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A STUDY OF THE TEMPLE IN THE GOSPEL
OF JOHN

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament Exegesis
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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CHAPTER I

INTRODUCTION

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"Sign" manifesting His glory becomes clear and unmistakable.

This study of the Temple in the Gospel of John indicates the fulfillment of the Old Testament Temple and its cultus in Jesus Christ. Although this is a scholarly study, it has been possible to take account of sayings about the

¹The Fourth Gospel edited by F. W. Dreyer (Revised edition; London: Faber and Faber, 1947), pp. 66-68.

CHAPTER I

INTRODUCTION

Recent studies of the Gospel of John have again made clear its many connections with the Synoptic Gospels and its role as their interpreter. E. C. Hoskyns has demonstrated¹ that not only is Synoptic material presupposed by John, but closer examination shows that much in the Fourth Gospel has at its core events and sayings recorded in the Synoptics. Out of the wealth of "signs" worked by Jesus, the Evangelist John has selected only certain ones that he may bring to light their true significance and so fulfill his purpose in writing: "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (20:31). In this way John appears as interpreter of the other three Gospels: what is there stated but briefly or only implied is in the Gospel of John developed until its relation to Jesus as a "sign" manifesting His glory becomes clear and unambiguous.

This study of the Temple in the Gospel of John indicates the fulfillment of the Old Testament Temple and its cultus in Jesus Christ. Although this is a Johannine study, it has been possible to take account of sayings about the

¹The Fourth Gospel edited by F. N. Davey (Revised edition; London: Faber and Faber, 1947), pp. 68-85.

Temple in the other three Gospels and to show their significance in a way that would have been impossible had the Fourth Gospel never been written.

Quotations from the Mishnah are taken from the edition of Danby² unless otherwise indicated. Biblical references in English are taken from the Revised Standard Version of the Bible.³

²The Mishnah, edited by Herbert Danby (Corrected edition; London: Oxford University Press, c.1933).

³The Holy Bible, Revised Standard Version (New York: Thomas Nelson, 1953).

the universality of Yahweh's power is stressed; He answers north to the help of His people from His fortress in the mountain above the southern mountains; in heaven the stars have their appointed orbits to join in the battle against Babel. He is addressed by His name as "Lord of Sinai" at the same time that He is considered to dwell on the mountains of Zion and to marshal the celestial hosts to His aid in northern Palestine. We must remember that Zion was then a separate nation, with its own god Yahu, lord of the house of Yahu in there.¹

¹W. F. Albright, Archaeology and the Religion of Israel, (3rd edition; Baltimore: Johns Hopkins Press, 1933), p. 117.

CHAPTER II

SURVEY OF THE PRESENCE AND TEMPLE OF THE LORD

IN THE OLD TESTAMENT

"Name" and "Glory"

That the Lord God was Ruler of heaven and earth was part of Israel's faith as we meet it in the Old Testament. This belief is at least implicit in the creation account and in statements such as "the Lord who made heaven and earth" (Ps. 115:15; 121:2; 124:8; 134:3; 146:6; Is. 37:16; Jer. 32:17), and "Do not I fill heaven and earth?" (Jer. 23:24). When we read therefore of a "house" or a "temple" of the Lord, such expressions should not be taken to mean that God's universal rule, power or presence are in any way confined to that particular place.

God's "independence" of any one place is implied in the Song of Deborah, in which, according to Albright,

the universality of Yahweh's power is stressed: He marches north to the help of His people from His favorite terrestrial abode in the southern mountains; in heaven the stars leave their appointed orbits to join in the battle against Sisera. He is addressed by his name as "Lord of Sinai" at the same time that He is considered to dwell on the mountains of Edom and to marshal the celestial hosts to his aid in northern Palestine. We must remember that Edom was then a separate nation, with its own god Qaus, lord of the bow--yet Yahweh is there.¹

¹W. F. Albright, Archeology and the Religion of Israel, (3rd edition; Baltimore: Johns Hopkins Press, 1953), p.117.

A number of Old Testament passages assert that the Lord "dwells" in heaven. Moses beseeches the Lord, "Look down from thy holy habitation (יְהוָה), from heaven" (Deut. 26:15; cf. Ps. 68:16 where the same word is used, and Deut. 4:38, "Out of heaven he let you hear his voice"). Even after Solomon has built the Lord "an exalted house, a place for thee to dwell in (לְשִׁבְתְּךָ) forever (1 Kg. 8:13) he prays that the Lord hear "in heaven thy dwelling place" (לְשִׁבְתְּךָ אֱלֹהֵינוּ 8:30; cf. 8:32, 34, 38, 39, לְשִׁבְתְּךָ אֱלֹהֵינוּ²; similar are 8:43, 45).

Yet even heaven cannot "contain" the Lord: "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain thee; how much less this house which I have built!" (1 Kg. 8:27)

The Lord's message to David when David would build the Lord a house is a reminder that He cannot be rooted to any one location; up to this time He has been "moving about":

Go and tell my servant David, 'Thus says the Lord: Would you build me a house to dwell in? I have not dwelt in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. In all the places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"' (2 Sam. 7:5-7)

²The parallel passages in 2 Chr. 6 prefix יְהוָה, as do the LXX, Targum, and Syriac versions.

It is important to note, too, that although this passage speaks of building a house for "me," others speak of building a house for the "name" of Jahweh:

Now it was in the heart of David my father to build a house for the name of the Lord, the God of Israel. But the Lord said to David my father, "Whereas it was in your heart to build a house for my name, you did well that it was in your heart; nevertheless you shall not build the house, but your son who shall be born to you shall build the house for my name. . . . I have built the house for the name of the Lord, the God of Israel (1 Kg. 8:17-20; cf. also vs. 29, 33, 35, 48).

The "name" of Jahweh indicates the presence of Jahweh,³ not Jahweh in his full majesty which no man can ever behold or approach⁴ but Jahweh as He has turned Himself for communion with man. Solomon asks the Lord that when His people beseech Him in the Temple, "the place of which thou hast said, 'My name shall be there,'" "thy eyes may be open night and day toward this house" (1 Kg. 8:29).

When thy people Israel are defeated before the enemy because they have sinned against thee, if they turn again to thee, and acknowledge thy name, and pray and make supplication to thee in this house; then hear thou in heaven, and forgive . . . (1 Kg. 8:33; also v. 35).

To speak of building a house for the "name" of the Lord is a careful safeguarding of the Lord's majesty and universal rule and at the same time emphasizes that the Lord dwells in the house by His initiative. The Lord "chooses"

³"Name" in Alan Richardson, editor, A Theological Word Book of the Bible (New York: MacMillan, 1950), p. 157.

⁴Ex. 33:17-23; Jdg. 13:22, cf. vss. 17 and 18; Is. 6:1 where Isaiah beholds only the "train" of the Lord; Jn. 1:18.

to put His name in a certain place (Deut. 12:5,21; 14:23; 16:6). The same issue is at stake when David purposes to build the Lord a house. Men cannot build the Lord a house and expect that He will immediately move in and establish residence; the Lord must "choose" to put His name there. After He has done this, then the people may here seek the Lord and find Him. Passages in the Psalms bear this out, as will be pointed out later.

A sign which the Lord gave that He is in the Temple, present for communion with His people, is His kābôd, associated with the cloud;

And when the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord (כְּבוֹד יְהוָה) filled the house of the Lord (1 Kg. 8:10-11).

The kābôd and the cloud hark back to the exodus narratives where it is said that the Lord, or his kābôd,⁴ are in the cloud or the pillar of fire.

And in the morning watch the Lord in the pillar of fire and of cloud looked down upon the host of the Egyptians . . . (Ex. 14:24; also 13:21).

the glory of the Lord appeared in the cloud , . . (Ex. 16:10).

When the tabernacle is erected in the wilderness, the cloud and the kābôd are there;

Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter the tent of meeting, because the cloud abode upon it, and the glory of the Lord filled the tabernacle. . . . For throughout all their journeys the cloud of the Lord was upon the tabernacle

by day, and fire was in it by night, in the sight of all the house of Israel (Ex. 40:34-35,38).

Another reference states that God (called by His name "Yahweh") has delivered Israel that He might dwell among them. He will "meet" them at "the tent of meeting" which He sanctifies by his kābôd. Through this dwelling among them, "they shall know that I am the Lord, their God."⁵ Because the Lord met Israel in the pillar of cloud at the tent of meeting, they could seek Him there:

And everyone who sought the Lord would go out to the tent of meeting. . . . When Moses entered the tent, the pillar of cloud would descend and stand at the door of the tent . . . (Ex. 33:7,9).

The Temple where the Lord had set His name and caused His kābôd to dwell was a constant "reminder" to the Lord that He had pledged Himself to have compassion on His people Israel: "The Lord, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place" (2 Chr. 36:15).

In the Psalms we see believing Israelites living out the faith expressed in Solomon's dedicatory prayer:

that thy eyes may be open night and day toward this house, the place of which thou hast said, 'My name shall be there,' And hearken thou to the supplication of thy servant and of thy people Israel, when they pray toward this place; yea, hear thou in heaven thy dwelling place; and when thou hearest, forgive (1 Kg. 8:29,30).

⁵ See Ex. 29:42-46.

The Psalmist in Ps. 138 bows down toward the Temple and gives thanks "to thy name for thy steadfast love and thy faithfulness" (v. 2). He has approached the Lord who is present in the Temple and has found deliverance.

In Ps. 11 the Psalmist is being threatened by enemies who seek to kill him (v. 2). The Psalmist's friends advise him to flee, but the Psalmist's reply is, "In the Lord I take refuge" (v. 1). He has this confidence because he believes that the Lord who rules heaven and earth is in the midst of his people Israel and will deliver him. "The Lord is in his holy temple" is the Psalmist's assurance of the Lord's assistance.

In some Psalms (e.g. 27:4; 18:6; cf. v. 9) it is uncertain whether the Temple in Jerusalem⁶ or the Lord's heavenly dwelling is intended. Making a rigid division between "heaven" and "earth" in this connection is questionable: even though "temple" be taken to mean heavenly dwelling, the Lord still "comes down" (18:9), and what He does "in heaven"

⁶A point worth mentioning but not belaboring is the use of the Psalms in the Temple. "Naturally, they were designed for worship, and that meant for worship in the temple. The use of religious poetry for private meditation and prayer is a comparatively modern phenomenon, and we may take it for granted that, with few exceptions, the psalms were designed for use in one form or other of the cultus. It should, however be pointed out that the use of psalms by an individual is not excluded; on the contrary, a good deal of the ritual was private, though performed in the temple." W. O. E. Oesterley, The Psalms (London: S. P. C. K., 1939) p. 5.

shakes the earth (18:7,13,16).⁷

Israel's Abuse of the Temple and Jeremiah's Indictment of This

By the time of Jeremiah a conceit about the Temple had developed in Judah. After a long struggle between pure worship of Jahweh and syncretistic worship, with occasional periods of relief as at the time of Hezekiah, Josiah together with the religious leaders and the people had joined to purge the Temple of pagan cults. Under the impact made by the reading of "the book of the law" they had refurbished the Temple and attempted to restore its worship. Further,

⁷The difficulty is at least partially resolved if we say with Albright that Jahweh was in the temple "enthroned as the sole ruler of the entire cosmos" (W. F. Albright, op. cit., p. 154). In this particular book he demonstrates the cosmic symbolism of the copper sea and the altar of burnt offering. There are passages that could be used to confirm this idea of enthronement of Jahweh "as the sole ruler of the entire cosmos," particularly those that speak of the Lord as "enthroned above the cherubim." According to 2 Kg. 19:15 (Is. 38:16) Hezekiah prays "before the Lord" (לפני יהוה), addresses Him as "enthroned above the cherubim" (ישב על כרובים) which Leroy Waterman in the Smith-Goodspeed translation renders more literally as "seated upon the cherubim") and then confesses the Lord's universal reign:

thou art the God, thou alone, of all the kingdoms
of the earth; thou hast made heaven and earth.

Ps. 99, which employs the same phrase, ישב כרובים, associates it with his universal reign:

The Lord reigns; let the peoples tremble! He sits
enthroned upon the cherubim; let the earth quake!
The Lord is great in Zion; he is exalted over all
the peoples. vs 1,2.

the "high places" were abolished (2 Kg. 23).

Jeremiah must have approved of this reform. As a prophet of the Lord, he would hardly have been against such a thorough-going effort to eradicate worship of gods other than the Lord. He indicates his respect for Josiah when he says to Jehoiakim, the son of Josiah:

Do you think you are a king because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know me? says the Lord (22:15,16).

Yet even though Jeremiah approved of Josiah and his reform, he saw that much of it had been superficial. The people were ready to burn the incense and offer the sacrifices, but the change from pagan practices to the worship prescribed by "the book of the law" had been outward, it seemed. There had not been in fact a return to the "ancient paths" which had determined the course of the reform:

Thus says the Lord: "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, 'We will not walk in it.' I set watchmen over you, saying, 'Give heed to the sound of the trumpet!' But they said, 'We will not give heed.' . . . To what purpose does frankincense come to me from Sheba, or sweet cane from a distant land? Your burnt offerings are not acceptable, nor your sacrifices pleasing to me (Jer. 6:16,17,20).

Convincing proof of the shallowness of the reform is the celerity with which the people offered sacrifices in the Temple and then turned to "oppress the alien, the fatherless or the widow, or shed innocent blood" (7:6). This was a

people proud of their possession of the law (8:8) but yet not feeling the continuing indictment of the law upon them for living as people without law (8:6).

They had not even "the sense of wild creatures, who at least instinctively obey the laws that govern their existence (8:6)."⁸

What Jeremiah faced, then, was a people who had gone through a reform that had partially⁹ cleansed them of the pagan practices against which the prophets had been thundering for so long. They were making an effort to worship the Lord as "the book of the law" prescribed. Because they were behaving in this "pious" outward fashion they believed all was well between them and God--no matter how they behaved otherwise or what the inclination of their heart toward the Lord might be. Their dutiful worship in the Temple had become a hardened conceit that insulated them from the indictment which the Lord levelled at them through His servant Jeremiah. And so Jeremiah must attack the holy place itself, the Temple:

Thus says the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place. Do not trust in these deceptive words; "This is the temple of the Lord, the temple of the Lord, the temple of the Lord" (7:3,4).

⁸ John Bright, The Kingdom of God (Nashville: Abingdon-Cokesbury, 1953), p. 107.

⁹ Either all the pagan practices had not been eliminated or some had returned, for worship of Baal and "other gods" is mentioned in 7:9, "the queen of heaven" and "other gods" in 7:18.

In his attack upon the sanctuary Jeremiah asserts something old, the Lord's independence of any dwelling built by man (2 Sam. 7:5-7; 1 Kg. 8:24, supra. p. 4). The house is called by the Lord's name, yes (7:10,11); but the Lord tells the people to go to Shiloh and see if they can discover there the sanctuary "where I made my name dwell at first" (7:12). The Lord dwelling in the midst of his people calls for righteous living (1 Kg. 6:11-13). When this is not forthcoming, the Lord removes his Presence ("see what I did to it [Shiloh] for the wickedness of my people Israel" 7:12). The conclusion that Jeremiah draws at this time is the same:

And now, because you have done all these things, says the Lord, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, therefore I will do to the house which is called by my name, and in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you out of my sight, as I cast out all your kinsmen. . . (7:13-15).

Jeremiah asserts also that after the Temple has been destroyed and the Lord's people are in captivity, the Lord will hear them in that strange land and will deliver them (29:10-14).

The Destruction of the Temple of Solomon

The destruction that enveloped the Temple was deserved.

Zedekiah

did what was evil in the sight of the Lord his God.
He did not humble himself before Jeremiah the

prophet. . . . All the leading priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations; and they polluted the house of the Lord which he had hallowed in Jerusalem (2 Chr. 36:12,14).

The Lord had "had compassion on his people and on his dwelling place" and had "sent persistently to them by his messengers" (36:15),

but they kept mocking the messengers of God, despising his words, and scoffing at his prophets, till the wrath of the Lord rose against his people, till there was no remedy (36:16).

The destruction of the Temple, whose construction had been related in such detail (1 Kg: 5-7),¹⁰ is reported tersely in the last chapter of the books of Kings:

In the fifth month, on the seventh day of the month--which was the nineteenth year of King Nebuchadnezzar, king of Babylon--Nebuzaradan, the captain of the body-guard, a servant of the king of Babylon, came to Jerusalem. And he burned the house of the Lord . . . (2 Kg. 25:8-9).

The Return of the Presence

and the New Temple

The prophet Ezekiel, in his second vision, saw the kôbôd-jahwê, which had filled the Temple at its dedication (1 Kg. 8:11), leave the Temple and depart from Jerusalem

¹⁰Confirmed in the main by archeologists; Albright, *op. cit.*, p. 142; also in From the Stone Age to Christianity (Baltimore: Johns Hopkins Press, 1940), p. 224: "The glowing accounts of the Book of Kings may be slightly over-drawn, but when we compare the tangible illustrations brought to light by excavations with what we have from earlier--and later--Israel, it must be confessed that they are relatively correct."

(Ezek. 9-11). The Lord had removed His presence from the Temple and destruction was to follow upon the city (9:4) and upon the Temple (9:6). Yet even these chapters announcing destruction hold out hope for a new beginning:

And I will give them one or "a new" heart, and put a new spirit within them; I will take the stony heart out of their flesh, that they may walk in my statutes and keep my ordinances and obey them; and they shall be my people, and I will be their God (11:19-20).

In another of his visions Ezekiel sees the very kēbôd-jahwē, which he had seen forsake the Temple and the city, return to the Temple:

And the vision I saw was like the vision which I had seen when he came to destroy the city, and like the vision which I had seen by the river Chebar; and I fell upon my face. As the glory of the Lord entered the Temple by the gate facing east, the Spirit lifted me up, and brought me into the inner court; and behold, the glory of the Lord filled the temple (43:3-5).

What Ezekiel here sees is held out as a hope for the future by other prophets (Is. 4:2-6; Zech. 2:9 [Heb.]; Hag. 2:7,9) and is part of the wider belief that the kēbôd-jahwē would someday fill the whole earth (Num. 14:20; Pss. 57:6,12; 72:19; Is. 40:5; 59:19; 60:1; Hab. 2:14).

The return of the presence of the Lord is expressed also by the phrase, "dwelling in the midst of," e.g., Zech. 2:14 (Heb.): "Sing and rejoice, O daughter of Zion; for lo, I come and I will dwell in the midst of you, says the Lord."¹¹

¹¹ וְשָׁכְנִי בְּיִשְׂרָאֵל; LXX, κατακληνώσω ἐν μέσῳ σου (2.10 in LXX text). See also 2.15 and 8.3

This return of the kēbôd-jahwè to "dwell" amongst His people was placed into the Messianic future. It will be a time when those who have scattered Judah will themselves be scattered (Zech. 2:1-4, [Heb.];¹² 2:9, [Heb.]), when Jerusalem will be rebuilt and filled "as villages without walls, because of the multitude of men and cattle in it" (Zech. 2:8, [Heb.])--this will take place "in that day" (Zech. 2:15; Is. 4:2).

Before these events can come to pass, the people of God must be purified:

And he who is left in Zion and remains in Jerusalem shall 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 (Is. 4:3.4; cf. (Mal. 3:1-3)).

Ezekiel connects the existence of the new Temple of the Messianic future with the purifying of Judah: "Then the nations will know that I the Lord sanctify Israel, when my sanctuary is in the midst of them for evermore" (Ezek. 37:28). Verses 1 to 14 of this chapter make it clear "dass es Leben in Israel nur als Leben aus dem Tode, als Ueberwindung der

¹²In the Talmud (Sukkah, 52b), the four smiths of these verses are identified with the Messiah, the son of David; the Messiah, the son of Joseph; the prophet Elijah; the Righteous Priest (or Melchizedek). Cited in A. Cohen, The Twelve Prophets (London and Bournemouth: Soncino Press, 1950), p. 276.

Suende gibt.¹³

In Ezekiel, God's Messianic rule and purifying of His people culminate in the Temple of the Messianic Age. The reference to David as king (37:24), the everlasting covenant (37:26), and the connection of the Temple with the new paradise (47:1 ff.), indicate that the Temple of this fourth vision of Ezekiel is the Temple of the Messianic Age. What Jahweh promises in 37:24-26 Ezekiel sees Him fulfilling in the vision of the return of the k^ebôd-jahwè (43:1-7).

In each of the four visions of Ezekiel, according to M. Schmidt, it is God's working and majesty that is underscored. So, too, the rebuilding of the Messianic Temple is God's work:

Man wird die "pedantische" Akribie der Tempelbeschreibung nur verstehen, wenn man sie in Zusammenhang mit den andern Visionen, besonders der ersten, sieht. Lag Kap. 1-3 der Ton darauf, dass die Voraussetzung jeder Gottesgeschichte und insbesondere des Gerichtes in der freien Sourveraenitaet Jahves als des Weltherren liegt, Kap. 8-11, dass die Notwendigkeit des Gerichtes auf Jahves Freiheit nicht determinierend einwirkt, in der dritten Vision, dass Zeitpunkt und Vollzug des Gerichtes ganz in Jahves Hand liegen, so scheint die vierte Vision sagen zu wollen, dass auch der Wiederaufbau des Tempels und damit die endgueltige Wiederherstellung des Gottesvolkes . . . dass dieser Wiederaufbau ganz und gar Jahves Sache und nicht der Menschen ist.¹⁴

Because it is God's work, the prophet must be guided through the new structure (40:3) so that he will come to an

¹³Martin Schmidt, Prophet und Tempel. (Zollikon-Zurich: Evangelischer Verlag, AG, 1948), p. 162.

¹⁴Martin Schmidt, op. cit., p. 166.

understanding of what God has done. Zechariah in referring to the new Temple says the מָלְכִי (the Messiah, cf. Is. 4:2; Jer. 23:5; 33:15) will build the new Temple (Zech. 6:12.13).

Yet although the heavenly origin and quality of the new Temple are emphasized in Ezekiel, it is so "earthly" that it can be measured (chapters 40-42). The measurements connect the new Temple with the old Temple;¹⁵ the reality of God's dwelling in the old Temple together with the tension between the earthly and heavenly "dwelling" of Jahweh¹⁶ are affirmed; the old Temple is here seen finding its fulfillment in the new. God once departed from the Temple of Solomon (chaps. 9-11, supra. p. 13) but He will dwell in the new Temple "forever" (37:28; 43:7), for the people whose sins caused Him to depart (9:4,6,9,10; cf. 43:8,9) have been cleansed (supra. p. 15). The first was meant as a place for foreigners to worship also (1 Kg. 8:41-43; 59-60), but the foreigners who drew near--notably Solomon's wives--worshiped idols and not Jahweh. The Messianic Temple has this same missionary outreach:

My dwelling place shall be with them; and I will be their God, and they shall be my people. Then the

¹⁵Galling has recently noted that the dimensions of the Temple of Ezekiel are substantially the same as those of the Solomonian Temple as given in Kings. W. F. Albright, Archaeology and the Religion of Israel, p. 151.

¹⁶Cf. 1 Kg. 8:13 with 27, also supra. p. 8.

nations shall know that I the Lord sanctify Israel, when my sanctuary is in the midst of them for evermore (37:28).

Zechariah expresses the same thought when he says (2:15 [Heb.]) that the nations that join themselves to the Lord "shall be my people (אֶלְעָמִי לְיְהוָה);" the Lord will dwell in the midst of one people--Jew (cf. v. 14) and Gentile. Isaiah makes the same connection between the ingathering of the nations and the Messianic temple (2:2,3; 56:6-8). The form of the Temple in Ezekiel's vision is such that there is ample space for the purified people to worship.¹⁷ Through God's worshiping and purified people foreigners would come to know the Lord God (37:29), be taught of Him and walk in His paths (Is. 2:2,3), even offer "burnt offerings and their sacrifices" on His altar--"for my house shall be called a house of prayer for all peoples" (Is. 56:7,8).

The Post-exilic Temple Not the Messianic Temple

Whether Haggai and Zechariah actually believed that the Temple the returned exiles were building was the Messianic Temple of which they prophesied is a question that need not concern us. The gap between Haggai's description of the Messianic Temple (e.g., 2:6-9) and what actually

¹⁷ "Seine geraeumige Weite macht ihn zum idealen Ort fuer eine feiernde Volksgemeinde." Martin Schmidt, op. cit., p. 168.

came to be built was obviously great, so great that those who remembered even the first Temple wept when they saw the foundation of the second laid (Ezra 3:12). "The latter splendor" (Zech. 2:9) of the post-exilic temple was not "greater than the former." The facts of Jewish history after Ezra contradicted any beliefs that the Messianic Age was here and the Temple that had been built was the Messianic building.¹⁸ But the Word that came through the prophets stood, and Jewish hopes still looked for its fulfillment to the future, the Messianic future.

¹⁸The Talmud (Yoma 21.2) echoes this: "In Hag. 1,8, 'And I will be glorified' (we'ekabdhā) is written without the final he, and since the numerical value of he is 5, the omission is taken to mean that five things--the Shekhinah, the Ark, the Urim and Thummim, the sacred fire, and the Spirit of prophecy, would be wanting in the Second Temple." Quoted in A. G. Hebert, The Authority of the Old Testament (London: Faber and Faber, 1947), p. 234, who in turn cites it from Farrar, History of Interpretation (1886), p. 76.

CHAPTER III

JESUS THE NEW TEMPLE: JOHN 2

The Return of the k^ebôd-jahwè

But at long last men were seen in Israel, their faces radiant with joy, proclaiming that the Presence had returned. The Book of the Glad Tidings according to Mark opens with the prophecies of the Return of the Tabernacling Presence. . . .¹

John the Baptist, heralding the return of the Presence, was one of these men. Although there was not a greater born among women than John (Mt. 11:11), his greatness lay solely in his role as a messenger going before and a voice proclaiming the advent of the Lord Himself.

We have seen that the Lord would dwell among a purified people in the Messianic Age (Ezek. 37:27-28, see Chapter II). John, the forerunner, makes ready a people for the dwelling of the Lord among them (Lk. 1:17). He preaches repentance and baptizes for the remission of sins (Mt. 3:2; Mk. 1:4; Lk. 3:3). He announces the Mightier One (Mt. 3:11; Mk. 1:7; Lk. 3:16) who is coming to winnow out the chaff and consume it with unquenchable fire (Lk. 3:17).

With the witness of John the Baptist stated or else

¹A. G. Hebert, The Authority of the Old Testament. (London: Faber and Faber, 1947), p. 153.

presupposed,² John the Evangelist states the news of the return of the l^ebôd-jahwè in words that recall directly the faith and hope of Israel as expressed in the Old Testament.³ In 1:14 is boldly stated as fulfilled reality what the prophets looked to as the mark of The Age: not only does the kâbôd tabernacle visibly among men as in the days in the wilderness but in a form so earthly it could be handled and touched (1 Jn. 1:1).⁴ To Nathanael's confession, "Rabbi, you are the Son of God! You are the King of Israel!" (1:41), Jesus answers that what happened to Jacob at Luz--so that he renamed the place "house of God"--will again take place: "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of

²John the Baptist is an important witness at the beginning of the gospel, but what is said about him and what he himself says are almost unintelligible unless the reader knows already that his work, and very particularly his imprisonment, formed the starting-point of the ministry of Jesus, that he had baptized Him, that the story of the baptism contained a reference to the Son of God and to a dove, that the Baptist disclaimed any pre-eminent position for himself and yet that, nevertheless, he had been brought into some connection with Elijah (i.6, 21, 30-4, iii.24)." E. C. Hoskyns, The Fourth Gospel, edited by F. N. Davey (London: Faber and Faber, 1940), p. 69.

³ δόξα is used most frequently in the LXX for כְּבוֹד, J. H. Thayer, A Greek-English Lexicon of the New Testament, (Corrected edition; New York: American Book Company, 1886), in loc. κατακλινώ is used most frequently in the LXX for יָכַף, ibid. Schlatter comments on Jn. 1:14: "Es zeigt sich wieder dass Joh. an die zusammengesetzten Verba nicht gewohnt ist. . . ." Der Evangelist Johannes (Stuttgart: Calver Vereinsbuchhandlung, 1930), p. 23.

⁴Cf. how the heavenly temple in Ezekiel (40-42) can be measured.

man" (1:51). There a stone was called God's house and "the gate of heaven" (Gen. 28:17,22). Now the $\epsilon\omega\mu\alpha$ of Jesus will be the place where God dwells among men, the new Temple.

The Cleansing of the Temple

The Temple Built to God's Glory.

When God works the new, it often comes as a fulfillment of the old. A shoot sprouts from the stump of Jesse (Is. 11:1) and the new Temple has the same measurements as the old.⁵ The events of the New Testament begin in the Temple and are often associated with the Temple. It is while Zechariah is ministering $\acute{\epsilon}\nu\alpha\nu\tau\iota\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ (Lk. 1:8) that Gabriel appears $\acute{\epsilon}\kappa\ \delta\epsilon\phi\iota\omega\upsilon\ \tau\omicron\upsilon\ \theta\nu\epsilon\iota\kappa\epsilon\tau\eta\rho\iota\omicron\upsilon\ \tau\omicron\upsilon\ \theta\nu\mu\iota\acute{\sigma}\mu\alpha\tau\omicron\varsigma$ (Lk. 1:11) to announce the beginning of the wonders of the New Age. At the age of eight days Jesus is brought to the Temple. There the Holy Spirit is upon Simeon (Lk. 2:25,27) and his eyes behold

$\theta\omega\varsigma\ \epsilon\iota\varsigma\ \acute{\alpha}\pi\omicron\kappa\acute{\alpha}\lambda\nu\psi\iota\nu\ \acute{\epsilon}\theta\nu\omega\upsilon$

$\kappa\alpha\iota\ \delta\acute{\omicron}\xi\alpha\nu\ \lambda\alpha\omicron\upsilon\ \epsilon\sigma\upsilon\ \text{'}\text{Ισραήλ}$ (Lk. 2:32),

the $\chi\rho\iota\varsigma\tau\omicron\nu\ \kappa\upsilon\rho\iota\epsilon\upsilon$ whom he had longed to see before he saw death (Lk. 2:26). Similarly, Anna the $\pi\rho\omicron\phi\eta\tau\iota\varsigma\ \dots\ \acute{\eta}\ \sigma\acute{\upsilon}\kappa\ \acute{\alpha}\phi\acute{\iota}\epsilon\tau\alpha\tau\omicron\ \tau\omicron\upsilon\ \text{'}\text{Ιερο\acute{\upsilon}}$ (Lk. 2:36,37), beholds there $\lambda\acute{\upsilon}\tau\rho\omega\epsilon\iota\nu\ \text{Ιερουσαλήμ}$ (2:38).

⁵See Chapter II, n. 15.

Even though the Temple had been built⁶ by an Idumean and a Roman fortress towered at one corner of it, the God of Israel was present there, as these events from the Synoptics demonstrate. For Jesus the Temple was the house of His Father (Lk. 2:49; Jn. 2:16) and He taught there frequently and continuously (Mt. 26:55; Mk. 12:35; Lk. 19:47; 21:37, 38). Salvation is of the Jews; they worshiped in Jerusalem and knew what they worshiped (Jn. 4:21-22). But it was the concern of Jesus that the Temple be employed to glorify His Father and not to satisfy the wants of man. Therefore He cleanses the Temple. We have seen that the Jews of Jeremiah's time honored the Temple more than the Lord, whom they treated almost as an impotent idol rooted to one location and placated by the cult of the Temple. When the Lord in Jeremiah's day could not cleanse the worship in the sanctuary, He destroyed the sanctuary. He who "dwelt" in the Temple was always more important than His dwelling-place.

The situation at the time of Jesus is similar. Jesus pronounces woes upon the Jewish leaders and calls them "blind guides" (Mt. 23:16), *μωροὶ καὶ τυφλοὶ* (v. 17), because their finely-wrought casuistry about the Temple had so clouded their vision they could no longer see how empty and

⁶Actually a radical reconstruction of the post-exilic temple, Paul Heinisch, History of the Old Testament, translated by W. Heidt (Collegeville, Minnesota: Liturgical Press, 1952), p. 376.

invalid were their distinctions between the Temple and the gold on the Temple, the altar and the gift on the altar (23:16-20). Such outward show and inner death (Mt. 23:26-28) called for cleansing (23:26). Jesus brushes aside the webs of casuistry to point to the Reality that even made possible the question of oath-taking, whether by Temple or altar:

and he who swears by the temple, swears by it and by him who dwells in it; and he who swears by heaven, swears by the throne of God and by him who sits upon it. Mt. 23:21,22.

When Jesus cleanses the Temple, the same issue is at stake: Shall the Temple serve God or man? Jesus drives out the commerce that was corrupting the Temple and destroying the worship of His Father (2:16). As if gold were more important than the Temple that sanctified the gold or He who "dwelt" in the Temple! Jesus

beruehrt aber damit das letzte, tiefste Motiv der ganzen gottesdienstlichen Arbeitssamkeit. Hier musste sich zeigen, was die Priester und das Volk in Tempel suchten und von Gott begehrten, ob sie das Ihrige suchten oder das, was Gottes ist.

The Cleansing a Messianic Act

Jesus will pay a price for His zeal for His Father's house. This seems to be first implication of the quotation of Ps. 69:10 in v. 17 .

⁷ Adolph Schlatter, op. cit., p.74

The antipathy of the Jews to Jesus' action is expressed in their request for a sign (2:18, cf. Mt. 12:39, *χενὲν πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ*). Similarly, in the Synoptics

the Cleansing leads directly to the Passion. The story is embedded in a context which speaks of the rejection of Israel: the Blasted Fig-tree, the Mountain Cast into the Sea, the Wicked Husbandmen. The authorities are incensed by these sayings, and seek to put Jesus under arrest.⁸

The significance of the Psalms reference then would be that Jesus, like the Psalmist, will suffer for God's cause. The Psalmist says:

For it is for thy sake that I have borne
reproach,
that shame has covered my face (v.7).

He feels the insults of those who insult the Lord falling upon himself (v. 10). It is the problem of the righteous man suffering for the Lord's sake (cf. Jer. 15:5), connected, in this case, with the Temple.

That it should here be applied to Jesus raises the large question of the relation of the Messiah to the righteous sufferers of the Old Testament. Here we may note simply that while the Psalmist describes his own sufferings, he also sees his case as of significance for others (vv. 32,33); and he finally comes to confess that "God will save Zion and rebuild the cities of Judah" (v. 35). Thus the Psalm can be read "messianically." Though the Psalm is not "messianic" in the

⁸C. H. Dodd, The Interpretation of the Fourth Gospel, (Cambridge: Cambridge University Press, 1953), pp. 301, 302.

sense that a Psalm like 22 is, yet the New Testament Church read it messianically.⁹ Next to Ps. 22, it is the most frequently-cited Psalm in the New Testament.¹⁰ The Psalm is then cited by John to point to Jesus acting here as the Messiah come to do the Father's will.¹¹

The act of cleansing the Temple is in itself Messianic, according to Mal. 3:1-3 and Zech. 14. Neither is, of course, cited here in John. A reader familiar with the Old Testament, however, and keeping in mind what John has already written about Jesus could see in Jesus' action the coming of the Lord to His Temple (Mal. 3:1) and purifying "the sons of Levi" (those in charge of Temple worship) "till they present right offerings to the Lord" (Mal. 3:3). That such an action must come from the Lord was true even of the purification under King Hezekiah:

⁹ Artur Weiser, Die Psalmen, Vol. XV of Das Alte Testament Deutsch, edited by V. Hertrich and A. Weiser (Goettingen: Vandenhoeck and Ruprecht, 1950), II 323. Schlatter, op. cit., p. 77, says that "der ganze Psalter fuer Jesus und die Juenger Weissagung war."

¹⁰ According to Weiser, op. cit., p. 323, but not according to the table in the rear of Nestle: it depends on the method of counting. Dodd has a convenient listing of verses (LXX) employed in the New Testament, According to the Scriptures (New York: Scribners, 1953), p. 58.

¹¹ κατεσθίω, says Hoskyns, op. cit., p. 194, "in addition to meaning that the mind is strongly moved, suggests also destruction (Rev. xi. 5, xx. 9). The disciples do not yet understand that the zeal of Jesus must be consummated in His own death or that the purification of which His action is a sign depends upon the sacrifice of His body (xix. 30, cf. xiii. 4-11, xvii. 19)." In the LXX it is used for כָּאֵץ Thayer, op. cit., under κατεσθίω.

Thus the service of the house of the Lord was restored. And Hezekiah and all the people rejoiced because of what God had done for the people; for the thing came about very suddenly (2 Chr. 29:35,36).

Zech. 14 would establish a connection with the action in the mention of the traffickers whom Jesus drove out. As we shall see later (Chapter IV), the setting of Zech. 14 is definitely eschatological. It describes a time when every pot in Jerusalem will be pressed into service for Temple worship because of the multitude--both Jews and Gentiles--that throngs the Temple. In addition, "there shall no longer be a trader (קַנְיָן) in the house of the Lord of hosts on that day" (v. 21). קַנְיָן can possibly be rendered "Canaanite" (AV) but "trader" is the rendering which Brown, Driver, Briggs,¹² and Koehler-Baumgartner¹³ suggest for this passage. Purification, then, not exclusion of foreigners, is indicated here.¹⁴ Jesus, bringing about the

¹²Francis Brown, S. R. Driver and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament, (corrected impression, 1952; Oxford: Clarendon Press, 1907), in loc.; they refer the word to קַנְיָן for which one meaning is "merchant", "because Canaanites, esp. Phoenicians, were traders."

¹³Ludwig Koehler and Walter Baumgartner, editors, Lexicon in Veteris Testamenti Libros (Leiden: E. J. Brill, and Grand Rapids: Wm. B. Eerdmans, 1951), in loc.; it means "Canaanite" except here in Pr. 31:24; Job 40:30; Zech. 11:7.

¹⁴"After all, the prophet has just invited 'all the families of the earth' to come up to Jerusalem for the Feast of Tabernacles, and there seems to be no reason for a last-minute exclusion of Canaanites." Dodd, The Interpretation of the Fourth Gospel, p. 300.

conditions of the Messianic time as described in Zechariah, is doing a Messianic work.

Had the priests heeded Jesus instead of questioning His authority and demanding a *ἐνμείον*, the way to a cleansing like those of Hezekiah and Josiah would have been opened.¹⁵ Since Jesus' authority is Messianic, He vindicates His action in Messianic terms and gives a Messianic *ἐνμείον*.

The "Sign"

The Pharisees had rejected the preaching and work of the Forerunner and so were not ready to behold the *σῶμα* in their midst. Therefore they question Jesus' authority. According to the Synoptics, when they at another time question Jesus' authority, He simply points them to the work of John the Baptist (Mt. 21:23-27; Mk. 12:27-33; Lk. 20:1-8). It was another call to repentance.

The same summons comes here. Jesus' authority for cleansing the Temple is that He is sent by the Father and the Father works through Him. This calls for decision and in the Gospel of John, as elsewhere, the rock around which "the streams of mankind divide for eternal weal or woe" is Jesus Himself. That Jesus should, when His authority is

¹⁵Schlatter. *op. cit.*, p. 74: "Hätten die Priester dem Gebot Jesu gehorcht, so hätte dies eine Wendung, eine *μετάβασις* ergeben, die den ganzen Tempeldienst erneuert hätte."

questioned, forecast the coming of a new order (as we shall see later) is best understood in the atmosphere of decision that pervades the Fourth Gospel.

John makes it clear that he writes his Gospel so, "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (20:31). The decision for or against Jesus confronted His contemporaries. But the dwelling of the Lord in the midst of His people Israel in the Messianic time means salvation also for all nations (see Chapter II). Therefore the decision stands inescapably before John's readers also (20:31). Those who accept Him have entered the New Ἀιών (3:36 ἔχει ζωὴν αἰώνιον); while condemnation is already upon those who reject Him (3:18 ὁ μὴ πιστεύων ἤδη κέκριται). When the Origin of all life and every creature (1:3-4) Himself takes on the form of a creature and dwells among His creatures as one of them (1:14), the issue must be life or death.

In this Gospel Jesus' commissioning and sending by the Father is strongly emphasized.¹⁶ The Father abides in Jesus¹⁷ and Jesus is bent upon doing the will of His Father.¹⁸

¹⁶ ἀποστέλλω, 3:17, 34; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 14:42; 17:3, 18, 21, 23, 25; 20:21. πέμπω, 4:34; 5:30; 6:58, 59; 8:23, 24, 57; 9:44; 7:16, 28, 33; 8:16, 18, 26, 29; 12:49; 14:24; 15:21; 20:21.

¹⁷ 14:10.

¹⁸ 4:34; 5:30; 6:38.

The works He works are of and from His Father,¹⁹ and the words He speaks are His Father's words.²⁰ Indeed, when Jesus "works" and speaks the Father is working and speaking (14:10) and those who have seen Jesus have seen the Father (14:9).

The divine placed in the midst of the sinful human results in κρίσις, which means "separating" and "selection" as well as "judgment".²¹ Jesus attracts followers, but they divide among themselves (6:52,60) over His stark statements about His tabernacling in the flesh (6:51,53-5). "After this many of his disciples drew back and no longer went about with him" (6:66). Even one of the Twelve is a traitor (6:70).

When Jesus announces at the Feast of Tabernacles that He is the fulfillment of that Feast (see Chapter IV), a χάρισμα develops (7:43). When Jesus announces that He exists before Abraham (8:58), the Jews pick up stones to stone Him.

Chapter 9 tells how Jesus heals a blind man and again a χάρισμα develops (9:16). Out of the welter of conflicting reports and opinions about Jesus comes the one clear statement, by the man who had been blind: "One thing I know, that

¹⁹ 4:34; 5:36; 9:4; 10:32,37; 17:4.

²⁰ λόγος, 14:24; ῥῆμα, 3:34; 17:8.

²¹ J. H. Thayer, op. cit., in loc. Dodd, Fourth Gospel, p. 52 f. points to the significance of this double meaning in the Gospel.

though I was blind, now I see" (9:25). Only he sees: "Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing" (9:32,33). Those who reject Jesus are blind, and their guilt remains (9:41).

After the discourse on the Good Shepherd (chap. 10), a *ἐχέμα* develops among "the Jews" (10:19) and again they pick up stones to cast at Him (10:31).

After Jesus has raised Lazarus, many of those who come and behold what Jesus has done come to faith (11:45). But, again, some go to the Pharisees and 'report' Jesus to the authorities (11:46) who take Jesus and His *σημεῖα* as a direct threat to the Jewish nation and to the Temple: οἱ ῥωμαῖοι καὶ ἡρῶδης ἡμῶν καὶ τόπον²² καὶ τὸ ἔθνος (11:48).

The High Priest sees that it is profitable that one man die on behalf of the people (11:50). He speaks not ἀφ' ἑαυτοῦ, but as High Priest he "prophesies"²³ and describes Jesus' mission:

²²Cf. for τόπος referring to the Temple, Ezek. 43:7; 2 Macc. 5:19; Jn. 4:20; Acts 6:14; 21:28.

²³"The Jews ascribed a measure of prophetic faculty to the high priest, when, after being duly vested, he 'inquired of Yahweh' (Ex. 28:30; Lev. 8:8; Num. 27:21). Josephus has left on record that he, as a priest, claimed to have power to read the future (B. J. III.viii.3). And Philo says that the true priest is always potentially a prophet (*de const.principum*, 8). The word *ἐνδοκίμεσθαι* is applied to Zacharias the priest (Lk. 1:67). . . ." Bernard, *op. cit.*, II, p. 405.

Jesus is to die, not only for the Jewish nation,²⁴ but in order to gather those outside Israel (the Gentiles) into one people.²⁵

The process of κρίσις continues until John announces a Synoptic theme, the hardening of Israel because they have rejected Him (12:38 ff). At the end of chapter 12 Jesus states clearly that He did not come to condemn the world but to save it (v. 47). Nevertheless He is the focus of judgment because of His relation to the Father (vv. 48-50). The Eleven have accepted Him (although He chose them, not they Him, 15:16, ἐκ τοῦ κλέμεν 15:1), and chapters 15 to 17 describe Jesus and the sifted people entering into a new Covenant.

Seen in this Johannine context, the cleansing of the Temple is a κρίσις and Jesus' words about destroying and raising the Temple state the implications²⁶ of the Jews' questioning of His authority: If they pull down, He will

²⁴Is λαός to be distinguished from ἐθνός? See Hoskyns, op. cit., p. 412; cf., however, Bernard, op. cit., II, p. 405.

²⁵Hoskyns, op. cit., p. 411.

²⁶In an enigmatic form and not fully, of course; John "expects his readers to read his book to the end" (Hoskyns, op. cit., p. 197).

build up.²⁷ *ἀτείν* is used of the destruction of buildings (1 Esdras 1:55, Josephus, *B. J.* vi.32; cf. Mk. 13:2) but also of the dissolution of life,²⁸ and *ἐγείρειν* of construction (1 Esdras 5:44; Josephus, *Ant.* iv.123, viii.95)²⁸ but also of the resurrection of the body of Jesus (v. 22, e.g.). This double meaning of the terms is fitting since John wants us to understand that Jesus is here speaking of His body.²⁹ The "three days," associated as they so often are in the New Testament with Jesus' death and resurrection (Mt. 16:21; Lk. 9:22; Mt. 17:23; 20:19; 27:63; Acts 13:30; 1 Cor. 15:4), indicate that Jesus is speaking of His death and resurrection, as does also v.22 ("When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed . . . τῷ λόγῳ which Jesus had spoken").³⁰

²⁷ The construction is that in which an imperative is used to express a condition: "If you destroy . . . I will build." C. K. Barrett, *The Gospel According to St. John* (London: S. P. C. K., 1955), p. 166. The imperative in the New Testament includes the (classical) idea of a request or a concession and may even take the place of the optative, Friedrich Blass, *Grammatik des neutestamentlichen Griechisch*, bearbeitet von A. Debrunner (5 Auflage; Goettingen: Vandenhoeck und Ruprecht, 1921), paragraphs 387, 384; this passage is cited.

²⁸ Hoskyns, *op. cit.*, p. 195.

²⁹ A genitive of apposition, Friedrich Blass, *op. cit.*, paragraph 167.

³⁰ Cf. the Sign of Jonah given to the Jews when they ask for a "sign": "three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth" (Mt. 12:40).

In the Synoptic account of Jesus' Trial this λόγος of Jesus (Mt. 26:61; Mk. 14:58) is designated "false." Its falsity would lie in whom it says does the destroying-- Jesus,³¹ not the Jews, as here.³² The idea of Jesus' building concurs with the saying here and seems to have been continued by the Church in some form similar to that used by Jesus (cf. Acts 6:13,14).

Jesus' mission, which the High Priest has prophesied as being to die and collect a people, comes to the fore in Jesus' words here. It is His death and resurrection that bring about a new building, and this is so because it is His death and resurrection. The prophets had forecast the destruction of the Temple too; but they only spoke the Word, while He is the Word (Jn. 1). They looked for a new Temple, but He is the new Temple (cf. τοῦ ἱεροῦ μέγαν ἔστω ἡ δόξα, Mt. 12:6). They looked for a Temple where all nations could worship; He makes that possible;

His own body, first destroyed and then raised from the dead, is to be the true Temple, the house of prayer for all the nations. . . . Jesus is the place where God and human nature are joined in one (e.g. 1:14,51;

³¹The destruction, of course, "geschieht aber mit der Zustimmung Jesu. Denn er sah in seinem Tod Gottes Willen, 3,16, weil er durch ihn die Wegnahme der Schuld von der Menschheit bewirkt." Schlatter, op. cit., pp. 78,79.

³²So Oscar Cullman, Early Christian Worship, translated by A. S. Todd and J. B. Torrance, Number 10 in Studies in Biblical Theology (London: SCM Press, 1953), p. 72.

17:21); the Church is the new People of God which includes Gentiles as well as Jews (10:16; 11:52).³³

The eschatological "greater-than," from prophets to Jesus, is spelled out in the Parable of the Wicked Husbandmen which is helpful here not only for that reason, but also because it sees Jesus' death in relation to rejection by the Jews and the inclusion of "the nations," and has Jesus' commentary which expresses all this in terms of building.

The parable (Mt. 21:33-46; Lk. 20:9-19; Mk. 12:1-12) finds its Old Testament background in the "love song concerning his vineyard" in Is. 5, which the parable echoes in both thought and terminology (LXX).³⁴ The vineyard is "the house of Israel" (5:7) and the song is directed against the unnatural response ("wild grapes," 5:2) to the Lord's careful cultivation of the vineyard (5:7). The Pharisees understand Jesus' parable and realize it is directed against themselves (Mt. 21:45). Their response is to seek to apprehend Jesus (v. 46). This sort of response is exactly what Jesus has described in the parable and recalls how during the days of the Temple of Solomon the Lord

sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place;

³³C. K. Barrett, *op. cit.*, p. 163.

³⁴The "love song" follows immediately upon a prophecy of the Messianic temple, which may or may not be significant.

but they kept mocking the messengers of God, despising his words, and scoffing at his prophets, till the wrath of the Lord rose against his people, till there was no remedy (2 Chr. 36:15,16).

After the destruction of that Temple, another was built. During the building Haggai and Zechariah forecast the dawning of the Messianic Age, with the Lord dwelling in the midst of both Jews and Gentiles, one people (v. Chapter II).

With Jesus that age finally dawns. Jesus is no mere prophet or "servant."³⁵ He is the son (τὸν υἱόν, Mt. 21:37,38) in the parable, God's last word (ἕτερον, Mt. 21:37) to His Chosen People. If they reject the Son, the destruction that will follow will be of a different order and magnitude than the destruction of the first Temple:

διὰ τοῦτο ... ἀρθήσεται ἀπὸ ὑμῶν ἡ βασιλεία τοῦ
θεοῦ καὶ δοθήσεται ἔθνεϊ.... Mt. 21:43

The inclusion of the Gentiles points to the Messianic Temple.

In Jesus' comments upon the parable, God as Builder and man as builder are contrasted. Man's building will be negated or crushed because it is contrary to God's building, a fact stated in general in Ps. 127:1 ("Unless the Lord builds the house, those who build it labor in vain") and also expressed in the Is. parable (5:12). The sentence οὗτος ἐγένεθη εἰς κεφαλὴν γωνίας (Mt. 21:42) sees the Lord as a builder who works His own work (παρὰ κυρίου ἐγένετο αὐτοῦ, *ibid*) over against men

³⁵"my servants the prophets": 2 Kg. 9:7; Jer. 7:25.

who oppose and reject (ἀποδοκιμάζω) His building.

The word ἀποδοκιμάζω here is a link between the rejection and killing of the son in the parable with the identical action by the Jews against Jesus. In Jesus' forecast of His death, He uses ἀποδοκιμάζω of His rejection by the Jewish leaders (καὶ ἀποδοκιμασθήναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθήναι, Mk. 8:31; item, Lk. 9:22.

Jesus by going down into death and then rising becomes the κεφαλὴ γωνίας for the Messianic building. Victory is already in view in the parable itself because the οἰκοδεσπότης asserts His authority ("When therefore the owner of the vineyard comes, what will he do. . . ." Mt. 21:40,41), as it is in the Old Testament quotation (ἐγενήθη εἰς κεφαλὴν... παρὰ κυρίου), in Jesus' comment (ἀρθήσεται, δοθήσεται), and in His predictions of His Passion ("after three days rise again").

In John 2, now, it is stated specifically that Jesus' ὄμα is the Temple which will be pulled down in death.³⁶ This death is the purifying of the people through which comes the Messianic gift, the forgiveness of sins,³⁷ the gift always associated with the old Temple (see Chapter II)

³⁶ ὄμα is used of dead body elsewhere in the Gospel, 19:31,38,40; 20:12.

³⁷ Ezek. 18:31; 36:25-27.

and now with the new. After the purification of the people, at which time judgment is also passed upon the old Temple,³⁸ comes the Messianic Temple (supra, chap. II. pp. 15-16). Jesus does the building (ἡγείρω) and so fulfills the task assigned to the Messianic מָלֵךְ (Zech. 6:12,13, supra. chap. II p. 17).

³⁸Signified by the tearing of the Temple veil which in all three Synoptics comes at the moment of Jesus' last breath. O. Michel, "ἡ ἀνάστασις" in Theologisches Woerterbuch zum Neuen Testament (Stuttgart, Kohlhammer, 1933 ff.), IV, 869.

CHAPTER IV

JESUS, THE TEMPLE, AND THE FEAST OF TABERNACLES

The seventh and eighth chapters of John are on the surface merely the story of Jesus, the teacher from Galilee, making a trip to Jerusalem for a feast of the Jews and while there teaching and disputing with His Jewish opponents. But the reason Jesus gives for going, His words and actions at the Feast, and the Feast itself as the setting indicate that what is here being portrayed by the Evangelist pertains to what has been said in Chapter III about Jesus as the Messianic Temple.

As in the rest of the Gospel of John, Jesus is again here acting as the One commissioned by His Father to do the Father's will (3:17,34; 11:42; 17:8,21,23,25; 4:24; 5:30): the $\omega\rho\alpha$ is not His own (7:6,8), for He has come to work not His own works but the works of His Father (5:36; 9:4; 10:32). When He goes to the Feast, He goes not to win acclaim, as His brothers urge Him to do (7:3,4). Indeed He will arouse opposition (7:7) instead, as chapters 7 and 8 bear out, because the darkness reacts against the Light which exposes its wickedness (3:20). As God's Commissioned One, Jesus goes to the Feast, there enters the Temple and proclaims Himself the Light of the world, and, according to the position taken here, the source of $\psi\sigma\omega\mu\epsilon\tau\alpha\iota$ (7:37-38). If Jesus is here

speaking of Himself as the source of ὕδωρ ζῶν, then this has Old Testament and rabbinic associations with the Temple. Apart from the question of the ὕδωρ ζῶν, the Feast of Tabernacles is itself oriented toward the Messianic Age, the time when God will dwell among His people.

Jesus the Temple and the Source of "Living Water"

It is the position taken here that the αὐτοῦ in 7:38 refers primarily to Jesus Himself, and that Jesus is here viewed against Old Testament and Judaic background as the fulfillment of the Temple. It will be necessary to show that such an interpretation is possible, textually, grammatically, and theologically.

A. Textual Evidence.

Verses 37 and 38 of chapter 7 have been punctuated in two ways:

- a) ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ὁ
πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, παταμοὶ
ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος

¹Chrysostom punctuated it so that the quotation included only the words, ὁ πιστεύων εἰς ἐμέ. Then the "scripture" could be Is. 28:16. "But this exegesis is a mere evasion of the difficulties." J. H. Bernard, Gospel According to St. John, (Edinburgh: T. and T. Clark, 1928), I, 281.

- b) εἰν τις διψᾷ, ἐρχέσθω πρὸς με
καὶ πινέτω δὲ πίστεύων εἰς ζῆμόν.
καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας
αὐτοῦ ῥαύσουσιν ὕδατος ζῶντος.

Textual evidence would seem to favor a) but by no means excludes b).

The Eastern fathers favor a)² as do Westcott and Hort, Tischendorf, and Weiss. Nestle retains this punctuation in his 21st edition but indicates that the other punctuation has "den ernstlichen Anspruch auf Urspruenglichkeit,"³ "aber wegen des Mehrheitsprinzips (HTW) nicht in den Text aufgenommen wer(en)."⁴ Modern commentators who favor it include Barrett, Bernard, Blass-Debrunner, A. Schlatter.

Support for b) is found in the colometry of the Old Latin versions d (VI, European), e (IV. V, African), and "many Western Fathers."⁵ Modern commentators who have

²Origen, Cyril of Jerusalem, Basil, Athanasius are listed by Bernard, op. cit., p. 282.

³Eberhard and Erwin Nestle, editors, Novum Testamentum Graece (21 edition; Stuttgart: Privil. Wuertt. Bibelanstalt, 1952), p. 31.

⁴Ibid., 20 edition, (1950), p. 31.

⁵Bernard, op. cit., p. 282. He cites Cyprian: "clamat dominus ut qui sitit ueniat et bibat de fluminibus aquae uiuae quae de eius uentre fluxerunt" (Epist. lxxiii.11).

adopted this punctuation include Burney,⁶ Rendel Harris,⁷ Bultmann, and Dodd.

B. Grammatical Evidence.

Either punctuation is possible grammatically. Moule says that if a full stop is placed after ὁ πιστεύων εἰς ἐμέ, "it becomes the perfectly grammatical subject of the preceding πινέτω."⁸ Moulton believes that the ὁ θέλων in Rev. 22:17 "corresponds closely to ὁ πιστεύων in Jn. 7:38."⁹ It should be noted however that in the Rev. passage the construction is not chiasmic as it is here (according to punctuation b)) with the subject following not preceding the verb. Stylistically, b) "gives parallelism, though in a chiasmic form not common in this writer"¹⁰ yet not completely lacking.¹¹ Bultmann believes that "der Satzrhythmus diese Verbindung verlangt."¹²

⁶For reasons of "Semitic parallelism," James Hope Moulton, A Grammar of New Testament Greek (Edinburgh: T. and T. Clark, 1929), II, 475.

⁷Following "some Old Latin and Western texts" and guided by his testimonia theory (Testimonies, 1916, 1920); he posited a testimonium drawn from Zech. 14:8 and Jer. 3:17. See Moulton, ibid.

⁸C. F. D. Moule, An Idiom Book of New Testament Greek (Cambridge: Cambridge University Press, 1953), p. 31.

⁹Moulton op. cit., p. 475

¹⁰C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: Cambridge University Press, 1953), p. 349, n. 2.

¹¹Ibid., cites 7:24; 8:23; 16:28 (?); 17:18.23.

¹²Rudolf Bultmann, Das Evangelium des Johannes (Goettingen: Vandenhoeck und Ruprecht, 1952), p. 228, n. 6.

On the other hand, punctuation a) is a form of anacoluthon common in John (27 times as compared with 21 times in the three Synoptics;¹³ e.g., 1:12; 15:5). Burney traces the construction to an Aramaic original of John,¹⁴ but Blass-Debrunner cites analagous examples from classical Greek.¹⁵ The ἰὺντ·ε introduces the suspended subject into the sentence again.¹⁶

Both punctuations are possible on textual, grammatical, and stylistic grounds. It remains to discuss the theological evidence favoring punctuation b).

C. Theological Evidence.

Either punctuation makes good biblical and good Johannine sense, as Hoskyns has pointed out.¹⁷ There is no one Old Testament passage that fits exactly the ἡ παροιμία¹⁸ of 7:38

¹³Bernard, op. cit., p. 15.

¹⁴Ibid., pp. 15-16.

¹⁵Friedrich Blass, Grammatik des Neutestamentlichen, bearbeitet von Albert Debrunner (Achte Auflage; Goettingen: Vandenhoeck und Ruprecht, 1949), paragraph 466.4.

¹⁶A. Schlatter, Der Evangelist Johannes (Stuttgart: Calwer Vereinsbuchhandlung, 1930), p. 201: "Das Pronomen ἰὺντ·ε fuegt, wie immer, den absoluten Nominativ in den Satz ein."

¹⁷E. C. Hoskyns, The Fourth Gospel (London: Faber and Faber, 1940), pp. 321-322.

¹⁸In John usually used in the singular of a single Old Testament passage (2:22; 10:35; 13:18; 17:12; 19:24, 28, 36, 37), although in 20:9 the entire Old Testament may be in view.

and passages can be put forward that support both a) (e.g., Prov. 18:4; Cant. 4:15) and b) (Ex. 17:6; Num. 20:8-11; Is. 41:18; 43:20; 55:1; 58:11; Ez. 47:1; Joel 3:18; Zech. 13:1; 14:8). Johannine passages to show that the $\alpha\upsilon\tau\epsilon\upsilon$ refers to the individual believer can be cited (4:14) as well as those that refer to Jesus as the source of living water (4:10-14; 19:34; cf. 1 Jn. 5:6-8). Perhaps just such an ambiguity is indeed intended,

that the subsidiary meaning presses upon the primary meaning in the author's mind and this jostling causes a disturbance in the construction of the Saying. Jesus is the Saviour of the World, but the mission is entrusted to His faithful disciples (xvi.1-17, cf. xiv.12, xv.18); consequently, words which apply primarily to Jesus may also be applied to His disciples.¹⁹

However John has stated explicitly (8:21) that Jesus' body is the Temple. It would not be surprising, then, if we should here find him affirming the same thing. At any rate, Ez. 47:1, the water flowing from beneath the Messianic temple (supra. p. 16), would be a fitting "scripture." That Jesus says the water will flow from His $\kappa\omicron\iota\lambda\lambda\alpha$ may mean, according to Semitic usage, simply "from Himself,"²⁰ i.e., the Messianic Temple. A passage from the Talmud calls the Temple

¹⁹Hoskyns, op. cit., p. 322.

²⁰"The use of $\kappa\omicron\iota\lambda\lambda\alpha$ is in accordance with the Semitic habit of expressing emphasis by mentioning some part of the body, e.g. 'the mouth of Yahweh hath spoken it,' 'His arm wrought salvation.' 'Out of his belly' is only an emphatic way of saying 'From him shall flow.'" Bernard, op. cit., p. 283.

itself "the navel-point" of the world.²¹ John 19:34 should perhaps be taken account of here also.

This evidence is somewhat scanty, and the connections are tenuous. However the setting, the Feast of Tabernacles (7:2), should not be overlooked. In these two chapters of the Gospel of John Jesus makes two emphatic²² assertions about Himself: He is the source of ὕδωρ ζῶν and He is the Light of the world (8:12). Both of these statements find direct contact with Jewish descriptions of two major customs of the Feast, water-drawing and illumination (Sukkah 4.1,9, 5.2.3). It would seem that the burden of proof would rest on those who maintain²³ that the connection is negligible between these customs and the two weighty pronouncements Jesus makes about Himself at the

²¹ Sanhedrin 37a, found in The Babylonian Talmud, I. Epstein, editor (London: The Soncino Press, 1938), XXVII, 231: "'Thy navel'--that is the Sanhedrin. Why was it called 'navel'? --Because it sat at the navel-point⁹ of the world." ⁹I.e., the centre. According to Midrashic legend the Temple was situated in the centre of the world. Cf. the LXX translation of Ezek. 38:12, "who dwell at the center [צֶמֶת] for which Brown, Driver, and Briggs have simply "highest part, centre" but the LXX τὸν ὀμφαλόν] of the earth," i.e., Jerusalem.

Similarly Jubilees 8:19 (dated between 153 and 105 B.C. by R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament Oxford: Clarendon Press, 1913, II 1,6):

And he Noah knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion--the centre of the navel of the earth. . . .

²² καὶ ἔκραξεν λέγων, 7:37.

²³ H.g., Hoskyns, op. cit., pp. 320-321.

Feast and which John places within a few verses of one another. To disallow the connection because the custom at the Feast is that of drawing water and not drinking it²⁴ is, aside from its preciousness, to overlook the linking between these two ideas in the Gospel itself.²⁵ Finally, whether Jesus made His pronouncement about water on the seventh or the eighth day²⁶ (by which time the water drawing ceremonies are complete, (Sukkah, 4.1,9) does not seem of crucial importance here: it seems hardly probable that a ceremony repeated each day for seven days would fail to leave an impression capable of enduring until the eighth day.

After a brief discussion of Old Testament background of the Feast of Tabernacles, Jewish customs connected with the Feast will be introduced for what they add to the "temple" and "presence" ideas.

What the Pentateuch says about the celebration of this feast can be summarized briefly. It is a harvest festival (Lev. 23:39; Deut. 16:13) which Israelites and those in

²⁴Ibid. p. 320.

²⁵4.7: ἔρχεται γυνή . . . ἀντλήσει ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς. δός μοι πίνειν. In 4:10,11, πίνειν, ὕδωρ ἴσιν, and ἀντλημα occur. 4:15: ἵνα μὴ διψῶ μηδὲ δεύρομαι ἐνθάδε ἀντλεῖν.

²⁶Is the "last day" of the Feast the seventh or the eighth? The seventh by one reckoning (Lev. 23:35,36,39,40,41,42; Deut. 16:13,15) but the eighth if the "holy convocation" on the eighth day is included as part of the Feast (Lev. 23:36; cf. Neh. 8:18). Is the seventh day "the great day" or the eighth? See Hoskyns, op. cit., pp. 320,321.

their midst (Deut. 16:14) observe for seven days (or eight, v. supra) by dwelling in "booths" and offering burnt sacrifices (Lev. 23:26). They are to indicate their rejoicing (Lev. 23:40; Deut. 16:15) through the use of "the fruit of goodly trees, branches of palm trees, and boughs of leafy trees, and willows of the brook" (Lev. 23:40). The observance is connected with the blessing of the Lord upon "all your produce and . . . all the work of your hands" (Deut. 16:15).

Another important reference to the Feast is found in Zech. 14, which speaks of a "feast of booths" in the Messianic Age. The Feast of Tabernacles celebrates the final harvest of the year. The final harvest would suggest the harvest in the Messianic future; the whole of Zech. 14 describes that future when

every one that survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the feast of booths. v. 16; (LXX: ἡ ἑορτὴ τῆς σκηνοπηγῆς, item in vv. 18, 19; cf. Jn. 7:2).

on "that day" (vv. 6,8,9,13,20; "day of the Lord," v. 1) perpetual light will shine (v. 7), "living waters" (LXX: ὕδωρ ζῶν) shall flow out from Jerusalem (v. 8) and the Lord's universal kingship will be acknowledged (v. 9).

The cult will be purified and "so vast will be the concourse of worshipers that every pot in Jerusalem will be

requisitioned for sacrificial use."²⁷ The penalty for failing to observe the feast will be drought: "And if any of the families of the earth do not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain upon them" (v. 17).

What is important here is that the Feast is placed in an eschatological setting, a fact which gains in importance when we consider that, according to Jewish authorities, this chapter was the prophetic Haphtarah for the Feast.²⁸ With Jesus that eschatological Feast has begun. He proclaims Himself the fulfillment of the blessing that Zechariah connects with the Feast, the מֵי חַיָּים and water from above. Those who thirst may come to Him because from Him flows the "living water" of the Messianic Age. As the Lord, according to Zech. 14, gives the rain, so in the Gospel of John water is associated with God's action (3:5) and with Jesus, the One from above (4:14; 7:38).

Jewish interpretation of the Feast reinforces the association of water and the blessing of rain with the Feast. Rain at the Feast itself was considered a curse because it made the dwelling in booths impossible.²⁹ But the Feast fell "at the

²⁷H. St. John Thackeray, commenting on vv. 20, 21, The Septuagint and Jewish Worship (2nd edition; London: Oxford University Press, 1923), p. 66.

²⁸Ibid., p. 64.

²⁹Taanith 1.1-3; Rosh Hashanah 1.2 (with Danby's note).

time when the first autumnal rains are due,"³⁰ and the rabbis connected the water-libation at the Feast with the Lord's blessing upon the rains of the following year.³¹ In a city dependent, "in the main, upon the collection and storage of the rain and the surface percolations,"³² the water-libation

prefigured a time when the need for this extraneous supply would cease, and waters would issue from beneath the very threshold of the Temple, a river to make glad the city of God.³³

The gift which Ezekiel associated with the New Israel and the Messianic Temple (Ezek. 37:1-14, 24-28; supra, p. 19, the Holy Spirit, was associated with this Feast also, according to rabbinic sources: "Why do they call it the house of drawing? Because thence they draw the Holy Spirit" (Beresh. Rabba, fol. 70.1).³⁴

³⁰G. F. Moore, Judaism, (Cambridge: Harvard University Press, 1927), II 45.

³¹Rosh Hashanah 16a, (found in The Babylonian Talmud, op. cit., XIII, p. 60: "It has been taught: R. Judah said in the name of R. Akiba: . . . Why did the Torah enjoin on us to pour out water on Tabernacles? The Holy One, blessed be He, said, Pour out water before Me on Tabernacles, so that your rains this year may be blessed."

³²G. A. Smith, Jerusalem, 1.122. Quoted by Thackeray, op. cit., p. 63.

³³Thackeray, ibid.

³⁴Quoted, Bernard, op. cit., I, 284. Cf. the association of water and Spirit, 3:5, and in Paul, 1 Cor. 12:13.

John interprets the ὕδωρ ζῶν flowing from Jesus' κοιλία as the Holy Spirit (7:39), a gift that comes (20:22) only when Jesus ἐδοξάσθη . Thereafter the Holy Spirit is associated with water and blood (τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, 1 Jn. 5:8).

It is worth noting at this point that in chapter 4 of this Gospel, where the drawing of water and "living water" form the context, Jesus associates the worship of the New Age (ἔρχεται ὥρα καὶ νῦν ἐστίν, 4:23) with the Spirit (4:23,24). The Messiah, the Bearer of the Spirit (Is. 11:2; 61:1 f.; Lk. 4:18-21), is in midst of His people: ἐγώ εἰμι, ὃ λαλῶν σοι (4:26).

This discussion has been aimed at suggesting the probability of something that cannot be definitely demonstrated, that Ezek. 47:1 and the Temple idea are alluded to by Jesus in 7:38. The probability that at least the Temple idea is present here will be suggested further by a discussion of the alternative Haphtarah for the Feast, 1 Kg. 8, and the Festival Psalm, number 76.³⁵

First Kings 8, the alternative Haphtarah," added to the Feast the commemoration of the dedication of the Temple."³⁶ Like Ps. 76 (v. infra) it would be a reminder

³⁵Thackeray, op. cit., pp. 64-67.

³⁶Ibid., p. 76.

of the Lord's dwelling among His people, and, in view of the Messianic expectation associated with the Feast, would probably sustain the longing for the return of the tabernacling kabôd.

The special Psalm read at the Feast was Ps. 76, which celebrates the victories of the Lord over the mighty ones of the earth. Thackeray discusses at some length the connections in thought and language between this Psalm, Zech. 14, and the water-drawing and the illumination at the Feast.³⁷ Of special interest here is v. 2 which the RSV translates:

His abode has been established in Salem,

his dwelling place in Zion.

The word translated "his abode" is קִנְיָו which means "lair" or "covert" (as of a lion, Jer. 25:36; Ps. 10:9).³⁸

Because קִנְיָו, in the second half of the verse can mean "lair,"³⁹ and for the sake of the parallelism, Driver translated "In Salem also is his covert and his lair in

³⁷ Ibid., pp. 67-72.

³⁸ Francis Brown, S. R. Driver, C. A. Briggs, A Hebrew and English Lexicon of the Old Testament (Corrected impression, 1952; Oxford: Clarendon Press, c. 1907), in loc. Ludwig Koehler and Walter Baumgartner, Lexicon in Veteris Testamenti Libros (Leiden: E. J. Brill, and Grand Rapids: Eerdmans, 1951), in loc.

³⁹ Jer. 9:10 (Heb.), "I will make Jerusalem a heap of ruins, a lair of jackals" (קִנְיָו קִנְיָו), item in 10:22; 49:33; 51:37; Nah. 2:11, "where is the lion's den" (קִנְיָו קִנְיָו).

Psalm. The LXX seems to have regarded it so and possibly other Jewish interpreters, for the Midrash on this verse runs:

R. Berechia has said, In the beginning of the creation of the world the Holy One, blessed be He, made Himself a booth in Jerusalem, in which, if one may so speak, He prayed.⁴⁶

The Psalm, then, read at the Feast of Tabernacles, would be a reminder of the Lord dwelling among His people and furnish additional background for Jn. 7:38.

In addition to these readings, rabbinical writings connect the $\pi\alpha\rho\upsilon\sigma$ mentioned in Is. 4:6 with the day that burns like a furnace of Mal. 3:19, and say that in that day God will provide a $\pi\alpha\rho\upsilon\sigma$ for the righteous.⁴⁷ Isaiah 4:6, as we have seen above (*supra*, p. 14), is a temple passage. It says that in the day of the $\pi\alpha\rho\upsilon\sigma$, the Lord will cleanse Jerusalem of its sins by "a spirit of judgment and of burning" (cf. Mal. 3:19); but the Lord will provide "the cloud by day" and "the shining of a flaming fire by night." This will be for the purified people a $\pi\alpha\rho\upsilon\sigma$ (4:6) against the heat. The Sukkoth erected each year for the Feast signify the shelter which God will provide for His people in the day

⁴⁶Quoted, Thackeray, *op. cit.*, p. 69, n. 3.

⁴⁷See Hermann L. Strack and Paul Billerbeck, Kommentar zum neuen Testament aus Talmud und Midrasch (Muenchen: C. H. Beck'sche Verlagsbuchhandlung, 1924), II, 779.

His glory dwells among them.⁴⁸

Dating of the Customs at the Feast

It is perhaps impossible, certainly for this writer, to determine positively whether the water-drawing ceremonies and the lections were observed at the time of Jesus. Two things may be noted however. The first is that the water libation would have been practiced at the time of Jesus if we identify an incident recorded in Josephus with a similar reference in the Mishna. Josephus says that once at the Feast of Tabernacles the people pelted Alexander Jannaeus (reigned 102-76 B.C.) with their citrons "as he stood beside the altar and was about to sacrifice" (Ant. xiii, 372). The Mishna says:

To the priest who performed the libation they used to say, 'Lift up thine hand!' for once a certain one poured the libation over his feet, and all the people threw their citrons at him. Sukkah 4.8

⁴⁸The form of the narrative in John 7 may itself be intended to suggest Mal. 3:1. Jesus goes ἐν κρυπτῷ (7:10); while the Feast is in progress He enters the Temple and begins teaching. Cf.

Mal. 3:1, καὶ ἐξαίφνης ἦξει εἰς τὸν ναὸν ἐκτεῦ Κύριος.

John 7:14, ἡδὴ δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη εἰς τὸ ἱερόν.

Mal. 3:1, Κύριος ὃν ὑμεῖς ᾔντετε.

John 7:11, οἱ οὖν Ἰουδαῖοι ἐζητούν αὐτὸν ἐν τῇ ἑορτῇ.

The other is that the liturgical use of certain portions of Scripture seems to have affected the LXX translation of these portions. Thackeray's source for the festival readings is, in the case of Zech. 14 and 1 Kg. 8, the Jewish tractate Megillah which he places in the first or second century A. D.⁴⁹ For the festival Psalm, 76, it is the tractate Sopherim which is dated about 800 A. D. but is thought to preserve earlier traditions.⁴⁹ If it can be established that the LXX translation of these portions was affected by their liturgical use, then we have some evidence, independent of the Jewish sources, that these lections were in use before and at the time of Christ.⁵⁰ Thackeray has discussed at length (pp. 64-79) the interrelations between the Greek rendering of these readings. The most evident may be mentioned here. Where Ps. 76:10 has "the residue of wrath thou wilt gird upon thee ($\Gamma\lambda\pi\eta$)," the LXX reads $\Gamma\lambda\pi\eta$ for $\Gamma\lambda\pi\eta$ and translates: $\kappa\alpha\iota \ \epsilon\gamma\kappa\alpha\tau\acute{\alpha}\lambda\iota\mu\mu\alpha \ \epsilon\nu\theta\upsilon\mu\acute{\iota}\omicron\nu \ \epsilon\omicron\rho\tau\acute{\alpha}\epsilon\iota \ \varsigma\omicron\iota$. This recalls Zech. 14:16,

Then every one that survives of all the nations⁵¹ that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the feast of booths (LXX: $\kappa\alpha\iota \ \tau\omicron\upsilon \ \epsilon\omicron\rho\tau\acute{\alpha}\epsilon\iota \ \tau\eta\nu \ \epsilon\omicron\rho\tau\eta\nu \ \tau\eta\varsigma \ \varsigma\kappa\eta\nu\omicron\pi\eta\gamma\acute{\iota}\alpha\varsigma$).

⁴⁹Thackeray, op. cit., p. 46.

⁵⁰The practice of reading lections is itself, of course, mentioned in the New Testament, Lk. 4:16 ff, Acts 13:15; 15:21.

⁵¹which have been waging war, vv. 2,3,12.

CHAPTER V

THE TEMPLE IN SAMARIA

Samaritans, "Jews" and Children of God

Chapter 4 of John's Gospel is on the surface merely a dialogue between a tired, thirsty man at a well and a Samaritan woman who comes to draw water. Again, as in chapter 7, John expects his readers to attach a much deeper significance to what happens. Here, as in John 2, there is again the bringing of something new by God's Messiah, in this instance a further unfolding of the Temple saying (2:19). At the same time John 4, would seem to confirm what was said in the last chapter about Jesus as the fulfillment of Jewish worship at the Feast of Tabernacles.

That the conversation took place at all is in itself significant. According to rabbinic sources, a Rabbi¹ was to avoid speaking with women:

Jose b. Johanan (c. 150 B. C.) said: Let thy house be opened wide and let the needy be members of thy household; and talk not much with womankind. They said this of a man's own wife: how much more of his fellow's wife! Hence the Sages have said: He that talks much with womankind brings evil upon himself and neglects the study of the Law and at the last will inherit Gehenna.²

¹Applying therefore to Jesus as a "Rabbi," Mt. 26:25, 49; Mk. 9:5; 11:21; 14:45; Jn. 1:38, 49; 4:31; 6:25; 9:2; 11:8.

²P. Aboth 1.4, quoted, C. K. Barrett, The Gospel According to St. John (London: S. P. C. K., 1955), p. 200.

The disciples' amazement echoes these prescriptions (καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει, 4:27). The woman herself is surprised at Jesus' request for a drink (4:9), not only because she is a woman, but because she is a Samaritan and because He asks her for a drink. According to strict Pharisaism, a Jew could never be certain about a Samaritan's purity, because Samaritans did not observe the same regulations about purity.³ The Samaritan woman would probably contaminate those with whom she had contact, and, in this case, the ἄντημα she had brought with her. The rabbis said, "The daughters of the Samaritans are [deemed unclean as] menstruants from their cradle" (Niddah 4.1, Danby's brackets). According to Lev. 15:19-24 and the rabbis (Kelim 1.1 ff, cf. Appendix IV in Danby), whoever touched a woman during the time of "her regular discharge" became unclean and contaminated what he touched (Lev. 19:24, Kelim, passim). According to Daube⁴ the regulation about Samaritan women (Niddah 4.1) was passed amidst controversy during the synod of Hillelites and Shammaites in 65 or 66 A. D. There extremists were in the majority; and when moderates later gained the upper hand in Judaism, "the day when the synod had met came

³David Daube, The New Testament and Rabbinic Judaism (University of London: Athlone Press, 1956), p. 373.

⁴Ibid.

to be regarded as a day of calamity for the nation."⁵ In verse 9, *συγχρόμααι* seems to reflect Jewish regulations, and, according to Daube, specifically the regulation passed at the synod of 65 or 66 A. D. Daube has examined⁶ this verse carefully and concludes that *συγχρόμααι* is to be translated, literally, "to use together," the intent here being, "to use vessels together."⁷

⁵If the Jewish regulations about associating with Samaritans had been so rigid, would the disciples have gone into the city to buy bread (4:8; cf. J. H. Bernard, A Critical and Exegetical Commentary on the Gospel According to St. John in International Critical Commentary (Edinburgh: T. and T. Clark, 1928), I, 136, 137)? (Or did they go on Jesus' authority?) Daube says (p. 374) that "certain dry food-stuffs were not regarded as susceptible to uncleanness" and "the disciples may have confined themselves to these." Such regulations would take account of the fact that the route through Samaria was the shortest from Galilee to Jerusalem (*παντῶς ἔδει τοὺς ταχὺ βουλομένους ἀπελθεῖν δι' ἐκείνης [τῆς Σαμαρείας] πορεύεσθαι τρίων ἡμέραις ἀπὸ Γαλιλαίας ἔνεστιν οὕτως εἰς Ἱερουσόλυμα καταλθεῖν*, Jos. Vita, vi. 269, quoted in A. Schlatter, Der Evangelist Johannes Stuttgart: Calwer Vereinsbuchhandlung, 1930, p. 113). (This quotation from Josephus also indicates, incidentally, that the ἔδει in 4:4 was a matter of the shortest route and not of divine necessity, expressed by the δεῖ in 3:14; 9:4; 10:16; 20:9).

⁶David Daube, op. cit., pp. 375-382; the chapter first appeared in the Journal of Biblical Literature, 69, 1950, 137 ff.

⁷Ibid., pp. 375, 379. He produces evidence to show that the usual dictionary evidence for the translation, "to associate on friendly terms," goes back ultimately to this text itself; this meaning was "discovered" (by J. B. Lightfoot, J. William) in classical and post-apostolic writers, after which it found its way into Greek and even Syriac lexicons. Is the text genuine? The verse follows the pattern of other

Jesus here transgresses Jewish prescriptions for purity, just as He healed on the Sabbath because He was Lord of the Sabbath and cleansed the Temple because He is greater than the Temple, is indeed the new Temple. The same Messianic authority that pronounced the *ἐγὼ δὲ λέγω* (Mt. 5:22,28, 32,34,39,44) over against what "the men of old" (Mt. 5:33) had said here overrules Judaic rules about Samaritans.

Yet Jesus is not here overthrowing Moses--He came to fulfill the law (Mt. 5:17). He still asserts the unique position of the Jews (4:22) and allows no rapprochement between Jewish and Samaritan worship. As Schlatter has pointed out,⁸ it is by the Mosaic Law that Jesus convicts the Samaritan woman of adultery.⁹ This disclosure of the

explanatory comments by John (e.g. 2:21; 7:39; 12:33; 17:3, J. H. Bernard, *op. cit.*, I, xxxiv) and would have been understood in its literal sense by at least John's Jewish readers, who would be familiar with the synod if it was so notorious. In fact Daube believes (p. 380) that copyists omitted the text (from D a b d e j) because the rabbinic background was no longer familiar and the text no longer understood.

⁸A. Schlatter, *op. cit.*, p. 122.

⁹Is there in the number "five" a veiled reference to the syncretistic worship of Samaria, "combining the worship of the God of Israel with pagan elements in a way which the prophets had stigmatized as 'adulterous'?" (C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: Cambridge University Press, 1953, p. 313). The king of Assyria settled people from five nations in Samaria (2 Kg. 17:24) who, however, "make" seven gods (2 Kg. 17:30,31). Worship is the next topic of discussion between the woman and Jesus.

woman's past life leads her to direct the conversation to a recognized "religious" topic (the talk about water was religious but the implications had passed her by). In this exchange it comes out that Jesus, who has exposed her guilt under the Law of Moses, is through this conversation working her forgiveness.¹⁰ Already the ἀτεῖν and the δίδόναι (4:10; cf. Mt. 7:7, ἀτεῖτε καὶ δοθήσεται) have marked Him as the one who came not to judge but to save the world.¹¹ The entire conversation shows Jesus as greater than Moses by whose authority (v. *infra*) Jew and Samaritan each claimed superiority for his particular holy place, whose prescriptions the Jew used to justify his ostracism of Samaritan, and under whose Law the woman stood condemned. "For the law was given through Moses; grace and truth came through Jesus Christ" (1:17). The transition from Moses to Jesus and, in this case, from old to new worship comes about, as with the new Temple, through the death of the One greater than Moses.

The woman inserts into the conversation the focal points of the rivalry between Jews and Samaritans, Mt. Gerizim and Mt. Zion as centers of worship. The Jews applied the regulations in Deuteronomy prescribing a central place for worship (referred to as ὁ τόπος, Deut. 12:5,21; 14:23; 16:2,6; 26:2)

¹⁰ Schlatter, *op. cit.*, p. 122.

¹¹ *Ibid.*, p. 119.

to Jerusalem (4:2, καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις
 ἔστιν ὁ τόπος ὅπου προσκυνεῖν δεῖ; cf. on 11:48, Chapter
 III, n. 21 supra) but the Samaritans to Mt. Gerizim.¹² The
 Samaritans built a temple on Gerizim about 400 B. C., but
 the Jewish abhorrence of Samaritans and Samaritan syncre-
 tism,¹³ which became acute after the exile (Ezra and Nehemiah
 describe the rivalry,¹⁴ resulted in Hyrcanus' destruction
 of it in 129 B. C.¹⁵ The Samaritans continued to worship
 there nevertheless (4:20, ἐν τῷ ὄρει τούτῳ),¹⁵ and the

¹²"the Samaritan Pentateuch at Deut. 27:4 recorded the setting up of an altar in Mount Gerizim (the true reading being Mount Ebal). . . ." Bernard, op. cit., p. 145. Cf. also Josephus, Ant. xiii, 74-9.

¹³"But every nation still made gods of its own, and put them in the shrines of the high places which the Samaritans had made, every nation in the cities in which they dwelt. . . . They also feared the Lord, and appointed from among themselves all sorts of people as priests of the high places, who sacrificed for them in the shrines of the high places. So they feared the Lord but also served their own gods, after the manner of the nations from among whom they had been carried away. To this day they do according to the former manner. They do not fear the Lord, and they do not follow the statutes of the ordinances or the law or the commandment which the Lord commanded the children of Jacob, whom he named Israel" (2 Kg. 17:29, 32-34).

¹⁴The Book of Kings tells us that already before the exile of Judah, Josiah, after Israel had been conquered but during a period when the world powers were temporarily in eclipse, had destroyed "the high places that were in the cities of Samaria, which kings of Israel had made" (2 Kg. 23: 19, 15).

¹⁵C. K. Barrett, The Gospel According to St. John (London: S. P. C. K., 1955), p. 197.

hatred continued.¹⁶

The woman, as a loyal Samaritan, points to the archaic establishment (οἱ πατέρες ἡμῶν, 4:20) of her "holy place," just as she had pointed to the archaic establishment of the φρέαρ (by Jacob, 4:12) and emphasized its merits ("and drank from it himself, and his sons, and his cattle," 4:12). The woman asks Jesus, μὴ εὖ μένων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ; (4:12). This is the question at issue: all the actions of Jesus are vindicated only if He is greater than Jacob--and "the men of old," the prophets (the "servants" in the Parable of the Wicked Husbandmen), Moses, and the Temple itself. For the woman, the originator of her race and religion was Jacob;¹⁷ for the Jews, Abraham. They therefore use "Abraham" when they confront Jesus with the

¹⁶Ecclus. 50:25,26: "With two nations my soul is vexed, and the third is no nation; they who live on the mountains of Samaria, and the Philistines, and the foolish people that live in Shechem." The Complete Bible: An American Translation, translated by J. M. Powis Smith and Edgar J. Goodspeed (Chicago: The University of Chicago Press, 1939). Cf. the quote in Bernard, op. cit., p. 146: "R. Jochanan going to Jerusalem to pray, passed by Mount Gerizim. A certain Samaritan, seeing him, asked him, 'Whither goest thou?' 'I am,' saith he 'going to Jerusalem to pray.' To whom the Samaritan replied, 'Were it not better for thee to pray in this holy mountain than in that cursed house?'" (Bereshith Rabbi, 32). Cf. also Lk. 9:53; Jn. 8:48.

¹⁷The Samaritans claimed descent from Joseph through Ephraim and Manassah (Bernard, op. cit., p. 140; Jos. Ant. xi. 8,6) who had settled in this region.

same question: *μη ἐν μέλῳν εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ* (8:52).

Again the *κρίσις* comes with Jesus. The Jews' response to Jesus at the Temple cleansing was unbelief; in Jn. 8 they insist upon their racial background. This is exactly why Jesus condemns them and tells that their true father is *ὁ διάβολος* (8:44). In the New Age man is forced to choose between insisting on natural birth or accepting rebirth from God (1:13). Not natural relationships count but the relation to Jesus:

Who is my mother, and who are my brothers?
For whoever does the will of my Father in heaven is my brother, and sister, and mother (Mt. 12:48,50; also Mk. 3:31-35; Lk. 9:19-21).

The coming of Jesus is like a sword cleaving father from son and mother from daughter (Mt. 10:35; Lk. 12:53) and "a man's foes will be those of his own household" (Mt. 12:36). Since Jesus has come, life is "found" by losing one's life for His sake (Mt. 10:39; Lk. 17:33).

There must be a rebirth. To Nicodemus' tentative, "Rabbi, we know that you are a teacher come from God," Jesus replies that birth *ἄνωθεν* is necessary (3:3; *δεῖ* 3:7). The *τέκνα Θεοῦ* in the New Age are those who are begotten *ἐκ Θεοῦ* (1:13), by God's action not man's *οὐκ ἐξ αἱμάτων αὐτὸς ἐκ θελήματος σαρκὸς αὐτὸς ἐκ θελήματος ἀνδρός*, 1:13).¹⁸

¹⁸Whatever the precise meaning of these phrases, common to all is their human aspect and the contrast with the *ἐκ Θεοῦ*.

The prophetic view of the people of God in the New Age (supra, p. 15) is pictured perhaps most strikingly in Ezekiel's vision in the valley of the dry bones (37:1-14). The "exceedingly great host" that stands upon its feet is called "Israel" (37:11), not Israel begotten through Abraham, but an Israel raised from the dead, entirely apart from natural processes, through the Ruach-adonai (37:1) breathed into them (Πνεῦμα and LXX πνεῦμα in every instance in these verses).

The οἱ Ἰουδαῖοι in the Gospel of John insist on their origin from Abraham and refuse the birth ἄνωθεν (3:3) ἐκ τοῦ πνεύματος (3:6). For this racial pride John the Baptist had called them γεννήματα ἑχιδνῶν; warned them not even to begin to say they had Abraham as their father because (as God raised a people from dry bones so) He is able to raise children of Abraham from the stones (Lk. 3:7,8).

John emphasizes the unregenerate nature of those who fall on the left side of the sword of the κρίσις by calling them οἱ Ἰουδαῖοι. It is the οἱ Ἰουδαῖοι who send men to investigate John the Baptist (1:19f), who resist Jesus' cleansing of the Temple and boast of its magnificence (2:18, 20), who harass Him because He had healed on the Sabbath (5:16), and stumble because He asserts His deity (5:18)--and that too in a manner that offends their sensibilities (6:41). The οἱ Ἰουδαῖοι intimidate the people so that they fear to talk about Jesus (7:13) or credit Him with miracles (9:22), who although they come to put their trust

in Jesus,¹⁹ later accuse Him of being demon-possessed (8:48) and seek to stone Him (8:57,59; 10:31,33; 11:8), and finally crucify Him (19:7,12,14-16).²⁰

The Samaritan woman's reaction is different. However obtuse her reaction to Jesus' words and however deficient her theology of the Messiah,²¹ after Jesus has laid bare her life, announced that Samaritans too will worship the Father (προσκυνήσετε τῷ πατρὶ, 4:21) and has made Himself known to her as the Messiah, she "forsakes" her ὕδραν and goes to tell

¹⁹8:30,31; πιστεύειν is used here with the dative and also in 2:22; 4:50,51; 5:24,45,47; 6:30; 8:30,31,45,46; 10:37,38. In these passages (5:24 is an exception) the sense of πιστεύειν seems to be "to put confidence in." It seems possible to distinguish this meaning from that expressed by πιστεύειν followed by εἰς with the accusative (e.g., 1:12; 3:15; 6:35; 7:38,39 et al), which is used of the believer's committing himself to Jesus as God's Messiah and so entering into the new relation to Jesus expressed, e.g., by the vine-branches metaphor. The Jews mentioned in 8:31 demonstrate by their seeking to stone Him (8:57,59) that their πιστεύειν is not the intimate and abiding relationship expressed by πιστεύειν followed by with the accusative.

²⁰In two passages John mentions that the οἱ Ἰουδαῖοι come to believe in Jesus (11:45, 12:11); in comparison with the many passages that employ οἱ Ἰουδαῖοι in a pejorative sense, these two passages need not weaken the above remarks. Cf. the same racial pride in Josephus: "Mit πατριον nennt J [osephus] das staerkste Motiv, das ihn bewegt, Jude zu sein; damit begruendet er das Recht der Judenschaft an die ungehinderte Ausuebung ihres Gottesdienstes" (Schlatter, *op. cit.*, p. 123).

²¹Samaritan literature shows an expectation of the Messiah but it does not seem possible to determine what it was. (Barrett, *op. cit.*, p. 200; Schlatter *op. cit.*, p. 127). The woman's words suggest that He would be a "Revealer" (4:25).

her countrymen about Jesus (4:28,29).²² Schlatter has pointed out that the Jews justified their separation from the Samaritans on the basis of the Law. Jesus' action and words have overruled this "Law" and (in Schlatter's words) have shown "den Samaritanen den ersten Schritt auf der Bahn der *μετάνοια* durch die er sie aus ihrer sektenhafte Verstockung erloest."²³ They are to be included among the *ἀληθινὰ προσκυνηταί* (4:23).

Worship ἐν πνεύματι καὶ ἀληθείᾳ

Only the barest exposition of this phrase is possible here. The close linking of *πνεῦμα ὁ θεός* with *ἐν πνεύματι καὶ ἀληθείᾳ* (4:24) would indicate that *πνεῦμα ὁ θεός* should determine the meaning of *πνεῦμα* in *ἐν πνεύματι*.²⁴

²²Her question, μήτι αὗτος ἐστὶν ὁ χριστός (4:29), would call for a negative answer. In some instances, however, is somewhat modified so that doubt or probability are conveyed by its use; Blass-Debrunner (427.2) list Mt. 12:23, Jn. 7:26 and this passage: "das muss am Ende doch der Messias sein," "vielleicht ist das der M." Friederich Blass, *Grammatik des Neutestamentlichen Griechisch*, Fuenfte, durchgesehene Auflage, bearbeitet von Albert Debrunner (Goettingen: Vandenhoeck and Ruprecht, 1921). The woman certainly does not reject Jesus, and it is through her "witnessing" (*μαρτυρούσης*, 4.39) that others come to faith, although that "witnessing" is merely *ὅτι εἶπεν μοι πάντα ὅ ἔποιμα* (4.39). Her Messianic theology was deficient but efficacious. Jesus put His approval on the Samaritans' faith by staying there two days (cf. Lk. 10:5-12).

²³A. Schlatter, *op. cit.*, pp. 117-118.

²⁴See Barrett, *op. cit.*, p. 199.

Is πνεῦμα ὁ Θεός an ontological, or metaphysical, assertion about God's essence, signifying "a being endowed with mind and will but without a body?" Or is it primarily an assertion of God's activity in the world? The first is not totally absent from the Old Testament (Is. 31:3, "the Egyptians are men, and not God; and their horses are flesh ($\aleph \psi \delta$), and not spirit ($\pi \iota \tau$), LXX however: $\beta \omicron \nu \theta \epsilon \iota \alpha$)) nor from rabbinic literature (Lev. R. 47 f., Strack-Billerbeck, II, 437 f.), although "rabbinic literature is not on the whole metaphysical, and anthropomorphisms abound in it" (v., e.g., p. 53).²⁵

The second meaning of πνεῦμα draws upon the Old Testament, where by the word ruach is indicated "the divine Power immanent in human history, but chiefly in Israel's."²⁶

ruach is used of wind about 87 times.²⁷ Except for about ten or so of these instances, the power, violence, life-giving or destructive power of the wind is conveyed by these passages. When linked to adonai, the power in the ruach is further

²⁵ Ibid.

²⁶ George Johnston, "Spirit," in A Theological Word Book of the Bible, edited by Alan Richardson (New York: Mac Millan, 1950), p. 236. Cf. Schlatter, op. cit., p. 126 ("Denn πνεῦμα benennt Gott nach seinem Wirken innerhalb der Welt"), who compares the sentence to ὁ Θεός $\delta \omega \varsigma$ $\epsilon \sigma \tau \iota \nu$ (1 Jn. 1:5) and ὁ Θεός $\kappa \alpha \tau \alpha$ $\epsilon \sigma \tau \iota \nu$ (1 Jn. 4:48). "Alle diese Sätze beschreiben Gottes Verhalten und Wirken." See also G. Ernest Wright, God Who Acts (London: SCM Press, 1952), p. 24 and n. 1.

²⁷ Norman H. Snaith, The Distinctive Ideas of the Old Testament (London: Epworth Press, 1944), p. 145. The following analysis is based on Snaith.

emphasized.

In Ezek. 37:1-14, as we have noticed above, the ruach gives life to the dry bones; the ruach gives life ("Come from the four winds, O breath (ruach, LXX πνεῦμα) and breathe upon these slain, that they may live," v. 9), but it is God who calls forth the ruach to its work and He is said to perform that which the ruach performs ("Behold, I will open your graves, and raise you from your graves," v. 12).

In John's Gospel the same linkage between wind and Spirit is made (3:8) and new life is the consequence of the working of the πνεῦμα.

In 4:23,24, the worshipers ἐν πνεύματι would, then, seem to be those who have received new life through God's working and continue to live by that working. No thought of a worship ἐν πνεύματι apart from material means seems to be implied, since πνεῦμα is closely linked with ὕδωρ in 3:3-5 (cf. 1 Jn. 5:8) and in 7:38,39 (see 4:20,21).²⁸

The one preposition governing both πνεύματι and ἀληθεία ties the two ideas closely together and discourages any attempt to make of worship ἐν πνεύματι a worship that is

²⁸ Oscar Cullman discusses the tendency to separate baptism and the Spirit in Early Christian Worship, translated by A. S. Todd and J. B. Torrance, number 10 in Studies in Biblical Theology (London: SCM Press, 1953), p. 76, and in Baptism in the New Testament, translated by J. K. S. Reid, number 1 in Studies in Biblical Theology (London: SCM Press, 1950), pp. 11-13.

not worship of Christ.²⁹ ἀλήθεια is the most frequent LXX translation for נְאֻמָּה (firmness, stability, faithfulness) and נְאֻמָּה (firmness, faithfulness).³⁰ Jesus calls Himself ἡ ἀλήθεια (14:6) and this gives the word its real significance. The addition of ἀλήθεια to πνεῦμα in this verse shows, according to Bultmann,³¹ that the worship ἐν πνεύματι "sich nur in der Bestimmtheit durch die Offenbarung vollzieht, die durch Jesus erfolgt (v. 25f!), also in der Bestimmtheit durch den Offenbarer, der der einzige Zugang zu Gott ist (1; 18; 14,6)." The Paraclete, promised by Jesus (14:17; 15:26; 16:13) and called the πνεῦμα τῆς ἀληθείας, links the believer to the Father whom Jesus has revealed (1:18) and makes possible the new worship of the Father also after Jesus has departed.

The ἀληθινὰ προσκυνηταὶ (whatever else is meant) are those who have been reborn through God's power and initiative and live lives grounded firmly upon Christ. They worship at the new Temple--torn down and raised for them that they might worship the Father.

²⁹Cf. how in 1 John the truly "spiritual" are those who confess Christ come in the flesh (4:1 ff.). See E. C. Hoskyns, The Fourth Gospel, edited by F. N. Davey (London: Faber and Faber, 1940), pp. 52-53.

³⁰G. Abbott-Smith, A Manual Greek Lexicon of the New Testament (3rd. revised edition; Edinburgh: T. and T. Clark, 1937), in loc.

³¹Rudolph Bultmann, "ἀλήθεια", in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1933), I, 247.

CHAPTER VI

SUMMARY AND IMPLICATIONS

This chapter will attempt to summarize briefly what has been said and to point to implications that would call for further study.

The Old Testament temple and its worship find their fulfillment in Jesus, who comes from the Father to tabernacle among men and manifest His *δόξα*. With Jesus comes a passing away of the old temple and its worship and the coming of the new. The transition comes about through Jesus' death and resurrection. The new Temple--Jesus Himself--and new worship bring to realization the Old Testament hope for the inclusion of the Gentiles.

The transition from old to new would seem to imply the New Testament *ἐκκλησία*. Many see in Jesus' words about His *σῶμα*, destroyed and then raised up, a proleptic reference to the *ἐκκλησία* viewed as *σῶμα*. With reference to these words, Gullmann says:

The conception of the community as the body of Christ, a conception which has such deep theological significance for Paul, is also almost certainly implied, so that the connexion Temple--community--body of Christ is readily explicable.¹

¹Oscar Gullmann, Early Christian Worship, No. 10 in Studies in Biblical Theology (London: SCM Press, 1953). p. 73. Others: E. C. Hoskyns, The Fourth Gospel, edited by F. N. Davey (London: Faber and Faber, 1940), pp. 196-197;

Dodd points out that "in documents which are certainly connected with Ephesus the Church is both $\epsilon\omega\mu\alpha$ Χριστοῦ and ναὸς Θεοῦ .²

Eph. 2:19-22 seems to be directly connected with this study: the ἐκκλησία viewed as ναός is central to these verses and terminology from building is employed; "foreigners" are included in the ναός, a theme which we have seen was connected with the Old Testament temple and which Jesus began to bring to fulfillment (Chapter V) and made possible of fulfillment by His death (Jn. 3:16); the Spirit is linked with the new ναός.

A study of Mt. 16:18 would seek to discover whatever relationships exist between this passage and Eph. 2:19-22.³ This passage, together with a study of the relation between

C. K. Barrett, The Gospel According to St. John (London: S. P. C. K., 1955), pp. 167-168.

²C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: Cambridge University Press, 1953), p. 301. He cites 1 Cor. 12:27; 3:16 (as written at Ephesus) and Eph. 4:22; 2:21.

³Mt. 16:18

οἰκοδομήσω
ἐπὶ ταύτῃ τῇ πέτρᾳ
(ἐν εἰ Πέτρος)
μου τὴν ἐκκλησίαν
(οἰκοδομήσω)
(τὴν ἐκκλησίαν)

Eph. 2:20-22

ἐποικοδομηθέντες
ἐπὶ τῷ θεμελίῳ
τῶν ἀποστόλων
ὄντος ἀκρογωνιαίου αὐτοῦ
Χριστοῦ Ἰησοῦ, ἐν ᾧ ... συν-
αρμολογουμένη ... συνοικοδομεῖσθε
εἰς ναὸν ἅγιον

Jesus, apostles and ἐκκλησία, would probably do much to make apparent the connection between the ναός in Jesus' words and work and the ἐκκλησία viewed as εἶμα or ναός in the apostles. An examination of Mt. 18:15-20--the only other passage in the Gospels, besides Mt. 16:18, employing the word --for "temple" associations would possibly prove enlightening here also.⁴

In exploring the implications of Jesus' sayings about the ναός, Stephen's defense would seem to be of particular importance. The charge brought against him is the same as that brought against Jesus at His trial--that Jesus will destroy the Temple (Acts 6:13,14; cf. Mt. 26:61; Mk. 14:58).

Stephen, in a review of Hebrew history, demonstrated that God had never limited himself to one land and certainly not to the temple in Jerusalem. "Holy ground" was any ground where God had been encountered. Many of the most cherished experiences of their fathers had taken place outside of Palestine.⁵

Stephen's assertion of the Lord's independence of material buildings (οὐκ ἐν χειροποιήτοις κατοικεῖ, Acts 7:47; cf. ἀχειροποίητος, Mk. 14:58) as well as the implications of his speech for the inclusion of Gentiles in the Church bear a direct relation to this study.

⁴18:30: εἰς τὸ ἐμεῖν ὄνομα (cf. God "choosing" to cause His name to dwell, Chapter II), ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. Cf. the forgiveness of sins here (18:18) and in connection with Old Testament temple.

⁵Frank Stagg, The Book of Acts: The Early Struggle for an Unhindered Gospel (Nashville: Broadman Press, 1955), pp. 97-98.

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