the believer does not become a temple until the Holy Spirit takes residence in him (7:39; 14:23). It means this glorious experience is realized only when the glorified



In conclusion, John 4:14 and 7:37-38 depict the believer as the personification of the eschatological temple—the source of the Spirit from which the water of the messianic blessing streams to touch others with life-bringing influence. Hence, the person of Jesus and the church together are the temple in John that replace the Jewish temple.<sup>315</sup> No longer, therefore, does water flow from the Jerusalem temple, instead it now flows from the messianic temple, and then through the temple of the believing community. In this way, John sets forth the rivers of living water flowing from both Jesus and from his church.<sup>316</sup>

### **3.2 The Ecclesial Community as Temple and the Indwelling Spirit (John 14:17-23)**

The theme of the believing community as the temple is further developed in 14:16-24. In this chapter, the promise of Jesus' return to his disciples is sandwiched by the promises of the *παράκλητος*. Jesus reveals to his followers that he is going to the Father, i.e. his glorification by way of the cross (14:1-3; cf. 3:14-15). He realizes that the knowledge of his departure will greatly trouble his disciples. So, he comforts them, assuring them that he will send the *παράκλητος* to be with them permanently:

*And I will ask the Father, and he will give you another Helper, even the Spirit of truth...*

He also spoke to them more confronting words: his own coming to them so that they do not become orphans:

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Lord sends the Spirit, who transforms the believer into God's temple. For this reason, this theme can also be perceived of as "already, not yet experience" (or inaugurated eschatology). For Johannine realized eschatology, see Moloney, *Sign and Shadow*, p. 128 and Brown, *Introduction*, pp. 238-41.

<sup>315</sup> Schnackenburg, *John*, vol. 1, p. 356.

<sup>316</sup> Cf. Hamilton, *Indwelling*, p. 116.

*I will not leave you as orphans, I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him (vv. 18-21).*

His coming to them will be quite different because the world will not see him. Only the believers will see him, and he will manifest himself to anyone who loves him. This suggests that Jesus' promise does not refer to his second coming because the Parousia will be visible to the world (cf. Rev. 1:7; Lk. 21:27). By contrast, according to Jesus, only his disciples will witness his coming (v. 16). This does not point towards the resurrection appearances either, for they are neither dependent on the love of the disciples, nor capable of being described as the coming of the Father and the Son to indwell them.<sup>317</sup> What, then, does the promise refer to? Since Jesus' pronouncements are sandwiched by promises of the Spirit-Paraclete, and also because the Spirit of prophecy was considered as God's presence in revelation, the promise most probably refers to the coming of the Holy Spirit/Paraclete.<sup>318</sup> As Woll argues:

Jesus returns to the disciples in the same way that the Spirit comes to them. He returns as Spirit. The parallelism [between 14:12-17 and 14:18-24] suggests the identification between Jesus and the Spirit...Jesus returns to the disciples in the form of the Spirit.<sup>319</sup>

This promised *παράκλητος* would certainly mediate the glorious presence and self-revelation of the Father and the Son in accordance with Jesus' promise. Carson affirms:

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<sup>317</sup> Turner, "Holy Spirit", p. 349.

<sup>318</sup> *Ibid*; Brown, *John*, vol. 2, p. 730.

<sup>319</sup> Bruce Woll, *Johannine Christianity in Conflict: Authority, Rank, and Succession in the First Farewell Discourse* (SBL Dissertations, 60) (Chico, California: Scholars Press, 1981), p. 88, cited in Kerr, *The Temple of Jesus' Body*, p. 311.

The manifestation of the Father and the Son in the life of the believer is through the Spirit... Those who think that the Father and the Son are present in the believer *only through* the Holy Spirit see the indwelling in this verse as indistinguishable from the gift of the Spirit.<sup>320</sup>

This suggests that the Spirit will play a special role to bring the personal presence of Jesus in the life of the believers while Jesus is with the Father; the believers are not left to be orphans.

Nevertheless, the Spirit's mediatorial role will not begin until he indwells the believers (cf. 7:39; 16:7). This is why Jesus envisioned the time in the *eschaton* when the Spirit will take up residence in the believers:

*And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*

It has been noted in the previous chapter that the Spirit is rightly perceived as the temple-presence in the Old Testament, one who visibly descended on Jesus (1:32-33). We have argued that the underlying fact about that event is the glorious filling of the temple-Messiah by the Spirit's presence—in a way that paralleled the filling of the old covenant tabernacle/temple.<sup>321</sup> In the light of this background, Jesus is promising to his disciples that the Spirit will indwell them in the same way that he indwelt him at his baptism. It must be noted that the Holy Spirit did not transform the person of Jesus into the temple of God like he did to the ecclesial community. This is because John has already presented the body of Jesus as the tabernacle/temple of God before the Spirit indwelt him (1:14; 2:21). The indwelling of the Spirit at Jesus' baptism was a public demonstration and confirmation of him as the temple, not that he was constituted as the temple. The outcome of the pneumatic indwelling for the church, however, will be a transforming of the ecclesial community into God's glorious

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<sup>320</sup> Carson, *John*, p. 504.

<sup>321</sup> Cf. Second Chapter, pp. 54-65.

temple. Put another way, the believing community will receive a new role and identity, that is, a temple of God, after the indwelling of the Spirit.<sup>322</sup>

The view that a community rather than a physical location is constituted as the temple is not alien to first century Judaism. The Qumran Community saw themselves as the temple: they perceive themselves as making atonement (*I QS* 5:6; 8:10; 9:4) and likened themselves to the foundation for the holy of holies (*I QS* 8:5-9; 9:6).

However, there is no evidence to prove that John adopted the idea of the Qumran literature into his Gospel. As Coloe's comments:

The temple-as-community imagery found in these [Dead Sea] scrolls is more functional than the imagery found in the Fourth Gospel. The Johannine text develops the imagery of Temple-as-people around the concept of divine indwelling expressed in the various forms of *μένω* (remain/abide) in chapters 14 and 15. The Qumran literature does not have this concept. Their notion of community-as-temple is tied up with concept of sacrifice and atonement.<sup>323</sup>

In addition, John affirms that the believers (both individually (14:23; cf. 1 Cor. 6:19) and cooperatively (7:38; cf. 1 Cor. 3:16) become the temple of God, whereas the temple imagery at Qumran does not 'apply to the entire community but to a select group within the community the "council of union".'<sup>324</sup>

As noted previously, the Jewish cultic worship has been replaced by the new order of worship (4:21-24)—made possible by the atoning sacrifice of the Lamb of God (1:29; 2:13-22).<sup>325</sup> With the obsolescence of the temple, the divine presence now supremely dwells in the ecclesial community, thereby fulfilling the anticipation of the new covenant promise:

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<sup>322</sup> *Ibid*, 145

<sup>323</sup> Coloe, *God Dwells*, p. 168.

<sup>324</sup> *Ibid*, p. 145

<sup>325</sup> Hamilton notes, "...In John's thinking the indwelling of the Spirit is only possible once the temple, which was formerly indwelt by the Spirit, has been rendered unnecessary by the atoning death of Jesus. It is then replaced by the believing community," *Indwelling*, pp. 156-158.

*I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules (Ezek. 36:26-27; cf. Zc. 2:10).*

This prophecy is about the institution of the new covenant. Yahweh's abiding presence is expected to reside in his people by the agency of the Holy Spirit. And the result of his indwelling presence within the covenant community will be their constitution as the temple. This may well suggest that the church – the body of Christ – becomes a locus of *Shekinah* in the new covenant. As Hamilton expounds:

The New Testament transforms the Old Testament temple language and applies it to God's people, indicating that with Jesus' coming a salvation-historical shift has taken place, and God now takes up residence in his people, rather than in the temple.<sup>326</sup>

This suggests that the community's indwelling by the Holy Spirit is shaped by concepts that are tied up with the ministry of Israel's temple. Viewed in this perspective, the phrase '*...and he will be in you*' (v. 17) can be perceived in terms of Jesus sharing the temple blessings with his ecclesial community.<sup>327</sup> As Walker clarifies:

In that earlier verse (14:2), the disciples had been looking forward to a future 'dwelling' with God in heaven; now they are promised in the interim God's 'dwelling' through the agency of the Holy Spirit...whilst the disciples must

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<sup>326</sup> *Ibid*, p. 121; Likewise, McKelvey comments, "God no longer dwells in a house with his people; he dwells in them; they are his temple," *Temple*, p. 180; cf. Kerr, *Temple*, pp. 33 & 375.

<sup>327</sup> Walker, *Jesus and the Holy City*, p. 171; Likewise Hamilton observes, "the blessings formerly mediated by the temple are administered by Jesus, and when he goes away the Spirit of God takes up residence in a new temple, each individual believer (7:39; 14:17; cf. I Cor. 6:19), *Indwelling*, p. 118.

still await their coming to the heavenly Temple, they can in the meantime know what it is to be a 'Temple' themselves, the place where God makes his 'dwelling'.<sup>328</sup>

Judas, confused by Jesus' assertion, raised the question about the way in which Jesus' manifestation will take place in future. He probably thought that the Messiah would stand forth in all his glory before all mankind as the King in accordance with the prevalent Jewish beliefs (cf. *I Enoch* 45:3-4; 46:4-6; 48:4-10; 49:4; 52:3; 55:4; 61:7; 62:14). In other words, he understood the promised manifestation in a physical sense. In response, Jesus amazed him with these words:

*"If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."*

According to Jesus, the mode of his manifestation to his disciples will be both his and his Father's permanent indwelling in them by the agency of the Spirit, who brings the realization of the Father and the Son in the lives of the community members.<sup>329</sup> In other words, Jesus' presence, through the Spirit, will make God to be present in the lives of believers, both individually and communally.<sup>330</sup> In this viewpoint, the indwelling of the triune God is probably the underlying fact of the text. As St. Augustine comments:

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<sup>328</sup> *Ibid*; in a similar vein, Schneiders states, "[Jesus'] covenant presence, like that of Yahweh in the Temple, is an abiding glory. He has, as he promised, taken up his abode with them (14:23)," "Raising", p. 344.

<sup>329</sup> See the discussion above; Hoskyns writes, "The sanctuary and home of God, which is in heaven, and was but incompletely revealed in the temple at Jerusalem, will descend upon each Christian believer. Thus the promises in the Old Testament are completely fulfilled: *Let them make me a sanctuary that I may dwell among them* (Exod. 25:8, 29:45; Lev. 26:11-12; Ezek. 37:26-27; Zech. 2:10)," *John*, p. 542.

<sup>330</sup> Barrett comments, "The explanation is in terms of the "mystical" abiding of God with the believer," *John*, p. 389.

The Holy Spirit also makes a dwelling with the Father and the Son; he is at home in every way, like in his temple. The God of the Trinity, the Father, the Son and the Holy Spirit, come to us when we come to them (*In John 76:4*).<sup>331</sup>

John's use of *μονή* ('a dwelling-place') in verse 23 instead of *σκηνώω* ('to pitch a tent') as in 1:14 might prevent some seeing a temple allusion in John 14. However, it seems that John intentionally avoids *σκηνώω* for two reasons: 1) the allusion to the *Shekinah* is rightly reserved only for Jesus, and 2) the verb points to the temporary nature of Jesus' living on the earth. John chose an appropriate verb, which revealed the fact that God permanently indwells the ecclesial community (cf. 14:17).<sup>332</sup>

### **3.3 The Consecration of the Ecclesial Community as Temple (John 17:17-20)**

The identity of the church as the temple is further elaborated in John 17. In verses 17:17-19, Jesus prayed for his disciples, saying:

*Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth.*

John has already used the verb *ἀγιάζω* in 10:36 in connection with Jesus' consecration as the temple.<sup>333</sup> In that section, we argued that the Father consecrated Jesus against the backdrop of the Feast of the Dedication (cf. 10:22). It is likely that the use of *ἀγιάζω* twice here as in 10:36 indicates this: just as the person of Jesus (i.e., God's temple) is consecrated in a cultic way, Jesus prayed to the Father that his people be

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<sup>331</sup> Quoted in Murray, *John*, p. 260; He further comments, "...the essentially eschatological reality is represented under a difference eschatological image, namely that of the "coming" of the Father and Son to the believer to dwell with him (cf. Ezek. 37:26-27; Zech. 2:10; Rev. 21:3)...the Father and the Son "come" to and are present with the believer in the Spirit, *ibid*.

<sup>332</sup> Walker, *Jesus and the Holy City*, p. 171.

<sup>333</sup> Cf. Chapter One, pp. 39-43.

consecrated in the same manner.<sup>334</sup> If this is stressed here, then the community can be viewed as the temple that is being consecrated ritually.

The community is consecrated in truth (vv. 17, 19). It seems that the truth denotes the saving truth revealed in the teaching and activity of Jesus because Jesus himself is the embodiment of the truth in the Gospel (1:14; 14:6; 8:32).<sup>335</sup> It is this truth that designates and sets apart the disciples for their mission (v. 18).<sup>336</sup> In addition, the clause "...that they also may be sanctified in truth" suggests that the sanctification of the believers depends upon Jesus' sanctification. Expressed differently, Jesus is consecrated as the temple in order that his followers also might be consecrated as the temple, so that they could carry out the temple-mission into the world as he was consecrated by the Father to do the same (cf. 10:36).<sup>337</sup> A time will come

When Jesus is no longer present in the world, but the disciples, who remain in the world (cf. 17:11, 15), will continue to be a consecrated presence of the Father and Son in the world (17:17).<sup>338</sup>

This may well suggest that the 'consecration' associated with the person of Jesus alone in the first passage (10:36) is extended to include the ecclesial temple in the second (17:17-19).<sup>339</sup>

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<sup>334</sup> It is the case that the verb *ἀγιάζω* is used primarily in this context to consecrate priests and prophetic in the Old Testament (cf. Exod. 28:41; Jer. 1:5). This, however, does not contradict our view because the same verb is also used when the tabernacle/temple was consecrated in the old covenant (cf. Exod. 29:43); see Carson, *John*, p. 563.

<sup>335</sup> For the connection between "God's Word" and "Truth" in John, see pp. 81-82.

<sup>336</sup> Barrett, *John*, p. 426.

<sup>337</sup> Carson notes, "As Jesus was 'sanctified' and sent into the world (10:36), so the purpose of the 'sanctification' of his followers is that they are sent, by Jesus himself, into the world. This is an anticipation of the mission articulated in 20:21, the mission adumbrated in 13:20 and 15:26-27," *John*, p. 566. Cf. Barrett, *John*, p. 426; Murray, *John*, p. 301. The temple mission of the ecclesial community will be explored more fully in the following section.

<sup>338</sup> Coloe, *God Dwells*, p. 154.



In verse 22, Jesus passes on δόξα to the community, saying:

*The glory that you have given me I have given to them that they may be one even as we are one...” (17:22; cf. 17:5).*

The communication of the glory to the disciples will draw them into a unity with Father and Son. It is likely that the incarnate glory (1:14) is in view: the divine glory that was once veiled, and revealed in the activity and ministry of Jesus.<sup>340</sup> In addition, the terms, i.e. ἀγιάζω and δόξα have close association with the Israel's sacred shrines. In Exodus 29:43, God promised to sanctify the tabernacle by his own glory, so that he could dwell in their midst:

*There I will meet with the people of Israel, and it shall be sanctified by my glory. I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests. I will dwell among the people of Israel and will be their God. And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God (Exod. 29:43-46; cf. 2 Chr. 1-10).*

Possibly, John alludes to Exodus 29:43-46 in John 17:17-22: just as God set apart the tabernacle by his glory followed by his dwelling in it, the glory is imported to the consecrated temple of the believers followed by the divine indwelling in it (14:17, 23).<sup>341</sup> The transference of the glory to the ecclesial temple makes it have greater glory than the Jerusalem temple, thereby fulfilling the prophecy of Haggai:

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<sup>339</sup> Walker, *Jesus and the Holy City*, p. 172: likewise, Kerr sees a twofold temple allusion in John 17: The temple symbol in the Gospel has shifted from the person of Jesus to the ecclesial community, as he concludes, “[Jesus] has become the new Temple and the new high priest and thereby brings his disciples together into a new community, a new Temple.” *Temple*, p. 369.

<sup>340</sup> Murray, *John*, p. 302; Carson, *John*, p. 568-59; Barrett, *John*, p. 428.

<sup>341</sup> According to McKelvey, the unity of the believers in John 17 is related to the way the temple functions: Israel's temple “welded the different tribes together in the service of the

*And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the LORD of hosts...The latter glory of this house shall be greater than the former, says the LORD of hosts. And in this place I will give peace, declares the LORD of hosts (Hag 2:7-9).*

Haggai predicted that the end-time temple would be more glorious than Solomon's temple. It was noted in the second chapter of the thesis that this prophecy was primarily realized when the Spirit-Presence gloriously filled the temple-Messiah at his baptism (1:32-34).<sup>342</sup> Since the same Spirit set up his dwelling in the community (14:17, 23), and the glory is also passed on to it, this prophecy can also be said to have been fulfilled in the glorious temple of the church. In this way, John identifies the Messiah and his sanctified community as the realization of the eschatological temple spoken of by prophets (Hag. 2:7-9; cf. Ezek. 47: 1-12; Zech. 14:8; Joel 3:18).

### **3.4 The Mission of the Ecclesial Community as Temple (John 20:19-23)**

The scenario of John 20:19-23 is the sudden appearance of the risen Christ amongst his disciples, who have locked themselves in because of the fear of the Jews. The incarnate Jesus, according to John, is the *Shekinah* glory—God's visible presence on earth (cf. 1:14; 2:19-21). It looks as if Jesus' abiding glory in the midst of the disciples, now constituted as the New Israel, is like that of Yahweh's presence who resided amidst his covenant community in the tabernacle/temple. Seen in this light, the Christophany in the midst of the ecclesial community is the revelation of the LORD's New Covenant presence as anticipated by Ezekiel 37:26-28.<sup>343</sup>

Jesus, having proven his bodily resurrection, pronounces peace to the disciples. He then commissioned them with these words: "...*As the Father has sent me, even so I*

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one God, which corresponds to the believer's unity," *Temple*, pp. 80-81; cf. Kerr, *Temple*, pp. 354-65; for Spirit's role in the temple, see the conclusion of chapter two above.

<sup>342</sup> Cf. Chapter Two, p. 61.

<sup>343</sup> Scheiders, "Raising", p. 348; cf. Chapter One, pp. 44-45.

*am sending you*". Jesus had already predicted the mission of the anointed community into the world in 17:18. Their mission will be modeled on Jesus' own mission: just as the Father has sent Jesus into the world, in the same manner, Jesus is sending his disciples into the mission. This, however, does not mean that the community is going to begin a new mission by taking over Jesus' mission. Rather, the risen Jesus commands them to carry on his own work, thereby giving them to share in his mission.<sup>344</sup> Thus, Christ's mission continues even after his glorification. The perfect tense *ἀπέσταλκέν* supports this assertion, which implies that the sending is in the past but its effect continues in the present. As Westcott clarifies:

The mission of Christ is here regarded not in the point of its historical fulfillment (*sent*), but in the permanence of its effects (*has sent*). The form of the fulfillment of Christ's mission was now to be changed, but the mission itself was still continued and still effective. The apostles were commissioned to carry on Christ's work, and not to begin a new one.<sup>345</sup>

It has been noted earlier that God gave his greatest gift to the world in the form of the temple and its atoning sacrifice (i.e. the person of Jesus) where sin is dealt with and access to the Father is provided (1:14, 29; 2:19-22; 3:16; 14:6; 19:30).<sup>346</sup> If Jesus is sent as the temple's replacement, then the sending of the anointed community by Jesus can also be viewed as the temple's replacement.<sup>347</sup> Put simply, Jesus with his community replace the Jewish temple. This is obvious because Jesus passes on the authority to mediate the temple blessings by sending the disciples into the mission, just as the Father sent him. In this way, the identity of the ecclesial community is presented by John as the perfect expression of the temple that mediates the on-going presence of God.<sup>348</sup>

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<sup>344</sup> Schnackenburg, *John*, vol. 3, p. 324.

<sup>345</sup> Westcott, *John*, vol. 2, p. 349-350.

<sup>346</sup> Cf. Chapter Two, p. 67.

<sup>347</sup> Hamilton, *Indwelling*, p. 155.

<sup>348</sup> John 20:19-30 as a whole, concludes Scheiders, is a "narrative-theological synthesis of Johannine ecclesiology in which the Church appears as the body of the Risen Lord who is in its midst as the glory of God and which is commissioned to be in the world the

It was noted in the previous chapter that 20:20 emphasizes the symbolic promise of the gift of the Spirit, not the actual impartation of the Holy Spirit. God *ἐνεφύσησεν* (LXX version of Gen. 2:7) in/into Adam's nostril the breath of life, and he became a living being. God then commissioned Adam and Eve, saying:

*And 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 heavens and over every living thing that moves on the earth" (Gen. 1:28).*

In John's presentation, Jesus *ἐνεφύσησεν* onto the disciples *πνεῦμα ἅγιον* and sent them into the mission. It seems that John intentionally draws a parallel between Adam and Eve's mission and the disciples' mission. The mission of Adam and Eve was to subdue and rule over all the earth as God's image bearers, extending the geographical boundaries of the temple-Garden until it covered the whole earth (Gen. 1:27).<sup>349</sup> In other words, the divine presence,

which was initially to be limited to the garden temple of God, was to be extended throughout the whole earth by his image bearers, as they themselves represented and reflected his glorious presence and attributes.<sup>350</sup>

To an extent, this temple-mission was passed onto the nation of Israel. God used Israel as a mirror to reflect his glory and majesty to the nations; however, the mirror was often tarnished (Isa. 49:6; 60:1-3). Now, because Israel failed in her temple-mission, the Lord handed it over to the ecclesial community, which replaced Israel. It

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presence of the post-Easter Jesus as the pre-Easter Jesus had been the presence of God in the world," "Raising", p. 339.

<sup>349</sup> Cf. Beale, *Temple*, Chapter 3.

<sup>350</sup> *Ibid*, p. 83

is now the mission of the temple-church, which is the on-going presence of the Lord, to be the true mirror, reflecting God's glory and knowledge to the whole earth.<sup>351</sup>

The temple-mission of the church reminds one of the functions of Israel's temple. In the holy place of the temple, a seven-lamp Menorah is continually lit symbolizing the divine presence. Interestingly, John uses this metaphor for the church in Revelation 1:20:

*As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.*<sup>352</sup>

Just as the lampstand illumines, the church is to shine forth with the light of the gospel to the nations, revealing the divine knowledge and glory, thereby fulfilling Isaiah 60:1-3:

*Arise, shine, for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising.*

Just as the living water flows through the temple-church to bring life and renewal in the nations, the church is commissioned to reflect the divine light and glory to expel the thick darkness of the peoples of the world. This is precisely what Jesus meant when he commanded the believing community to become sons of light in 12:36. In this way, the church becomes the light for the people of the world, so that the salvation of the Lord reaches the ends of the earth (Isa. 49:6). This shows that the

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<sup>351</sup> "The Great Commission" found in Matthew 28:18-20 resemble the church's temple-mission found in John 20:21-23; see Beale, *Temple*, pp. 176-180.

<sup>352</sup> Since the number seven symbolizes complete or perfection in the Bible, the seven candlesticks may represent all churches in the world.

water-flowing-temple and the radiant temple emphasize one and the same truth: that is, the temple-mission of the church.

It is also equally true that the temple blessing involves dealing with sins. This is the reason why Jesus shares his authority over sin with his community, saying:

*If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.*

In the old covenant, sin is pardoned when sacrifices were offered to God (cf. Lev. 4:20, 26, 31, 35; 5:10, 13, 16; 18:6-7; 19:22). Jesus' death on the cross is presented in John as the atoning sacrifice for the sins, once for all, which is the only way for sins to be forgiven (cf. 1:29; 19:30).<sup>353</sup>

It is probably the case that verse 23 entwines with Matthew 16:19 and 18:18. The authority over sin given to the disciples in John reminds one of the same authorities given to Peter (and the disciples) in Matthew:

*I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*

In this light, the 'binding' and 'loosing' in Matthew correspond to 'forgiving' and 'retaining' in John.<sup>354</sup> However, one should note that the apostles never exercised this authority over sin by 'taking away the *'sin of the world'* which Jesus has accomplished once for all on the cross (cf. 1:29; 19:30). This is confirmed by the passive voices used in John and Matthew (i.e. *ἀφέωνται, κεκράτηνται, δεδεμένον, λελυμένον*), implying God's sole act to forgive sin and retain sin. Nevertheless, the

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<sup>353</sup> Hamilton rightly comments, "Once Jesus makes the old covenant temple with its cult obsolete, God dwells not only with but also in his new covenant people," *Indwelling*, p. 164.

<sup>354</sup> Emerton, "Binding and Loosing – Forgiving and Retaining" *JTS* 13 (1962), pp. 325-331.

way the ecclesial community exercises authority over sin is by ‘making available the results of Christ’s victory over the world (cf. 16:33).’<sup>355</sup> In other words, the community exercises this privilege through the proclamation of the gospel which either brings men to repent as they hear of the ready and costly forgiveness of God, or leaves them unresponsive to the offer of forgiveness, which is the gospel, and so they are left in their sins (cf. Isa. 6: 9-10).<sup>356</sup>

In this derivative sense, only the community becomes the locus where pardoning of sin is to be found—the temple. Hamilton explains more clearly:

Jesus’ coming brought about a salvation-historical shift. John depicts him replacing the temple (2:17-21), then proclaiming that the time for worship at the temple has ended (4:21-23). God would have a new temple once Jesus was glorified, that is, once he put an end to sacrifice (7:39; 14:15-17). Indeed, if Jesus had not put an end to sacrifice, sacrifice at the temple would still be necessary (16:7). When Jesus finished his work, he gave the Spirit to the disciples, making them the locus of God’s presence. He then gave them authority over sin (20:23), for they had become the new temple.<sup>357</sup>

In the same vein, Walker comments:

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<sup>355</sup> Scheiders, “Raising”, pp. 353-354; Commenting on Matthew 16:19b, Jeremias writes, “The authority of the messengers includes both the communication of salvation and the imposition of judgment. It is the judge’s authority to acquit and to pronounce guilty that is described by this pair of opposites and the synonymous phrase ‘bind and loose’ and ‘forgive and retain sins.’ As pair of opposites are used in Semitic languages to described the totality, these pairs of words mean that the messengers receive total authority,” *New Testament Theology: The Proclamation of Jesus*. Trans. John Bowden (New York: Scribner’s, 1971), p. 238.

<sup>356</sup> Marsh, *The Gospel of St. John*. The Pelican New Testament Commentaries. (London: Penguin Books, 1968), pp. 641-642; cf. Carson, *John*, pp. 648-649; Barrett, *John*, p. 472.

<sup>357</sup> Hamilton, *Indwelling*, pp. 164-165.

Whether the Temple was thought of as the place which embodied God's presence on earth or the place of sacrifice, the New Testament writers affirmed in their different ways that both these aspects had been fulfilled in Jesus: his death was the true sacrifice and his person the true locus of God's dwelling upon earth. By extension Christian believers too might be seen as a "Temple".<sup>358</sup>

To conclude, the Spirit's full enduement is to come in the Day of Pentecost when he will indwell the believers, constituting them as the temple (cf. 7:39; 14:17, 23).<sup>359</sup>

With the transformation of the church into the sacred temple, her real temple-mission, i.e., being an on-going source within the world of life-flowing water (John 4:14; 7:38) and cleansing from sin (20:23), begins.<sup>360</sup> The Spirit-Paraclete not only constitutes the church as the temple, but also equips it to extend its geographical boundaries until the divine glory and majesty fill the whole earth—until God's salvation has reached the ends of the earth (Isa. 49:6).

### 3.5 Conclusion

In the old covenant, God dwelt amidst his people in the tent/tabernacle and later in the temple. However, with the replacement of the temple and its cult by the person of Jesus, a dramatic change has occurred, namely the locus of the divine presence shifted from the building to the believers through Jesus. The pneumatic indwelling of the believers made the divine presence realized in their lives; as a result, they received a new role and identity, that is, the temple of God. This suggests first that John presents the identity and role of the person of Jesus as God's temple. And, secondly, he presents how the temple now incorporates the ecclesial community also.<sup>361</sup> This shows that the temple imagery in John functions on two levels. As Walker asserts:

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<sup>358</sup> Walker, *Jesus and the Holy City*, p. 303.

<sup>359</sup> See the discussion in the last section of the Second Chapter.

<sup>360</sup> Coloe, *God Dwells*, p. 207.

<sup>361</sup> *Ibid.*, p. 161; Frame states, "God dwells with Israel in the tabernacle and in the temple, and supremely in Jesus—God living with his people in the tabernacle of the flesh (John 1:14; 2:21), Immanuel. Through Christ, God's people themselves are his temple, the



In the first half of the Gospel John has revealed the identity of Jesus as the temple, and now he proceeds to draw out the essentially derivative truth that Jesus' disciples were also temple.<sup>362</sup>

Thus, the Jewish temple was foreshadowing the reality of Jesus' body as temple as well as the temple of the church. Undoubtedly, John is aware of these realities. This is why his temple ecclesiology is thoroughly grounded and elaborated in the Gospel. This may well suggest that the temple ecclesiology can be found in the Fourth Gospel without the help of Pauline influence.<sup>363</sup>

However, the pneumatic indwelling of the temple-church is not the end of the consummation; rather, it is the beginning of the anticipation and inauguration of the final consummating experience of God that will be wholly realized at the words of John:

*Now the dwelling of God is with men, and he will dwell with them. They will be his people, and God himself will be with them and be their God (Rev. 21:3; cf. Ezek. 36: 26-27; Zc. 2:10).*<sup>364</sup>

In accordance with God's great plan and will,

things have come full circle from full fellowship with God in Eden to the separation of the Fall, then God's dwelling among his chosen people in the tabernacle and later the temple, then God's taking up residence in his people

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dwelling of his Spirit (1 Cor. 6:19)," *the Doctrine of God, A Theology of Lordship* (Phillipsburg: P & R Publishing, 2002), p. 96.

<sup>362</sup> Walker, *Jesus and the Holy City*, p. 172; Wenham suggests, "It would seem that John's account of the words and actions of Jesus are the historical foundation for the church's conception of itself as the temple of God," *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans, 1995), p. 146.

<sup>363</sup> Cf. Barrett, *John*, pp. 167-168.

<sup>364</sup> Carson, *John*, p. 504.

after Jesus' glorification, and finally the restored Edenic dwelling of God with men when the *eschaton* is consummated.<sup>365</sup>

## **Chapter 4: Conclusion and Current Missional Implications**

In this final section we will seek to do two things. First, we will summarize what is presented in the main chapters on Christology, Pneumatology and Ecclesiology and its impact upon the early church as it engaged in mission in a world which suffered the loss of the Jerusalem temple. Secondly, we will briefly set forth some current missional implications of this teaching for communities other than the Jewish one in which 'temple' plays a pivotal role.

### **4.1 The role of John's Gospel and the loss of temple in Jerusalem**

The temple of Jerusalem was destroyed in A.D. 70. This national tragedy wrought havoc in the religious and socio-political life of Judaism. There is

virtually no other event that had such a sustained influence on the history and the self-understanding of Judaism as did the loss of Jerusalem and the Second Temple.<sup>366</sup>

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<sup>365</sup> Hamilton, *Indwelling*, p. 125.

<sup>366</sup> H. Kung, *Judaism*, trans. J. Bowden (London: SCM, 1992), p. 125.

Each religious group within the Jewish fold, such as Pharisees, Sadducees, Essenes, Zealots, and Christians responded to the destruction of the temple in its own way. However, the Zealots did not survive the subsequent war with the Romans, and the Essenes were either killed or routed from their community settlement in Qumran. The Sadducees merged into the Pharisaic community because their identity had been lost with the fall of the temple in Jerusalem. This means the Pharisaic community and the Christian community became dominant voices in Israel after the fall of Jerusalem. In spite of both groups having their origin in Judaism they diverged widely from each other in their responses to the national catastrophe. This era marked a major turning point for both groups.<sup>367</sup>

The Pharisaic party, under the leadership first of Yohanan ben Zakkai and then of Gamaliel II, substituted the Torah piety for the temple cult. This is illustrated in a famous dialogue between Yohanan ben Zakkai and his follower Joshua ben Hananiah:

Once as Rabbi ben Zakkai was coming out of Jerusalem, Rabbi Joshua followed after him, and beheld the Temple in ruins. “Woe unto us”, Rabbi Joshua cried, “that this, the place where the iniquities of Israel were atoned for, is laid waste.” “My son,” Rabbi Yohanan said to him, “be not grieved. We have atonement as effective as this. And what is it? It is acts of loving kindness, as it is said, *For I desire mercy and not sacrifice*” (Hos. 6:6) (Avot de Rabbi Natan, ch. 6).<sup>368</sup>

The rabbinical Judaism in Jamnia found the alternative to the temple in the Torah piety, but John found it in the person of Jesus who is presented in the Fourth Gospel as the new temple of God (1:14; 2:19-22; 4:19-24). Köstenberger writes:

...the temple was finally destroyed, Jewish worship, already condemned by Jesus as corrupt and defiled, suffered a fatal blow, which left worship of Jesus

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<sup>367</sup> Coloe, *God Dwells*, p. 1

<sup>368</sup> Quoted in Coloe, *God Dwells*, p. 2

(understood as temple) without an operative (temple) alternative...it is this vacuum that John sought to exploit by writing his gospel.<sup>369</sup>

John claimed that the divine revelation in Jewish ceremonial cult had been perfected, as well as replaced, by God's supreme revelation in the person of Jesus – the true cultic center of Judaism. Coloe writes:

The Gospel presents God's dwelling in the midst of humanity not by way of Israel's Torah but in the humanity of Jesus.<sup>370</sup>

Not only did Rabbinical Judaism find the deeds of obedience to the Law as the replacement of the temple cult, but also gave influential theological impetus to perception of the synagogue or the community as the temple.<sup>371</sup> According to them,

just as willingly as men could contribute bricks and mortar for the building of a sanctuary, so they ought to contribute renunciation, self-sacrifice, love, *for the building of a sacred community.*<sup>372</sup>

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<sup>369</sup> Cf. Köstenberger, *Theology*, p. 428; He further argues, "...The Fourth Gospel's emphasis on Jesus as the fulfillment of the symbolism surrounding various Jewish festivals and institutions including the temple – can very plausibly be read against the backdrop of the then recent destruction of the second temple as one possible element occasioning its composition," "The Destruction of the Second Temple and the Composition of the Fourth Gospel", *Trinity Journal* 26NS (2005), pp. 211- 215; cf. Walker, *Jesus and the Holy City*, p. 195; Yee, *Jewish Feasts*, pp. 12-13 & 16-17; Kerr, *Temple*, p. 227

<sup>370</sup> Coloe, *God Dwells*, p. 376.

<sup>371</sup> J. Neusner, 'Judaism after the Destruction of the Temple: An Overview', in *Formative Judaism: Religious, Historical and Literary Studies*, Third Series: Torah, Pharisees, and Rabbis (BJS, 46; Chico, CA: Scholars Press, 1983), pp. 83-98.

<sup>372</sup> J. Neusner, 'Judaism in a Time of Crisis: Four Responses to the Destruction of the Second Temple,' *Judaism* 21 (1972), p. 324.

This laid the theological groundwork for Rabbinic Judaism without the temple. In sharp contrast to this claim, John argued the Christian community, after the departure of Jesus, was constituted as God's legitimate temple because it is united with Jesus (i.e. the new temple) and indwelt by the Holy Spirit. In other words, the pneumatic indwelling, and not the Torah piety, transforms the people who believe Jesus as the Messiah into God's sacred temple, individually and collectively. The Spirit-Paraclete, who was sent by the glorified Jesus, equipped this consecrated community to represent God's temple presence on earth. As a result, God's temple glory is revealed to the world through the mission of the church, which is now constituted as the New Israel.

John's presentation of Jesus and the ecclesial community as the new temple against the background of the ruined temple would certainly have tremendous impact upon his readers – readers who felt bereft of the temple and of the spiritual focus provided by Jerusalem. John would have encouraged them to see the new thing God had done for them in Jesus, who stood in the place of everything that Israel had lost.<sup>373</sup>

Moreover, he would have informed them of their incorporation in the new temple (i.e., the person of Jesus) through the indwelling presence of the Holy Spirit. In the background of the departure of Jesus (i.e., the new temple) and the destruction of Jerusalem temple, this revelation would have further comforted the ecclesial community. Kerr concludes:

...the Johannine response to the demise of the Jerusalem Temple is neither Torah-directed, nor advocating merkabah or apocalyptic mysticism...the response is to present Jesus as the fulfillment and replacement of the Temple and its associated rituals within the ethos of a quietist eschatology...there are also some hints that Jesus's disciples share in this new Temple.<sup>374</sup>

Rabbinical Judaism sought to live life acceptable to God in the absence of the temple, whereas John claimed that God's temple was still present with them, that is, the messianic community – the locus of God's presence. Kerr comments:

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<sup>373</sup> Walker, *Jesus and the Holy City*, p. 197.

<sup>374</sup> Kerr, *Temple*, pp. 65-66.

Since the Temple motifs have been relocated in a living person (Jesus) and transferred to his disciples, this new Temple comes into existence wherever his Spirit is present; and that Spirit is no respecter of place, but ‘blows where it chooses; (3:8; cf. 4:23). The ‘Temple-experience’ of those first disciples is essentially repeatable and can be relocated anywhere.<sup>375</sup>

This suggests that John attempted to bring religious and social cohesion into the chaotic society that resulted from the destruction of the Jerusalem and its temple – just as, in different ways, the Rabbis, the apocalyptists, and the militants also sought to.<sup>376</sup> As Motyer writes:

[The Fourth Gospel] is a contribution to the melting-pot with a distinctively Christian answer to the problem: and at a time of confusion when relationships were fluid and later lines of demarcation had not yet been rigidly drawn, it could certainly have functioned ‘internally’, that is, a Jew speaking to Jews, in just the same way as the authors of 4 Ezra and 2 Baruch tried to minister to the needs of their fellow-Jews by publishing their own solutions in written form.

In this way, John presented the identity and role of the Messiah and his community as God’s sacred temple that supremely replaced the Jerusalem temple. Motyer concludes:

Jesus is presented as the true cultic center of Judaism, drawing people away from the celebration of the Temple feasts...He is a Pied Piper, whistling a new melody which descants the deep resonances of Law and cult, and summoning Israel to a new following which means eternal life now...will the reader likewise ‘go away’ (12:19), leaving the Jerusalem cult behind?<sup>377</sup>

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<sup>375</sup> Walker, *Jesus and the Holy City*, p. 172-173.

<sup>376</sup> S. Motyer, “John 8:31-59 and the Rhetoric Persuasions in the Fourth Gospel,” p. 124.

<sup>377</sup> S. Motyer, *Your Father the Devil? A New Approach to John and the Jews*. Paternoster Biblical and Theological Monographs. (Carlisle: Paternoster Press 1997), p. 164.

## 4.2 The role of John's Gospel and current missional implications for 'temple' communities

John's temple theology can also have positive impact upon Hindu communities as it had in Jewish communities. As in Judaism, a temple plays the central role in Hinduism. It is the focus for all aspects of daily life in the community such as, religious, cultural, educational and social. Hindu people highly revere the temple(s) as god's dwelling-place on earth – the house of god(s). It is a sacred location, where their god(s) are worshipped, prayers are offered, sacrifices are made, and various festivals are observed. Also, it is a place where god(s) reveals the divine wisdom and knowledge. Most importantly, the temple functions as a locus of transcendence, where the boundaries between the human and the divine are dissolved. In other words, it is a place where humans can transcend their realm to cross over from the world of illusion (i.e., earthly) to the real world of knowledge and truth (i.e., heavenly). Some Hindus believe that a human body is a temple of God. Jayaram writes

The breath that exists in [man] is also the same life breath that sustains the universe. His body is verily a living temple, a city of nine gates, in which resides a divine soul.<sup>378</sup>

It seems likely that the Fourth Gospel presented the person of Jesus as the new temple for the wider communities, not only for the Jewish community. As Salier notes:

The theme of the Temple is also connected to the wider perspective evinced by the Gospel. As Jesus replaces the Temple for Israel there are also hints that he will fulfill the role of the Temple with respect to the nations.<sup>379</sup>

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<sup>378</sup> Jayaram J, "Belief In Atman, the Eternal Soul or the Inner Self" Retrieved December 28<sup>th</sup>, 2015, from [www. Hinduwebsite.com](http://www.hinduwebsite.com): <http://www.hinduwebsite.com/beliefinsoul.asp>.

<sup>379</sup> Salier, "Temple," p. 131; the theme of Jesus as the temple for the nations is enlarged in the narrative of the Gospel. For example, in the prologue, Jesus' coming into the world is set against the backdrop of creation (1:5, 10-11). The term "word" frequently appears throughout the Gospel, which anticipates the mission to the nations (1:29; 3:16-17; 4:42; 8:12; 10:36; 11: 47-53; 12:24; 12:32). Jesus predicted the invalidity of Jerusalem and

Salier's observation suggests that the person of Jesus can be viewed as the world's new center of worship – the universal temple. Viewed in this perspective, Jesus not only invalidated Jerusalem and Gerizim, but also nullified the world's physical locations of worship, such as Mecca, Medina, and all the cultic sites of Hinduism and Buddhism. This suggests that John is claiming that the era of God's dwelling in the building has ended; now God dwells in the person of Jesus and in the ecclesial community (1:14; 2:19-22; 14:23). Whoever believes in Jesus can worship the true God personally and collectively in spirit and in truth through the new temple, that is, the person of Jesus (4:21-24).

One of the pillars of Hindu religion is the sacrificial cult. Animal sacrifice is the central ritual in the temple worship. However, it is possible that John's Gospel declared that Jesus – in fulfilling the Old Testament sacrifices – had, by extension, nullified the world's ceremonial cult along with the temples because he is the sacrifice for the sins of the world (1:29). Since Jesus replaced the sacrificial rituals and founded a new order of worship, he is truly constituted as the new temple for the world.

Probably, the most fitting context, which might impress Hindu audiences, is the person of Jesus as the contact point between heaven and earth. Hinduism believes that a temple functions as a locus of transcendence, where heavenly and earthly realities are converged; as a result, devotees can have access to the heavenly realities. As John claimed that the true heavenly realities had come down into the realm of humanity in the person of Jesus, he can also be presented (within Hindu communities) as the true

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other physical locations of worship, and inaugurated the new worship “in spirit and in truth” that will be the mark of true worship. The image of living water in John 7, alluding to Zechariah 14 and Ezekiel 37, is expected to flow from the eschatological temple that “extends beyond the borders of Israel for the benefit of the nations,” observes Salier, “this picks up some of the thought of the Old Testament prophets who depicted the eschatological hope of the restored Temple as the center of the nations (cf. Isa. 2:2-4; Mic 4:1-3; and Jer. 3:17),” *ibid*, p. 132. Even more explicitly, in the Feast of the Dedications, Jesus claimed he was consecrated as the new temple and sent into the world (John 10:36; cf. 3:16-17).



*avatar* of the temple. This means Jesus, the new temple, is the source of true divine knowledge and wisdom - not the Hindu temple – and has thus made himself available to the world (1:48-51). One can receive these heavenly revelations through believing in him. Moreover, Hinduism believes that people enter into heaven by their *karmas* (good works), whereas John claimed that people enter into the eternal presence of the Father only through the way of Jesus – the real *avatar* of the temple (14:6; 10:7-10).

Unlike the temple of Jerusalem, this cosmic temple (i.e., the person of Jesus) is absolutely free from all limitation of space and time. This means it is no longer necessary to make a pilgrimage in order to find god(s); believing in Jesus means the true God can be accessed and worshipped at any time, from anywhere through him – the true embodiment of the temple. Moreover, this might serve as a powerful evangelistic tool within *Dalits* communities in India and Nepal. *Dalits* (the untouchable caste) are the lowest castes according to the caste system. They are strictly prohibited from entering into the temple because people regard them as unclean. However, the new worship (i.e., in spirit and in truth) inaugurated in Jesus is without barriers and restrictions. Jesus can provide an entrance to the Holy God, so that even *Dalits* can freely approach and worship God. They can have life and satisfaction in God without temple worship and without making pilgrimages. In addition, they will also receive a new status and identity in Jesus, namely, God's sacred temple. This is because the Holy Spirit of God will come and indwell in those who truly believe in Jesus.

In this way, John's temple theology and its relation to Jesus Christ, the Holy Spirit and the Christian Community, can be seen to have important practical applications within communities other than Jewish communities in which temple plays a primary function.

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