

© 2003 James Merrill Hamilton Jr.

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

HE IS WITH YOU AND HE WILL BE IN YOU:
THE SPIRIT, THE BELIEVER, AND THE GLORIFICATION OF JESUS

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
James Merrill Hamilton Jr.

May 2003

UMI Number: 3102047

Copyright 2003 by
Hamilton, James Merrill, Jr.

All rights reserved.

UMI[®]

UMI Microform 3102047

Copyright 2003 by ProQuest Information and Learning Company.

All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

APPROVAL SHEET

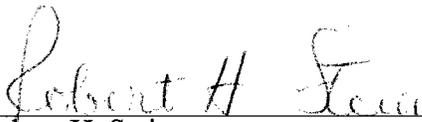
**HE IS WITH YOU AND HE WILL BE IN YOU:
THE SPIRIT, THE BELIEVER, AND THE GLORIFICATION OF JESUS**

James Merrill Hamilton Jr.

Read and Approved by:



Thomas R. Schreiner (Chairperson)



Robert H. Stein



William F. Cook III

Date April 15, 2003

for my sweet wife,
Jillian Ashley Hamilton

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	ix
LIST OF TABLES	xiii
PREFACE	xiv
Chapter	
1. HE IS WITH YOU AND HE WILL BE IN YOU	1
Introduction	1
Thesis	1
History of Research	6
Continuity	7
More Continuity than Discontinuity	11
Some Continuity Some Discontinuity	16
More Discontinuity than Continuity	19
Discontinuity	22
Vague Discontinuity	22
Concluding Observations	23
Methodology	25
A Preview of What Follows	26
2. NOT IN BUT WITH IN THE OLD TESTAMENT	29
Introduction	29
The Spirit Filled Old Covenant Mediators	32
National Leaders	32

Chapter	Page
Craftsmen	39
Prophets	39
The Dwelling of God among the Nation	41
God's Dwelling Place	42
The Tabernacle	42
The Temple	44
The Spirit in the Midst of the Nation	48
The Promises of the New Covenant	51
Jeremiah 31:31–34	51
Ezekiel 36:25–26	58
Conclusion	66
3. THE SPIRIT IN JOHN	68
Introduction	68
The Spirit in John 1–12	69
The Spirit and the Messiah	69
The Life-giving Spirit	70
The Sphere of the Spirit	71
Summary	75
The Eschatological Gift of the Paraclete	76
Lexical and Background Considerations for the Meaning of ὁ παράκλητος	77
Lexical Considerations	77
Background Considerations	84
Johannine Considerations for the Meaning of ὁ παράκλητος	85
Divine Presence, John 14:15–17	86
Teaching, John 14:25–26; 16:12–15	96

Chapter	Page
Testimony, John 15:26	102
Conviction, John 16:7–11	105
The Eschatological Gift	111
The Paraclete and the Glorification of Jesus	112
The Paraclete and John 20:22	114
Conclusion	120
4. THE SPIRIT WAS NOT YET GIVEN	122
Introduction	122
The Old Testament Expectation	124
The Coming Messiah	125
The Outpouring of the Spirit	129
The Contemporary Expectation	131
Evidence from the Pseudepigrapha	132
Evidence from the Qumran Scrolls	133
Evidence from the New Testament	134
Jesus in John’s Gospel	135
The Spirit Anointed Messiah	135
The Spirit Empowered Messiah	139
The Coming Hour That Now Is	143
The Spirit Was Not Yet Given	148
The Gift of the Spirit in the New Testament	154
The Synoptic Gospels	155
The Letters of Paul	156
The Catholic Epistles	158
The Apocalypse of John	159
Conclusion	161

Chapter	Page
5. REGENERATION AND INDWELLING IN JOHN	162
Introduction	162
Regeneration in John	162
New Birth by the Spirit	163
John 3:3–8	163
What Is This New Birth?	167
Indwelling in John 3:5?	169
Indwelling in John 3:6?	170
Eschatological Regeneration?	173
Glimpses of Regeneration in the Old Testament	176
The Spirit Is the One Who Gives Life	178
When Is This Possible?	180
God’s New Temple in John	181
The Temple in Jerusalem	185
Jesus: The New Temple in John	187
Presence: John 1:14, 51	187
Sacrifice: John 2:13–22	191
Believers: The Temple When Jesus Leaves	196
As the Father Has Sent Me	196
Indwelling: God’s Presence	197
Forgiveness of Sins	200
Conclusion	201
6. CONCLUSION	203
Old Covenant Believers: Regenerate, Not Indwelt	203
God’s Temple: First a Building, then Believers	205
Newness in the New Covenant	208

Chapter	Page
He Is with You and He Will Be in You	208
Appendix	
1. THE USE OF ἐμφυσάω IN JOHN 20:22	209
2. HE IS WITH YOU AND HE <i>IS</i> IN YOU? THE TEXT OF JOHN 14:17c	213
Introduction	213
External Evidence	214
Date of the Witnesses	214
Geographical Distribution of the Witnesses	215
Genealogical Relationships of Texts and Families of Witnesses	216
Internal Evidence	217
Transcriptional Probabilities	217
The More Difficult Reading	217
The Reading that Best Explains the Others	218
Intrinsic Probabilities	218
Conclusion	219
BIBLIOGRAPHY	221

LIST OF ABBREVIATIONS

<i>ABD</i>	<i>Anchor Bible Dictionary</i>
ANF	The Ante-Nicene Fathers
<i>ASR</i>	<i>Austin Seminary Review</i>
<i>BA</i>	<i>Biblical Archeologist</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BDAG	Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 rd ed.
BDB	Brown, F., S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i>
<i>Bib</i>	<i>Biblica</i>
<i>BJRL</i>	<i>Bulletin of the John Rylands University Library</i>
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CRINT	Compendia rerum iudaicarum ad Novum Testamentum
<i>CTM</i>	<i>Concordia Theological Monthly</i>
CTR	Criswell Theological Review
<i>DBI</i>	<i>Dictionary of Biblical Imagery</i>
<i>DJG</i>	<i>Dictionary of Jesus and the Gospels</i>
<i>DOTP</i>	<i>Dictionary of the Old Testament Pentateuch</i>
<i>DPL</i>	<i>Dictionary of Paul and His Letters</i>
<i>EBC</i>	<i>The Expositor's Bible Commentary</i>
ET	English Translation

<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>ExAud</i>	<i>Ex auditu</i>
<i>ExpTim</i>	<i>Expository Times</i>
GKC	<i>Gesenius' Hebrew Grammar</i> . Edited by E. Kautzsch. Translated by A. E. Cowley
<i>HALOT^{SE}</i>	Koehler, L., W. Baumgartner, and J. J. Stamm, <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Study Edition
<i>HeyJ</i>	<i>Heythrop Journal</i>
<i>HTR</i>	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
<i>ISBE</i>	<i>International Standard Bible Encyclopedia</i>
IVPNTC	IVP New Testament Commentary Series
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
Joüon	Joüon, P. <i>A Grammar of Biblical Hebrew</i> . Translated and revised by T. Muraoka
LCL	Loeb Classical Library
LSJ	Liddell, H. G., R. Scott, H. S. Jones, <i>A Greek-English Lexicon</i> . 9 th ed. with revised supplement
MM	Moulton, J. H., and G. Milligan. <i>The Vocabulary of the Greek Testament</i>
MT	Masoretic Text
NA ²⁷	<i>Novum Testamentum Graece</i> , Nestle-Aland, 27 th ed.
NAC	New American Commentary
NDBT	New Dictionary of Biblical Theology

<i>Neot</i>	<i>Neotestamentica</i>
NICNT	New International Commentary on the New Testament
<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i>
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i>
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NPNF ¹	A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Series 1
NPNF ²	A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Series 2
<i>NTApoc</i>	<i>New Testament Apocrypha</i>
<i>NTS</i>	<i>New Testament Studies</i>
OTL	Old Testament Library
<i>OTP</i>	<i>Old Testament Pseudepigrapha</i>
PNTC	Pillar New Testament Commentaries
<i>Refr</i>	<i>Reformed Review</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
<i>RTR</i>	<i>Reformed Theological Review</i>
<i>SBJT</i>	<i>The Southern Baptist Journal of Theology</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBT ²	Studies in Biblical Theology, Second Series
SBTS	Sources for Biblical and Theological Study
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTA	Studiosorum Novi Testamenti Auxilia
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina

<i>SwJT</i>	<i>Southwestern Journal of Theology</i>
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
<i>Them</i>	<i>Themelios</i>
<i>TJ</i>	<i>Trinity Journal</i>
<i>TJT</i>	<i>Toronto Journal of Theology</i>
TOTC	Tyndale Old Testament Commentaries
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UBS ⁴	<i>The Greek New Testament</i> , United Bible Societies, 4 th ed.
<i>VE</i>	<i>Vox evangelica</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

LIST OF TABLES

Table	Page
1. Positions on the Holy Spirit and Old Covenant Believers	28
2. Actions God Does in John	121
3. External Evidence for the Text of John 14:17c	220

PREFACE

Here at the end, there are many to thank;
I shall now name them, according to rank.
First praise to the Father, and to the Son,
And to the Spirit, the high Three in One,

Who made and loved me, and called me His own,
May this work resound as praise at Your throne.
By mercy sustained, by mercy complete,
All glory and praise I lay at your feet.

Next in my heart is my sweet, holy Jill.
As I think of you, with tears my eyes fill.
The meals you did cook, the bills you did pay,
You deserve more than my mere words can say.

Our families, too, always have helped us,
Their loving support, we knew we could trust.
For my mom and dad, I give thanks and praise,
For from them I learned to walk in God's ways.

From my dad I learned to strive and to strain,
From my mom a love for reading I gained.
Thank you, dear parents, for loving the Lord,
For teaching your son to live on God's Word.

Blessed am I to have been raised by you,
Your lives taught me selfless love that is true.
May the love of God and His faithful Word
Be your life, your help, your hope, and your good.

Jill's parents gave me the bride of my youth,
For that I shall ever give thanks; in truth,
She is the best gift I ever received,
That she is my wife, I scarce can believe!

Jill's parents have given much else besides,
The clothes that we wear and the cars we drive,
Your generous kindness knows no measure;
Thanks most for my wife, my joy, my treasure.

My sister Dayna, and her husband Clint,
For many a book their own money spent.
These gifts you've given do tell of your love,
And for your friendship, I thank God above.

Dr. Schreiner, mentor, pastor, and friend,
Always was willing his counsel to lend.
Thank you for teaching the truths of God's Word,
Thanks too for preaching, we're blessed to have heard.

I have been blessed to have been under you.
To good Dr. Stein, dear thanks, I say too,
And also to Brian, Noel, and Denny,
Dr. Cook, Philemon, Jonathan, Barry.

My thoughts now return to my faithful wife,
Her zest and joy add such flavor to life.
Your husband now rises, to ring your praise,
Thank you, sweet Jill, for your godly ways.

I have nothing that I have not received;
My hope is the One in whom I've believed.
May these pages add to His great renown,
For His is the throne, the scepter, the crown!

Forever He reigns in holy splendor;
Praise for His mercy again I render,
For He is the Giver of every good thing,
So praise for completion to Him I bring.

Jim Hamilton
Spring 2003

CHAPTER 1

HE IS WITH YOU AND HE WILL BE IN YOU

Introduction

The Christian Bible, consisting of the Old and New Testaments, possesses within itself a coherent system of thought. This assertion does not mean that the sixty-six books are one grand monolith, nor does it intend to minimize the marvelous diversity of expression, the various needs the writings were produced to meet, and the many different points on the salvation-historical time-line from which the authors wrote. This assertion does mean that the Bible agrees with itself on who God is, where man stands in relation to God, and what God has done and is doing to bring all things to their proper consummation. In other words, while Moses, Isaiah, Matthew, John, and Paul each has his particular distinctives, and while we may profitably speak of Isaianic or Johannine or Pauline theology, it is nevertheless true that there exists in the Bible a unified, non-contradictory theology.¹

Thesis

To claim that the Bible possesses a coherent theology does, of course, raise a host of questions. This dissertation hopes to answer one of those questions, namely, were

¹This paragraph applies to the whole Bible what Adolf Schlatter applied to the New Testament when he referred to “the theology expressed by the New Testament itself” (*The History of the Christ*, trans. A. Köstenberger [Grand Rapids: Baker, 1997], 18). For cogent arguments that it is legitimate to speak of the unity within the diversity to be found in the New Testament, see P. Balla, *Challenges to New Testament Theology: An Attempt to Justify the Enterprise*, WUNT 95 (Tübingen: Mohr [Paul Siebeck], 1997); David Wenham, “Appendix: Unity and Diversity in the New Testament,” in *A Theology of the New Testament* by G. E. Ladd, rev. and ed. by D. A. Hagner (Grand Rapids: Eerdmans, 1993): 684–719. See also Steve Motyer’s essay, “Two Testaments, One Biblical Theology,” in *Between Two Horizons: Spanning New Testament Studies & Systematic Theology*, ed. J. B. Green and M. Turner (Grand Rapids: Eerdmans, 2000), 143–64. Cf. too the definition of ‘biblical theology’ provided by D. A. Carson, “Systematic Theology and Biblical Theology,” in *NDBT*, 100.

Old Covenant believers indwelt by the Holy Spirit? Certain statements in the Gospel of John lend themselves to the notion that the Spirit will only be received and continually indwell believers after Jesus has been glorified (cf. 7:39, 14:16–17, and 16:7). Other statements in John’s Gospel indicate that apart from the Spirit’s activity human beings are unable to become children of God and walk in the light (for new birth cf. John 1:13; 3:3, 5–8; 6:63; for righteous living, 3:20–21; 8:34; 16:8). These two observations—that John portrays the reception of the indwelling Spirit as beginning after the glorification of Jesus, and that apart from the Spirit humanity is of the devil (8:44)—give rise to the biblical-theological question: how did those who lived prior to Jesus’ glorification become and remain faithful to God?

While the Gospel of John nowhere addresses the question of how Old Testament saints became and remained faithful, the question is implicit in the Gospel itself. If the Spirit is received after Jesus is exalted (7:39), then what does Jesus mean when he tells Nicodemus that he must be born of water and Spirit (3:5)?² When we examine the literature that reflects what comes before and after the events recorded in the Fourth Gospel this question becomes yet more vivid. The Old Testament does say that some have the Spirit (cf. e.g., Num 27:18), but it is by no means clear that this is the experience of all Old Covenant believers. The New Testament, on the other hand, indicates that the Spirit regenerates and indwells all believers (cf. Rom 8:9–11). This study is therefore concerned with the teaching of John, and by extension the rest of the Bible, on the role of the Holy Spirit in the faithfulness of those who live before and after the exaltation of Jesus.

I am convinced that John’s Gospel teaches that the reception and consequent continual indwelling of the Holy Spirit experienced by those who believe in Jesus is

²This consideration is often raised. See for example D. I. Block, who cites Jesus’ encounter with Nicodemus as he questions the legitimacy of the view that “the role of the Spirit of Yahweh in the life of the Old Covenant believer differed fundamentally from the operation of the Holy Spirit in the NT and in the present” (*The Book of Ezekiel*, vol. 2, NICOT [Grand Rapids: Eerdmans, 1998], 360–61). J. B. Payne argues similarly, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962), 241.

something that takes place only after he has completed the work that the Father gave him to do (17:4).³ The question this study seeks to answer is: according to John, how does the Spirit relate to believers before and after the glorification of Jesus? This dissertation will argue that this question is answered by the statement John records Jesus making in John 14:17, “He is with you and he will be in you.”⁴ Here John records Jesus encapsulating the Bible’s teaching on where God dwells in relation to believers in the Old and New

³I was initially convinced that if people are to be obedient to God’s commands, because of the Bible’s clear teaching on the sinful state of humanity (e.g., Gen 6:5; Jer 17:9; John 8:34; Rom 3:10–18), they have to have been regenerated and indwelt by the Holy Spirit. As I continued to study the issue, however, I became persuaded that in the absence of a clear affirmation in the Old Testament that the Spirit continually dwelt in the hearts of believers, passages such as John 7:39, 14:17, and 16:7 will not permit us to say that John thinks that the Holy Spirit indwelt those who were believers prior to the glorification of Jesus. Thus the desire to do this dissertation, and thus the formulation of the thesis described above.

⁴Unless otherwise noted, all translations of biblical texts in this dissertation are my own. On John 14:17c, the manuscript evidence is finely divided between the future (ἔσται—“he is with you and he will be in you”) and the present tense (ἔστιν—“he is with you and he is in you”) in John 14:17 (The same present-future variants are found with μένει, with the issue turning on where the accent is placed. This variant, however, is not as crucial for the present study as is the one under discussion). W. C. Kaiser opts for the present tense (citing Westcott), and concludes, “Thus, the Holy Spirit already was ‘with’ (*para*) the OT believer and was present (*esti*) in those who believed” (*Toward Rediscovering the Old Testament* [Grand Rapids: Zondervan, 1987], 139–40). Bruce Metzger gives the future a “C” rating, and states that it has adequate manuscript support and that the UBS⁴ committee found the future to be required by the context (*A Textual Commentary on the Greek New Testament*, 2nd ed. [Stuttgart: Deutsche Bibelgesellschaft, 1994], 208). Even though Westcott notes that the present “appears to be less like a correction,” it is not clear that he interprets the passage as Kaiser does (*The Gospel According to St. John*, 2 vols. [London: John Murray, 1908], 2:177–78). Craig Blomberg is probably correct that while the present is the more difficult reading, because of the context, the present “is probably too difficult to be accepted” (*The Historical Reliability of John’s Gospel* [Downers Grove: InterVarsity, 2001], 201 n. 291). Blomberg says this because, as Raymond Brown says, “For John the Paraclete can only come when Jesus has gone (xvi 7); during Jesus’ ministry there is no Spirit given to men (vii 39)” (*The Gospel according to John*, 2 vols., AB [New York: Doubleday, 1966, 1970], 640). Even commentators who think that the present tense reflects the original text find the Gospel’s teaching that the Spirit comes after Jesus is glorified to be so strong that they suggest that the present tense should be read as communicating a future meaning (Cf. J. H. Bernard, *The Gospel According to St. John*, 2 vols., ICC [Edinburgh: T & T Clark, 1928], 546; R. Schnackenburg, *The Gospel according to St. John*, 3 vols., trans. K. Smith [New York: Crossroad, 1968, 1979, 1982], 3:413 n. 93). The establishment of Kaiser’s position would require more convincing discussion of at least John 7:39 and 16:7. As it is, Kaiser cites G. Smeaton on the point that John 7:39 does not mean that the Spirit did not exist because he was clearly active in the Old Testament. The existence of the Spirit, however, is not what is negated in John 7:39. It is the reception of the Spirit by those who had believed that is said to have not yet happened because Jesus was not yet glorified. Kaiser’s argument that Old Covenant believers had received the Spirit cannot be established on the basis of the present tense in John 14:17, for Jesus could be interpreted as saying “he is with you [*in me*] and he is among you [*in me*].” If the presents are original, this would seem to be a natural reading of the text because the promise that the Father will give the Spirit in 14:16 is in the future tense (δώσει). Moreover, Kaiser’s position appears to contradict what John 7:39 says. For further discussion of this text-critical problem, see Appendix 2, “The Text of John 14:17c.”

Covenants. In the Old Covenant God doggedly remained *with* his people, accompanying them in a pillar of fire and cloud, then dwelling among them in the tabernacle and the temple. Under the New Covenant, the only temple is the believing community itself, and God dwells not only among the community corporately (Matt 18:20; 1 Cor 3:16; 2 Cor 6:16), but also in each member individually (John 14:17; Rom 8:9–11; 1 Cor 6:19). This is the overarching thesis the present study seeks to establish.

It is not enough to establish this main point, however, for the assertion that Old Covenant believers were not indwelt gives rise to the question of how, then, they became and remained faithful? In seeking to address this question, I will argue that indwelling is not to be equated with regeneration. This opens the door to the assertion that Old Covenant believers experienced regeneration (or a renewal quite like it)⁵ by the Spirit, though the Spirit did not then take up residence within them. They were regenerate but not indwelt. They became believers when the Spirit of God enabled them to believe, and they were maintained in faith by God's covenant presence *with* the nation as he indwelt the temple.

In support of this thesis, both Testaments speak of the word of God as creating spiritual life (Ps 119:25; Isa 53:3; John 5:24; 6:63; 1 Pet 1:23), and we are safe to conclude that before and after Jesus God's word is made effective by God's Spirit (Neh 9:20, 30; John 6:63). Thus, in both Old and New Covenants, regeneration happens when God's Spirit creates faith in response to God's word (cf. Rom 10:17).

It will be argued here that a prominent difference between the Spirit's relation to the faithful in the Old and New Covenants is that prior to Jesus' glorification God sanctifies believers by his presence *with* rather than *in* them. Often the Old Testament

⁵As will be seen in the history of research below, some scholars hesitate to use the term "regeneration" in reference to Old Covenant believers because the Old Testament itself never describes its faithful with such language. *Pace* K. Stendahl ("The Apostle Paul and the Introspective Conscience of the West," *HTR* 56 [1963]: 199), human beings remain "basically the same," i.e., they face the same metaphysical questions, "throughout the ages." Thus, all people in all ages are dead in trespasses and sins prior to God's action on their behalf (cf. Gen 6:5). Those who become faithful to God are the recipients of God's merciful enablement—whether we use the term regeneration or not—these people are lifted out of deadness in sin and enabled to see, hear, and believe. I will use the term regeneration to describe this.

describes God as *with* select persons.⁶ God declares to his Old Covenant people, “I am Yahweh, who sanctifies you” (Lev 20:8; 21:8, 15, 23; 22:9, 16, 32). God makes his people holy as he indwells the Tabernacle and later the Temple (Exod 25:8; 40:34-38; 1 Kgs 8:11; 8:57-58), and thereby remains near persons and groups (Deut 31:6; 1 Kgs 8:11; 2 Kgs 13:23; Hag 1:13; 2:5). After the glorification of Jesus, in keeping with the coming of “that day” (John 14:20), God brings about new birth and obedience by causing individuals to be regenerated by his word *and* indwelt by his Spirit (John 3:3-6; 6:63; 7:37-39; 14:17; 20:22).

With Jesus’ completion of the work the Father sent him to do, a major salvation-historical shift takes place and the Spirit takes up residence in a new temple. He dwells in those who believe and will do so until the end of the age (John 14:16-17). This is best comprehended when compared with the Spirit’s work in the Old Covenant. Prior to the completion of Jesus’ work, God dwelt in the temple.⁷ In the Old Testament, God is described as *with* and *near* his chosen and only *in* certain persons for “anointed” tasks. The proclamation of the New Covenant ministry of the Spirit by Jesus (John 14-16) and the disciples’ reception of the Spirit (20:22) give rise to the New Testament’s references to believers and the church as a Temple built of living stones (1 Cor 3:16; 6:19; Eph 2:21-22; 1 Pet 2:5). The indwelling of the Spirit is connected to the reality that Jesus has replaced the Temple (John 2:13-22), with the result that worship is no longer centered on specific locations (cf. John 4:21 with Deut 12:5). A temple is no longer necessary because those who believe are “in” Jesus (14:20). The Triune God now dwells not in the temple in one nation, Israel, but in believers who live all over the world (14:23).

⁶Enoch walked *with* God (Gen 3:22, 24). Noah walked *with* God (Gen 6:9). Abraham walked *before* God, and God was *with* him (Gen 17:1; 21:22; 24:40). God was *with* Isaac (Gen 26:3), Jacob (Gen 28:15; 31:5), Joseph (Gen 39:2, 3, 21, 23), Moses (Exod 3:12), Joshua (Josh 1:5, 9), Gideon (Judg 6:12), David (1 Sam 18:12, 14), and Hezekiah (2 Kgs 18:7). See further J. M. Hamilton Jr., “God with Men in the Torah,” *WTJ* 65 (2003): forthcoming.

⁷Note that when Jesus cleanses the temple, he refers to it as “the house of my Father” (John 2:16).

Having thus previewed the claims this study seeks to establish, we turn to the answers others have given to the question of whether or not Old Testament saints were indwelt by the Spirit.⁸

History of Research

The issues raised by John 7:39, which clearly urges that a new experience of the Spirit will obtain after Jesus is exalted, have caused many readers of the Bible to wrestle with the question of how believers prior to Jesus experienced the Holy Spirit.⁹ There are at least five positions embraced on this issue. There is a sixth position, and while it is often assumed that this sixth position is widely held, and while some have been understood as holding it, an affirmation of this position has not been found by the present author. What has been found, however, is that voices from all sides of this issue genuinely love the Bible—both Testaments—and seek to grapple with the difficult issues the text presents while being faithful to its teaching.¹⁰

This discussion of the history of the inquiry into the relationship between the Holy Spirit and Old Covenant believers will be structured by the six positions represented in the literature. The question is a modern one with roots in Luther and Calvin. Modern dispensationalists resemble Luther in their perception of distinctions between the covenants. Modern covenantal theologians resemble Calvin in their understanding of the continuity of the covenant of grace inaugurated in the garden and continuing to the present.

⁸I am grateful to the editor of *Trinity Journal* for permission to use this material. This history of research is a revised version of J. M. Hamilton Jr., “Old Covenant Believers and the Indwelling Spirit: A Survey of the Spectrum of Opinion,” *TJ* 24 (2003): forthcoming.

⁹Scholars who specialize in Old or New Testament studies rarely raise the question addressed by this dissertation. For this reason, this history of research will refer to many who specialize in Systematic Theology. The present study, however, is an exercise in Johannine and Biblical Theology, so the dissertation will primarily dialogue with exegetical rather than systematic studies.

¹⁰For the contrary view, see D. I. Block, “The Prophet of the Spirit: The Use of *RWH* in the Book of Ezekiel,” *JETS* 32 (1989): 27.

The question of indwelling is rarely addressed by the earlier church fathers.¹¹ No claim to exhaustive coverage is made, that would require a full study unto itself. This treatment intends to be representative and fair. The categories are nuanced,¹² and *inferring* what authors think has been avoided as much as possible.

The six positions are as follows: (1) Continuity; (2) More Continuity than Discontinuity; (3) Some Continuity Some Discontinuity; (4) More Discontinuity than Continuity; (5) Discontinuity; (6) Vague Discontinuity. Positions one and five represent opposite ends of the spectrum. Not one author affirms position five as it is defined here, which prompts recognition of position six. In the paragraphs that follow these positions will be defined, and it will be seen that these six points on the spectrum are not foisted upon the discussion but arise from what authors say about the Holy Spirit and Old Covenant believers. This material is summarized on the table, “Positions on the Holy Spirit and Old Covenant Believers,” on page 28 below.

Continuity

This position represents those who affirm that Old Covenant believers were *regenerated* and *indwelt* by the Holy Spirit. These scholars see basic continuity in the activity of the Spirit within the Old and New Covenants.

It is probable that in the period of the Reformation the concern to affirm that Old

¹¹In the early church the proper articulation of the doctrine of the Trinity dominated the discussion. Affirmations of the Spirit’s existence and activity prior to the Incarnation are common, but the question of indwelling is seldom raised. Cf. in this regard, Athanasius [c. 296–373], *Four Discourses Against the Arians*, 1.48 (trans. J. H. Newman, rev. A. Robertson, in *St. Athanasius*, NPNF² 4:334); St. Cyril of Jerusalem [318–386], *Catechetical Lectures*, 16.26–27 (trans. J. H. Newman, rev. E. H. Gifford in *S. Cyril of Jerusalem. S. Gregory Nazianzen*, NPNF² 7:122); Ambrose [340–397], *On the Holy Spirit*, 2.1 (trans. H. De Romestin, in *St. Ambrose*, NPNF² 10:115). Some church fathers do indicate that they see a measure of discontinuity, as will be seen below.

¹²G. Fredricks oversimplifies the landscape of opinion when he writes, “There are two traditional views regarding the indwelling ministry of the Holy Spirit in the life of the OT believer. . . . The first is that OT believers experienced the indwelling ministry of the Spirit and the second is that they did not” (“Rethinking the Role of the Holy Spirit in the Lives of Old Testament Believers,” *TJ* [1988]: 81). This is an oversimplification because Fredricks equates regeneration and indwelling (85–87), but as will be seen below not all authors equate the two.

Covenant believers had the Spirit was due to soteriological concerns. The Reformation saw a renewed emphasis on justification as articulated by the apostle Paul. The controversy between Augustine and Pelagius had solidified the church's understanding of human ability and inability, and both Luther and Calvin were heavily influenced by Augustine's understanding of the writings of Paul. Thomas Goodwin and John Owen are the best representatives of category one from a reformation perspective.¹³ Augustine and Calvin are best understood as representatives of position two.

John Owen's voluminous literary output is still widely read now more than three centuries after he wrote, and some hold that his work on the Holy Spirit is unsurpassed.¹⁴ As Owen deals with the perseverance of believers in the faith, he writes concerning the indwelling of the Holy Spirit,

Positive affirmations that he doth so *dwelt in* and remain with the *saints* are the second ground of the truth we assert. I shall name one or two testimonies of that kind: Ps. Li. 11, saith David, 'Take not thy Holy Spirit from me.' It is the Spirit, and his presence as unto sanctification, not in respect of prophecy or any other gift whatever, that he is treating of with God.¹⁵

¹³For space considerations, only Owen will be cited in this discussion. For an instance in Goodwin's writings [1600–1679] where Old Testament saints are said to be indwelt, see *The Work of the Holy Spirit in Our Salvation*, vol. 6 of *The Works of Thomas Goodwin* (n.p.: James Nichol, 1863; reprint, Edinburgh: Banner of Truth Trust, 1979), 8. Jonathan Edwards might be placed here by inference from his theological position, but while he affirms that sanctification is always by the Spirit, he does not use the word *indwelling* or related terms. Cf. *Treatise on Grace*, ed. Paul Helm (Cambridge: James Clark & Co. Ltd., 1971), 55–56. In *A History of the Work of Redemption*, Edwards highlights the “remarkable pourings out of the Spirit of God” seen in the Scriptures (vol. 9 of *The Works of Jonathan Edwards*, ed. J. F. Wilson [New Haven: Yale University Press, 1989], 142, 192, 233).

¹⁴Cf. C. C. Ryrie's comments to this effect in his book, *The Holy Spirit* (Chicago: Moody, 1965), 118.

¹⁵John Owen, *The Doctrine of the Saints Perseverance Explained and Confirmed* [1654], vol. 11 of *The Works of John Owen*, ed. W. G. Gould (London: Johnstone & Hunder, 1850–53; reprint, Edinburgh: Banner of Truth Trust, 1965), 331 (emphasis added). Owen also makes the interesting observation, “And thus Adam may be said to have had the Spirit of God in his innocency. . . . He had him not by especial inhabitation, for the whole world was then the temple of God. In the covenant of grace, founded in the person and on the mediation of Christ, it is otherwise. On whomsoever the Spirit of God is bestowed for the renovation of the image of God in him, he abides with him for ever.” (John Owen, *Pneumatologia* [1674], vol. 3 of *The Works of John Owen*, 102). The interesting part is that Owen sees “the whole world” as God's temple prior to the fall. We should note, too, that Owen sees the inauguration of the “covenant of grace” upon the breaking of the “covenant of works.”

The italicized words indicate that on the one hand Owen sees *indwelling* in the Old Testament. On the other hand, not only was the anointed king indwelt, but the *saints* in general were indwelt.

In more recent discussion it is widely acknowledged that the indwelling of the Holy Spirit is an eschatological blessing. Sinclair Ferguson is no exception in this regard, and his treatment of the Spirit is helpful. Though Ferguson emphasizes the “new” nature of things that results from Christ’s completed work,¹⁶ he maintains that the continual indwelling of Old Covenant believers is not negated by John 14:17. This results in a confusing interpretation of John 14:17. He writes,

What is in view is not so much a distinction between the Spirit being only ‘with’ believers in the old covenant, while he dwells ‘in’ them in the new covenant, although that view has widespread support. . . . He who was ‘with’ them in Christ’s presence would then be ‘in’ them as the Spirit of the incarnate and exalted Christ. The contrast is located not in the manner of his dwelling so much as in the capacity in which he indwells.¹⁷

It appears that this interpretation of John 14:17 allows Ferguson to leave the door open to affirm that Old Covenant saints were indwelt. He comes close to affirming a real distinction between *with* and *in*, but immediately negates it by the statement, “The contrast is located not in the manner of his dwelling so much as in the capacity in which he indwells.” This explanation obfuscates the meaning of the text.

John 7:39 also causes problems for those who affirm continuity between the Spirit’s action before and after Jesus. Daniel Fuller seeks to reconcile the words of John 7:39 with his position by explaining,

The only way depraved people can acquire a heart attitude and behavior pleasing to God is to be indwelt by the Holy Spirit (that is, regenerated). . . . But the biggest objection to saying that Old Testament saints were born again comes from John 7:39, ‘Up to that time the Holy Spirit [was not yet] [*sic*], since Jesus had not yet been glorified.’ Many have concluded from this verse that no one was indwelt by the Holy

¹⁶Cf. the lucid discussion of regeneration (S. Ferguson, *The Holy Spirit* [Downers Grove: InterVarsity, 1996], 116-30 see esp. his discussion of the “New Creation,” 118–19).

¹⁷*Ibid.*, 68.

Spirit and regenerated until after Christ came. But since there is so much evidence in the Old Testament to the contrary, we understand John's 'not yet' to refer to a time when the Holy Spirit, who had been at work in people's hearts from Adam onward, was to have the additional function of glorifying Jesus.¹⁸

The problem with Fuller's explanation of John 7:39 is that there are two "not yet's" (the adverbs οὐπω and οὐδέπω) in the verse. Fuller places the first in brackets, as though it is not in the text. It is in the text, however, and cannot be sundered from the phrase, "for the Spirit was not yet *given*." It is the word *given* that must be supplied in translation, not the "not yet."¹⁹ This phrase, "for the Spirit was not yet given," is explaining the relative clause, "whom those who had believed in him were about to receive." Then we find the second "not yet" in the phrase, "because Jesus was not yet glorified." This second "not yet" is the one that Fuller is apparently explaining. He has not explained the first, and seems to imply that it must be supplied by placing it in brackets. The οὐπω is in the text, and therefore Fuller's argument for his position fails. It is also noteworthy that Fuller clearly equates regeneration and indwelling.

Other authors who could be cited as affirming unqualified continuity include J. A. Motyer, J. Barton Payne, B. B. Warfield, and Leon Wood.²⁰ By way of summary, these authors either cite Psalm 51:11, which does not indicate that ordinary Old Covenant saints had the Spirit, or they cite Old Testament texts that speak of God's Spirit *with* the congregation of Israel. Leon Wood acknowledges that his position is a theological inference when he says, "Since [God] keeps the New Testament saint by indwelling,

¹⁸D. P. Fuller, *The Unity of the Bible* (Grand Rapids: Zondervan, 1992), 229–30.

¹⁹While the word *given* is not in the best manuscripts (thus the italics), what is in view is clearly the *reception* of the Spirit by believers (λαμβάνειν). The phrase οὐπω γὰρ ἦν πνεῦμα explains why those who have believed in Jesus are about to receive the Spirit. This phrase could be translated, "It was not yet Spirit," and thereby signify the period of time in which the Spirit will be given to/received by those who have believed. The Spirit, however, seems to be the subject of the verb, and at any rate, "The Spirit was not yet *given*" is a simpler way of communicating the more elusive idea that "It was not yet Spirit" signifies.

²⁰J. A. Motyer, *Isaiah*, TOTC (Downers Grove: InterVarsity, 103 n. 1); J. B. Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962), 174–75, 241; B. B. Warfield, "The Spirit of God in the Old Testament," in *Biblical Doctrines* (New York: Oxford University Press, 1929; reprint, Edinburgh: Banner of Truth Trust, 1988), esp. 121–28; Leon J. Wood, *The Holy Spirit in the Old Testament* (Grand Rapids: Zondervan, 1976), 70, 85–86.

however, it seems reasonable to believe that He kept the Old Testament saint in the same way.”²¹

Can this inference be made when the New Testament denies that the reception of the Spirit was experienced by those who lived prior to Jesus (John 7:39)? To this question we may add that the continual indwelling of the Spirit is not clearly articulated in the Old Testament. If a person who had read the Old Testament but not the New were asked where God dwells, would that person not respond that God dwells in the Temple? Perhaps the Old Testament’s understanding of the sanctification of God’s people comes not through his dwelling *in them*, but through his dwelling *in the Temple* in the midst of (i.e., with) Israel (1 Kgs 8:57–58). It might be that in the attempt to show that the Old Testament is in every way equal with the New, what the Old and New Testaments say about the Old Covenant has been overlooked.

More Continuity than Discontinuity

The difference between adherents of position two and position one is slight. Those who espouse this view hold that there is *no fundamental difference* between the activity of the Spirit in the Old versus the New Covenant, though different language may be employed to describe the activity of the Spirit in the two covenants. In various ways these authors affirm that Old Covenant believers were indwelt by the Spirit, but they qualify their affirmations in an effort to conform their theology to the words of Scripture. It might be objected that continuity is continuity, and there is in reality no distinction between these two positions. From the statements below, however, it will be seen that the distinction is legitimate.

St. Augustine’s thoughts on this issue well illustrate the distinction between position one and position two. In a sermon on John 14:15–17, Augustine states, “Already, therefore, had the disciples that Holy Spirit whom the Lord promised, for without Him

²¹Wood, *The Holy Spirit in the Old Testament*, 70.

they could not call Him Lord; but they had Him not as yet in the way promised by the Lord. . . . they had Him not as yet to the same extent as He was afterwards to be possessed.”²² The qualification of the “extent” of the possession of the Spirit made by Augustine is the kind of thing that prompts the creation of category two. This qualification does not have to do with the *scope* of the Spirit’s activity among the people of God,²³ but with the *quality* of the disciples’ experience of the Spirit.

John Calvin also fits in this category of more continuity than discontinuity. One might expect that Calvin would hold to complete continuity, for he writes, “The covenant made with all the patriarchs is so much like ours in substance and reality that the two are actually one and the same.”²⁴ As Calvin continues, however, into the discussion of the five ways in which the Old Testament differs from the New, he writes concerning Old Testament saints,

But suppose our opponents object that, among the Israelites, the holy patriarchs were an exception: since they were obviously *endowed with the same Spirit of faith as we*, it follows that they shared the same freedom and joy. . . . *We shall deny that they were so endowed* with the spirit of freedom and assurance as not in some degree to experience the fear and bondage arising from the law. . . . they are rightly said, in contrast to us, to have been under the testament of bondage and fear, when we consider that common dispensation by which the Lord at that time dealt with the Israelites.²⁵

While these comments show that Calvin does see some discontinuity between Old and New Covenant believers, his comments on John 7:39 show that he certainly thought they possessed the Spirit prior to the glorification of Jesus. He says,

At that very time, *the disciples had undoubtedly received* the first-fruits of the Spirit;

²²Augustine, *Homilies on the Gospel of John* [ca. 416], 74.2 (trans. J. Gibb and J. Innes, in *Augustin*, NPNF¹), 7:334.

²³As argued by M. Van Pelt, W. C. Kaiser Jr., and D. I. Block, “What is new about [Ezekiel’s] vision is that finally the physical boundaries of the nation of Israel will be coterminous with its spiritual boundaries” (“תִּיָּ” in *NIDOTTE*, 3:1077).

²⁴John Calvin, *Institutes of the Christian Religion*, 2.10.2, ed. John T. McNeill, trans. Ford Lewis Battles, Library of Christian Classics, vols. 20–21 (Philadelphia: Westminster, 1960), 429.

²⁵*Ibid.*, 458–59 [2.11.9] (emphasis added).

for whence comes faith but from the Spirit? The Evangelist, therefore, does not absolutely affirm that the grace of the Spirit was not offered and given to believers before the death of Christ, but that it was not yet so bright and illustrious as it would afterwards become.²⁶

Though Calvin does not explicitly say here that Old Testament saints were indwelt, whereas John 7:39 says the disciples were about to receive the Spirit, Calvin maintains they had *undoubtedly received* the first-fruits of the Spirit. Calvin evidences a desire to maintain that Old Covenant believers were indwelt, but by saying they had the “first-fruits of the Spirit,” and by saying their experience of the Spirit was “not so bright and illustrious as it would become,” he also shows a desire to maintain that a greater experience of the Spirit awaits the disciples upon the glorification of Jesus.²⁷

The most prominent adherents of position two today are Daniel I. Block,²⁸

²⁶John Calvin, *Commentary on the Gospel according to John* [1553], trans. W. Pringle, in *Calvin's Commentaries* (Edinburgh: Calvin Translation Society, 1847; reprint, Grand Rapids: Baker, 1979), 17:310 (emphasis added).

²⁷Calvin's comments on Psalm 51:10–11 indicate that he sees David's experience as equivalent to the experience of New Covenant believers: “David, by the word which he here uses, describes the work of God in renewing the heart in a manner suitable to its extraordinary nature, representing it as the formation of a new creature. . . . he acknowledges that we are indebted entirely to the grace of God, both for our first regeneration, and, in the event of our falling, for subsequent restoration. . . . In the verse which follows, he presents the same petition, in language which implies the connection of pardon with the enjoyment of the leading of the Holy Spirit. If God reconcile us gratuitously to himself, it follows that he will guide us by the Spirit of adoption” (*Commentary on the Book of Psalms* [1557], trans. J. Anderson, in *Calvin's Commentaries*, 5:298–99). In his comments on Rom 8:9–11 Calvin refers to the Spirit as “the Spirit of regeneration,” indicating that he equates indwelling with regeneration (*Commentary on the Epistle of Paul the Apostle to the Romans* [1540], trans. J. Owen, in *Calvin's Commentaries*, 19:291).

²⁸See D. I. Block, *Ezekiel*, 360–61. I place Block here because he indicates that he sees a distinction between “spiritual endowment” and “spiritual infusion” (*Ezekiel*, 360). He assures readers, however, that “the problem was not the absence of the Holy Spirit to transform lives, but that this was not occurring on a national scale. The issue was one of scope” (“The Prophet of the Spirit,” 41). Block is disputing with the view that “the role of the Spirit of Yahweh in the life of the Old Covenant believer differed fundamentally from the operation of the Holy Spirit in the NT and in the present,” and appears to be rejecting the position “that in ancient Israel the Holy Spirit came upon persons for specific tasks, but in the church he indwells the believer” (*Ezekiel*, 360). In both the *Ezekiel* commentary and his article, “The Prophet of the Spirit,” Block cites roughly the same four arguments against the position he rejects (similar arguments also appear in Van Pelt, Kaiser, and Block, “ךָרָךְ,” *NIDOTTE*, 3:1076–77). First, passages that call for circumcision of the heart are cited (Deut 10:16; Jer 4:4). Block then notes that Yahweh promises to circumcise the hearts of his people (Deut 30:6), and that Ezekiel later promises that the Lord will give a new heart (Ezek 36:22–32). In response, I agree with Block that God's Spirit was certainly involved in the sanctification of God's people, but it must be borne in mind that the promises alluded to are *prophetic* and tell of *future* realities. These texts cannot establish that Old Covenant believers were continually indwelt in the way that believers after Jesus are for two reasons: (1) the Old Testament is not clear that they were, and

Wayne Grudem, and George Eldon Ladd.²⁹ Grudem's discussion is representative and worth quoting at length. He writes,

We should note that it sometimes is said that there was no work of the Holy Spirit *within* people in the Old Testament. This idea has mainly been inferred from Jesus' words to the disciples in John 14:17, 'He dwells with you, and will be *in* you.' But we should not conclude from this verse that there was no work of the Holy Spirit within people before Pentecost. Although the Old Testament does not frequently speak of people who had the Holy Spirit in them or who were filled with the Holy Spirit, there are a few examples: Joshua is said to have the Holy Spirit within him (Num. 27:18; Deut. 34:9), as are Ezekiel (Ezek. 2:2; 3:24), Daniel (Dan. 4:8–9, 18; 5:11), and Micah (Mic. 3:8). This means that when Jesus says to his disciples that the Holy Spirit 'dwells with you and will be in you' (John 14:17), he cannot mean that there was an absolute 'within/without' difference between the old and new covenant work of the Holy Spirit. Nor can John 7:39 ('as yet the Spirit had not been given, because Jesus was not yet glorified') mean that there was *no* activity of the Holy Spirit in people's lives before Pentecost. Both of these passages must be different ways of saying that the more powerful, fuller work of the Holy Spirit that is characteristic of

(2) the New Testament seems to be clear that they were not. Block's *second* argument (the four arguments are enumerated differently in the article and the commentary; I am following the article's numbering) is that the view he rejects "misunderstands or disregards" Ps 51:11 ("The Prophet of the Spirit," 40; *Ezekiel*, 360). But this text is not so much disregarded as it is disputed. Apparently in Block's view, those who do not see Ps 51:11 teaching the indwelling of the Spirit for salvation misunderstand the text. It seems plausible, however, that David has in view his anointing from the Holy Spirit for kingship, which he knew had departed from Saul (1 Sam 16:14). This seems at least as likely as Block's view that David speaks of "his continued acceptance in the divine presence and the divine presence within him" (*Ezekiel*, 360). Ps 51:11 cannot establish this doctrine by itself. Even if this text does establish that David was indwelt, does it follow that *all* Old Covenant believers were? David was, after all, a prophet inspired by the Holy Spirit (Acts 2:30; 4:25), and 1 Pet 1:10–11 indicates that Old Testament prophets had "the Spirit of Christ in them." All Old Covenant believers were not prophets (cf. Num 11:29). Block's *third* argument is the claim that the view he rejects "ignores" or "evades" the evidence from Jesus' conversation with Nicodemus in John 3 ("The Prophet of the Spirit," 40; cf. *Ezekiel*, 360). In response to this, many hold that John has written up the conversation that Jesus had with Nicodemus in theological language that will be understood by his readers who have the benefit of living after Jesus' work is complete. I reject that interpretation because John's Gospel is quite good at distinguishing between what was understood at the time it was spoken and what was understood later (e.g., 2:22; 12:16; 20:9). So while this conversation took place in the way that it is recorded, *new birth by the Spirit* does not necessarily include *continual indwelling by the Spirit*. While the New Testament is more explicit about regeneration, the creation of spiritual life in people who are already physically alive can be found in the Old Testament (e.g., Isa 55:3, "Hear that your souls may live!"). Further, the New Testament does not indicate that regeneration by the Spirit could not happen until after the exaltation of Jesus. Though we may affirm from the Old Testament that the Spirit of God was *involved* in the spiritual re-birth and sanctification of the faithful in the Old Covenant, because of John 7:39, 14:16–17, and 16:7, which indicate that the indwelling of the Spirit *could not happen until Jesus was glorified*, we are not permitted to infer—in the absence of *explicit* Old Testament evidence—that Old Covenant believers had the same experience of the Spirit that those who live after Jesus enjoy. Block's fourth concern has to do with the context of Ezekiel on one hand ("The Prophet of the Spirit," 41) and "ecclesiological continuity between the testaments" on the other (*Ezekiel*, 360). These arguments do not outweigh the concerns here articulated.

²⁹Ladd notes the newness of what Jesus is promising, but thinks that Ps 51:10–11 shows that in a real sense Old Testament saints were indwelt (*Theology*, 325–26).

life after Pentecost had not yet begun in the lives of the disciples.³⁰

Grudem is correct to point out that some Old Testament saints are spoken of as having the Spirit *in* them. Each example he gives, however, is a person who is either a national leader, a prophet, or otherwise extraordinary. Even writers as dispensational as John Walvoord and Charles Ryrie acknowledge this aspect of the Spirit's indwelling ministry; their concern is that the indwelling of the Spirit found in the Old Testament is *selective* as to persons and *temporary* as to duration.³¹ By contrast, Jesus promised the disciples that the other Paraclete would be with them forever (John 14:16).

There is an important point here. Grudem appears to be responding to the view "that there was no work of the Holy Spirit *within* people in the Old Testament."³² As indicated by the absence of names in category five (see below and the table on page 28), I have not found *anyone* who articulates the view that the Spirit of God did not operate on the hearts of Old Covenant believers. In fairness to Grudem, some dispensationalists have left themselves open to being interpreted this way. Because they are silent on certain issues, it is easy to assume that they think the Spirit was not involved in the lives of Old Covenant believers. On closer inspection, however, they do not affirm this; they simply do not explore the question. Many affirm that Old Covenant believers were not continually indwelt by the Spirit in the way that New Covenant believers are, but again, regeneration by the Spirit does not necessarily entail continual indwelling by the Spirit (Ps 119:25; Isa 53:3). Nor is the denial of continual indwelling equivalent to the denial of any interior ministry by the Spirit. Dispensationalists do speak as though they think regeneration

³⁰Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 637 (emphasis his). Later in the volume Grudem writes, "These believers, who had had an old-covenant less-powerful experience of the Holy Spirit in their lives, received on the Day of Pentecost a more-powerful new-covenant experience of the Holy Spirit working in their lives" (771). G. W. Grogan seems to be very close to Grudem; he writes of salvation in the Old Covenant, "This salvation was effected inwardly by the Holy Spirit, but their experience of Him was less conscious than that of the N.T. believer" ("The Experience of Salvation in the Old and New Testaments," *VE* 5 [1967]: 23).

³¹Ryrie, *The Holy Spirit*, 41–42; J. F. Walvoord, *The Holy Spirit* (Wheaton, IL: Van Kampen, 1954), 71–73.

³²Grudem, *Systematic Theology*, 637 (emphasis his).

happened in the Old Covenant. Grudem is correct on the point that the greater “power” and “fullness” of the New Covenant ministry of the Spirit is in view, and he does not affirm a universal, continual indwelling ministry of the Spirit in the lives of Old Covenant believers.

In articulating his position this way, just as Block is closer to position one than to position three, Grudem is closer to position three than he is to position one. This spectrum of opinion is not uncommon in discussions of this nature. The authors in positions one and two all agree that Old Covenant believers were indwelt by the Holy Spirit. They have not, however, successfully incorporated John 7:39, 14:17, and 16:7 into their understanding.³³ Part of the reason they affirm that Old Covenant believers were indwelt is that they connect regeneration to indwelling. They then rightly reason that without regeneration all persons are dead in trespasses and sins (Eph 2:1), and wrongly conclude that all who were regenerated were also indwelt. Perhaps these concerns can be addressed without denuding John’s teaching on the New Covenant ministry of the Spirit.

Some Continuity Some Discontinuity

This position is the mid-point of the possible views. Representatives of this position affirm that while Old Covenant believers were *regenerated* by the Spirit, they were *not indwelt* by the Spirit.

³³As noted above, when I originally set out to pursue this project I intended to argue that Old Covenant believers were indwelt by the Holy Spirit. Repeated reading of the Gospel of John forced me to change my position. Before changing my view, I tried very hard to make John 7:39, 14:17, and 16:7 fit that interpretation. I was not helped by those who hold this view, for no explanation of how these texts fit this framework allows the texts to mean what they say. In the face of the evidence, this position was abandoned.

Millard Erickson, J. I. Packer, Willem VanGemeran, and Bruce Ware³⁴ fit in

³⁴Erickson argues that Old Testament believers were regenerated but not indwelt in *Christian Theology*, 2nd ed. (Grand Rapids: Baker, 1998), 992–95.

On continuity with respect to regeneration, Packer writes, “Jesus’ words, ‘. . . you are clean . . .’ (John 13:10; 15:3) imply that they were regenerate before the passion” (*Keep in Step with the Spirit* [Grand Rapids: Revell, 1984], 87). On discontinuity with respect to indwelling, he explains the importance of God’s *presence* in the Old Testament, “The presence of which I speak here is not the divine *omnipresence* of traditional theology, which texts like Psalm 139; Jeremiah 23:23, 24; Amos 9:2–5 and Acts 17:26–28 define for us as God’s awareness of everything everywhere as he upholds it in its own being and activity. . . . when I use the word *presence* I have in view something different. I mean by this word what the Bible writers meant when they spoke of God being present with his people . . . to bless Often this was expressed by saying that God was ‘with’ them” (*Keep in Step*, 48).

Then, regarding the New Covenant ministry of the Spirit, Packer writes, “The distinctive, constant, basic ministry of the Holy Spirit under the new covenant is so to mediate Christ’s presence to believers . . . that three things keep happening. *First, personal fellowship with Jesus Second, personal transformation of character into Jesus’ likeness Third, the Spirit-given certainty of being loved, redeemed, and adopted*” (*Keep in Step*, 49 [emphasis his]).

Note the words “distinctive” and “constant” in the quotation just given. G. Fredricks classes Packer with those who hold that Old Covenant saints were indwelt, but his oversimplification of the spectrum of opinion fails him here. Fredricks notes that there is some variety of expression, but insists that “all [including Packer] affirm the Spirit’s active indwelling ministry in the lives of OT saints” (“Rethinking,” 82, see note 4 for the citation of Packer). In fact Packer does not *affirm* this at all. In the article that Fredricks cites (J. I. Packer, “The Holy Spirit and His Work,” *Crux* 23.2 [1987]: 2–17), Packer lists seven functions of the Spirit of God in the Old Testament. The fifth is to “elicit personal response to God in the form of faith, repentance, obedience, righteousness, openness to God’s instruction, and fellowship with him through praise and prayer.” Then when summarizing the material Packer says that the Spirit is the “quickener” and “enabler” (“The Holy Spirit,” 7—this is the page Fredricks cites). Packer then proceeds to discuss what the New Testament teaches about the Spirit, and in this discussion he mentions *indwelling* at least twice (“The Holy Spirit,” 8, 13). Thus, Packer uses the word *indwelling*, but not when discussing Old Testament saints. Further, though he uses the term regeneration regarding Old Covenant believers in *Keep in Step with the Spirit* (87), in the discussion Fredricks cites he does not even go that far, using the more vague language of “personal response to God. . .” and referring to the Spirit as the “quickener” (“The Holy Spirit,” 7). Fredricks seems to make certain assumptions: (1) Packer is a Calvinistic theologian; (2) he affirms that the Spirit played a part in the faithfulness of Old Covenant believers; (3), he must, therefore, hold that they were indwelt.

When Fredricks discusses the problems he sees with the view that Old Covenant believers were not indwelt this perception is confirmed. He writes, “We are left with one of two options. The first is that OT believers like Noah, Abraham, Joseph, or Job—about whom nothing is said of their having the Spirit—lived in bondage to sin. . . . The second option is that these OT saints were enabled to live their lives through the power of the Spirit” (“Rethinking,” 87). But being enabled by the power of the Spirit is not necessarily synonymous with being indwelt. Fredricks has assumed that those who do not think Old Covenant saints were indwelt thereby think that the Spirit *had nothing to do with their faithfulness* (if they did not have the Spirit, they “lived in bondage to sin” [“Rethinking,” 87]) He has thus classed all who deny indwelling to Old Covenant believers in category five, which no one affirms, see below. Moreover, he has again oversimplified the issue because a number of authors clearly speak of the Spirit’s role in the lives of Old Testament saints, while maintaining that he did not *indwell* them (cf. the authors in positions three and four).

VanGemeran is clear that Old Covenant saints were regenerate, saying, “God expected nothing less from his Old Testament people than he does today. The saints were those who were circumcised of heart, or ‘regenerate’” (*The Progress of Redemption* [Grand Rapids: Baker, 1988], 167). The quotation below regarding God’s dwelling indicates that he does not conceive of Old Covenant saints as indwelt.

Ware articulates this position in a paper presented at a national meeting of the Evangelical

this category.³⁵ Because VanGemerren goes into more than customary detail regarding the *manner* of the Spirit's work in the Old Testament, his position will be considered here.

In two pregnant paragraphs VanGemerren suggests a biblical trajectory of the Spirit's work that is worth pursuing. He writes,

To Israel God revealed his glorious presence. He had kept people away from his presence after Adam's expulsion from Eden and dramatically symbolized the impossibility of reentrance by stationing the cherubim at the entrance of Eden (Gen. 3:24). When Yahweh came to dwell in Israel, however, he had Israel make gold cherubim and place them over the ark of the covenant in order to symbolize his presence 'in the tents of Shem' and the possibility of access to his glory through the ministry of the high priest.

The presence of God was more fully manifest in the incarnate Christ, who now dwells in each believer with his Spirit of glory. The Holy Spirit witnesses in our hearts to the great glory awaiting all the children of God in the new heaven and earth; the New Jerusalem [*sic*]. Then the triune God will dwell among the renewed humanity (Rev. 21:3).³⁶

What VanGemerren hints at here is attractive. Because of the nature of the book he wrote (*From Creation to the New Jerusalem* in 500 pages), VanGemerren does not expound at length on how this understanding relates to the sanctification of believers before and after

Theological Society. He states, "My model proposed here of the distinctive NC role of the HS can account for His role in certain respects, e.g., regeneration, while stopping short of indwelling believers to bring about transformation of character. The qualitatively distinct NC role of the Spirit focuses on His permanent indwelling to effect obedience, not His role in bringing one to faith" (B. A. Ware, "Rationale for the Distinctiveness of the New Covenant Work of the Holy Spirit," November 1988), 7. Cf. also idem, "The New Covenant and the People(s) of God," in *Dispensationalism, Israel and the Church*, ed. C. A. Blaising and D. L. Bock (Grand Rapids: Zondervan, 1992), 68–97.

³⁵Other arguments to the effect that Old Covenant saints were regenerated but not continually indwelt can be found in G. F. Oehler, *Theology of the Old Testament*, trans. G. E. Day (Clark's Foreign Theological Library, 1883; reprint, Grand Rapids: Zondervan, n. d.), 141–42; L. D. Pettegrew, *The New Covenant Ministry of the Holy Spirit* (New York: University Press of America, 1993), 13–14; J. Rea "The Personal Relationship of Old Testament Believers to the Holy Spirit," in *Essays on Apostolic Themes*, ed. P. Elbert (Peabody, MA: Hendrickson, 1985), esp. 94, 96, 102–03; and P. Toon, *Born Again* (Grand Rapids: Baker, 1987), 61. A. H. Lewis argues for the regeneration of Old Testament saints ("The New Birth under the Old Covenant," *EvQ* 56 [1984]: 34–44), but he does not discuss indwelling. He concludes that "it was the prophetic gift, not the new birth, that 'those who believed in him' were later to receive (John 7:39)," and he sees this prophetic gift as given at Pentecost in Acts 2 ("The New Birth under the Old Covenant," 42–43 [emphasis his]). Craig A. Blaising and Darrell L. Bock are under category four, "More Discontinuity than Continuity," because of the statements found in their book *Progressive Dispensationalism* (Wheaton, IL: Bridgepoint, 1993). Blaising wrote the relevant section of *Progressive Dispensationalism*, and in personal correspondence with Bock he stated that while he does not mind being placed in position four, he does see Old Covenant believers as "regenerate."

³⁶VanGemerren, *The Progress of Redemption*, 81–82.

Jesus.

More Discontinuity than Continuity

In this category we find those who affirm that Old Covenant believers were operated upon by Yahweh, and by inference it may be said that it was God's Spirit who ministered to them. These scholars are very close to those in category three, but they generally stop short of saying that Old Covenant believers were *regenerated* by the Spirit. They do, however, affirm that the Spirit did not *indwell* Old Covenant believers.

More discontinuity than continuity between the Spirit's work in the Old and New Covenants is articulated by an early church father, Novatian [210–280]. Novatian is just as concerned with the deity of the Holy Spirit as his contemporaries, but he articulates clear discontinuity regarding indwelling in his treatment of the Holy Spirit. He writes,

In the former not as being always in them, in the latter as abiding always in them; and in the former distributed with reserve, in the latter all poured out; in the former given sparingly, in the latter liberally bestowed; not yet manifested before the Lord's resurrection, but conferred after the resurrection.³⁷

Martin Luther also articulates the measure of discontinuity here under discussion. Commenting on John 2:21–22, where Jesus speaks of the Temple of his body, Luther says, “Until now God had restricted His presence to the temple in Jerusalem; that was to terminate now.”³⁸ Luther continues to expound the discontinuity he perceives when he comes to John 7:39. He says,

One must not fall prey to the foolish notion that the Holy Spirit was not created until Christ had risen from the dead. No, this text states that the Spirit had not yet been given; that is, He was not yet fulfilling His office. The old message and Law were still in effect. For this reason we often say and teach that one must distinguish between the Law and the Gospel. . . . But how one might be able to keep the Law, or how they could be saved who had not observed its precepts and could boast of no

³⁷Novatian, *Treatise Concerning the Trinity* [256], chap. 29 (trans. R. E. Wallis, in *Fathers of the Third Century*, in ANF 5:640).

³⁸Martin Luther, *Sermons on the Gospel of John*, trans. M. H. Bertram, ed. J. Pelikan, vol. 22 of *Luther's Works* (St. Louis: Concordia, 1957), 248. Luther continues in this vein saying, “God is no longer limited to a definite locality, as He was in the Old Testament in the temple in Jerusalem” (ibid., 249).

good works—that no one knew. For the Holy Spirit had not yet been given, and Christ was not yet glorified.³⁹

Because Luther confesses ignorance as to how Old Covenant believers were sanctified it might be better to place him in the category of “Vague Discontinuity.” That category, however, is reserved for those who do not raise the question of the sanctification of Old Testament saints. Luther raises the question, but is clearly confounded. Just as Luther’s well-known dilemma regarding James and Paul can be resolved, a resolution for this question can be found in the Scriptures. Moreover, an answer can be given and the full force of John 7:39 can be allowed to stand.

Prominent recent adherents of this position include Lewis Sperry Chafer,⁴⁰ Craig Blaising and Darrell Bock,⁴¹ Donald Bloesch,⁴² D. A. Carson, and Michael Green.⁴³ D. A.

³⁹Martin Luther, *Sermons on the Gospel of John*, trans. M. H. Bertram, ed. J. Pelikan, vol. 23 of *Luther’s Works* (St. Louis: Concordia, 1959), 278.

⁴⁰Regarding discontinuity on indwelling Chafer writes, “The same indwelling of the Holy Spirit becomes, as well, an age-characterization. This is a dispensation of the Spirit . . . The present age is distinguished as a period of the indwelling Spirit, whose presence provides every resource for the realization of a God-honoring daily life” (L. S. Chafer, *Systematic Theology*, 4 vols. [Grand Rapids: Kregel, 1993; originally published in 8 vols. by Dallas Seminary Press, 1947–48], 6:123). Regarding continuity on regeneration, Chafer says, “The doctrine of individual regeneration is obscure in the Old Testament, but in the New Testament it becomes definite (John 3:1–6)” (*Systematic Theology*, 7:265). A. H. Lewis (“The New Birth under the Old Covenant,” 36) and Millard Erickson (*Christian Theology*, 992–93) both conclude that Chafer does not think that Old Covenant believers were regenerated. Against this conclusion, Chafer is not affirming that Old Testament saints were not regenerated, but is affirming that “nothing indeed is said with respect to these” so that “Old Testament saints are invested with these blessings only theoretically” (*Systematic Theology*, 6:72–74). Saying that the Old Testament is silent and affirming that the regeneration of Old Covenant believers is theoretical is not the same thing as saying that they were *not* regenerated. While Chafer proceeds to deny that Old Testament saints were indwelt in the passage cited by Lewis, he does not likewise deny regeneration, though he does distinguish regeneration in the Old Covenant from regeneration in the New, saying, “With respect to regeneration, the Old Testament saints were *evidently renewed*; but as there is no definite doctrinal teaching relative to the extent and character of that renewal . . . it cannot be demonstrated that this spiritual renewal known to the Old Testament, whatever its character may have been, resulted in the impartation of the divine nature, in an actual sonship, a joint heirship with Christ, or a placing in the household and family of God” (*Systematic Theology*, 6:73) (emphasis added).

⁴¹The following is the key passage on this question in *Progressive Dispensationalism*: “We should not assume that God had never before conditioned the hearts of His people, that His Spirit had never before indwelt them, or that He had never before forgiven them of their sins. However, the new covenant makes these blessings a constitutive *abiding* feature of God’s relationship to His people. They will be given to *all* the people (‘from the least of them to the greatest,’ Jer. 31:34) *forever* (‘from now and forever,’ Isa. 59:21)” (C. A. Blaising and D. L. Bock, *Progressive Dispensationalism*, 156) (emphasis theirs).

⁴²D. G. Bloesch, *The Holy Spirit*, Christian Foundations (Downers Grove: InterVarsity, 2000), 297.

Carson is something of an exception among commentators on John. Space and time limitations keep many from considering the broader theological implications of John 7:39 or 14:17. The function of the verses in the Gospel are generally explained, and the commentator proceeds to the next verse or the next issue in Johannine studies. Carson, however, makes the following helpful observations,

One of the most remarkable aspects of Jesus' teaching in this passage, however, is that it is the *triune God* who takes up his dwelling in the disciples of Jesus. This truth is unavoidable: 'I will ask the Father and he will give you another Counselor to be with you forever—the *Spirit of truth*. . . . The Old Testament writers were concerned that God should live with men [citing 1 Kings 8:27; Ezek 37:27; Zech 2:10] . . . John insists that this occurred historically in the incarnation: 'The Word became flesh and lived for a while among us' (1:14). But now we are brought a stage further: this God reveals himself to the individual believer and takes up residence within him [citing 2 Cor 6:16; Lev 26:12; Jer 32:38; Ezek 37:27. Eph 3:16, 17a; Rev 3:14–21].⁴⁴

These considerations cannot be minimized as we seek to answer the question of what role the Holy Spirit played in the lives of Old Covenant believers. The Old Testament does provide an explanation for how its saints became believers and remained faithful, and the New Covenant reality of the Spirit continually dwelling in believers is not to be read

⁴³Green articulates a generally accepted view of the Holy Spirit in the Old Testament: "On the whole, you had to be someone rather special in Old Testament days to have the Spirit of God. A prophet, a national leader, a king, perhaps some specially wise man (Proverbs 1:23) or artistic person (Exodus 31:3)—in which case you would be beautifying the Lord's Tent of Meeting, or enunciating the Lord's wisdom. But the Spirit of God was not for every Tom, Dick and Harry. To be sure, there were promises in a very general sense that 'My Spirit abides with you: fear not' (Haggai 2:5), but this was an assurance to the people as a whole, not a promise to the individual. The gift of God's Spirit was on the whole to special people for special tasks. It was not generally available, nor was it necessarily permanent" (*I Believe in the Holy Spirit* [Grand Rapids: Eerdmans, 1975], 25–26). He also affirms that in the Old Testament, "The Spirit is no less than the personal, moral, active power of the Lord God" (*I Believe in the Holy Spirit*, 31).

⁴⁴D. A. Carson, *The Farewell Discourse* (Grand Rapids: Baker, 1980), 46–47. I place Carson in this category for the following reasons: (1) He clearly sees discontinuity, so he cannot be in position 1. (2) He does not affirm that Old Testament believers experienced the Spirit in the same *fundamental* manner as NT believers, so he cannot be in position 2. On John 7:39 he writes, "What the Evangelist means is that the Spirit of the dawning kingdom comes as the result—indeed, the entailment—of the Son's completed work, and up to that point the Holy Spirit was *not* given in the full, Christian sense of the term" (Carson, *The Gospel according to John*, PNTC [Grand Rapids: Eerdmans, 1991], 329 [emphasis his]). (3) While he refers to God being *with* the Old Testament faithful in *The Farewell Discourse*, he does not affirm that they were regenerated, so he was not placed in position 3. His comments on John 3:1–15 support the decision not to place him in position 3. He writes, "Jesus is not presented as demanding that Nicodemus experience the new birth in the instant; rather, he is forcefully articulating what must be experienced if one is to enter the kingdom of God" (*John*, 195).

back into the Old Testament. The Scripture cannot be broken (John 10:35), and John 7:39, 14:17, and 16:7 stand in our way when we try to force that interpretation. *This does not mean that the Spirit was not involved at all* in the lives of Old Testament saints. That would be full discontinuity, the position next to be considered.

Discontinuity

This position represents the view that the Spirit of God *had nothing to do* with the faithfulness of those who lived under the Old Covenant. As mentioned above, I have been unable to locate a single *affirmation* of this position. It appears from statements that are made by some who affirm more continuity that certain authors, particularly dispensationalists, are often assumed to hold this position.⁴⁵ While we can perhaps wish that some authors had written more,⁴⁶ to assume that they hold a position that they do not affirm is unfair.

Vague Discontinuity

In this category are those who simply affirm that the Holy Spirit operates in new and distinct ways in the New Covenant *without raising the question* of how Old Covenant

⁴⁵Cf. the discussion of Grudem above, and see too Block, “The Prophet of the Spirit,” 40 n. 38, where he cites Walvoord.

⁴⁶All the blame is not to be placed on the shoulders of those who make wrong inferences. It may be that Charles Ryrie leaves the door open to this assumption. The problem with his discussion of “The Holy Spirit in Relation to Man in the Old Testament” seems to be the fact that he does not raise the question of the Old Covenant believer’s regeneration or sanctification. He does have one brief paragraph under the heading “Restraint of Sin” (*The Holy Spirit*, 42), but when he later discusses “Regeneration” (*The Holy Spirit*, chapter 11, 64–66) the reader finds not a word regarding whether or not Old Covenant believers were regenerated. Ryrie does affirm that *some* OT figures were indwelt, but not permanently (41–42). The reader is left wondering whether Ryrie feels the tension with what he does not say—for he seems to *imply* that some believing Israelites were not acted upon by the Spirit. In personal conversation with Dr. Ryrie on 10 June, 2002, he stated to the author that while he may have to read the New Testament into the Old, he thinks that Old Covenant saints “show the fruits of what we call regeneration.” Ryrie gave John 3 (just as Block cited this passage, “The Prophet of the Spirit,” 40) as an example of where he would go to argue for the regeneration of Old Covenant believers. Ryrie reasoned just as Block and others do, Jesus seems to have expected Nicodemus to understand. This indicates that there is a tendency on the part of some to set dispensationalists up as straw-men. Ryrie expressed to the author that he felt that he had been silent where the Scriptures were silent.

believers came to faith and lived obediently. Most commentators on John's Gospel fit into this category. When commenting on John 7:39 or 14:17, unless theological considerations prompt them to elaborate upon relative continuity (e.g., Calvin) or discontinuity (e.g., Carson), they generally affirm that the Spirit is experienced in new measure after Jesus is glorified without inquiring as to how Old Covenant believers became and remained faithful.⁴⁷

Concluding Observations

Since the Reformation, those who have followed Calvin have affirmed a good deal more continuity between the Testaments than those who have followed Luther. As an extension of this, covenant theologians usually affirm that Old Covenant believers were indwelt, while dispensationalists usually insist that they were not. This, of course, does not explain all affirmations of continuity or discontinuity. Not all who affirm continuity are covenant theologians (e.g., Block, Wood), and not all who affirm discontinuity are dispensationalists (e.g., Novatian, Luther). Nor does it necessarily follow that affirmations of discontinuity go hand in hand with a low view of sin or a high view of human ability

⁴⁷For commentaries and other books on John that do not raise the question of how Old Covenant believers were made faithful, see C. K. Barrett, *The Gospel according to John*, 2nd ed. (Philadelphia: Westminster, 1978), 329, 463; T. L. Brodie, *The Gospel according to John* (New York: Oxford University Press, 1993), 464–66; Blomberg, *The Historical Reliability of John's Gospel*, 138, 201; R. E. Brown, *John*, 324; F. F. Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans, 1983), 182–83, 302; R. Bultmann, *The Gospel of John*, trans. G. R. Beasley-Murray (Philadelphia: Westminster, 1971), 303–04; G. M. Burge, *The Anointed Community* (Grand Rapids: Eerdmans, 1987); idem, *John*, NIVAC (Grand Rapids: Zondervan, 2000), 229, 396; C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: University Press, 1953), 418; E. C. Hoskyns, *The Fourth Gospel*, ed. F. N. Davey, 2nd ed. (London: Faber and Faber, 1947), 323–24; A. J. Köstenberger, *Encountering John* (Grand Rapids: Baker, 1999), 154; J. C. Laney, *John* (Chicago: Moody, 1992), 147, 262; F. J. Moloney, *The Gospel of John*, SP 4 (Collegeville, MN: 1998), 406–07; L. Morris, *The Gospel according to John*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1995), 378–79, 577; R. Schnackenburg, *John*, 2:157; G. S. Sloyan, *John* (Atlanta: John Knox, 1988), 181–82; D. M. Smith, *John* (Nashville: Abingdon, 1999), 274; B. F. Westcott, *The Gospel according to St. John*, 1:278–79. For other representatives of “Vague Discontinuity,” see Irenaeus [fl. c. 180], *On the Apostolic Preaching*, 1.6, (trans. J. Behr [Crestwood, NY: St. Vladimir's Seminary Press, 1997], 44); Origen [185–254], *De Principiis*, 2.7.2 (trans. F. Crombie, in *Fathers of the Third Century*, ANF 4:285); Tertullian [fl. c. 200], *An Answer to the Jews*, chap. 13 (trans. S. Thelwall, in *Latin Christianity*, ANF 3:170); Chrysostom [c. 347–407], *Homilies on the Gospel of St. John*, 51.2 (trans. C. Marriott, rev. P. Schaff in *Chrysostom*, NPNF¹ 14:184); C. C. Ryrie, *The Holy Spirit*, 41–44; J. F. Walvoord, *The Holy Spirit*, 71–73.

(i.e., libertarian freedom). Though that may sometimes be the case, not all who aver that Old Covenant believers were not indwelt are un-Calvinistic in their understanding of soteriology (e.g., Carson, Ware).

Moreover, there is evidence to suggest that even where strong covenant theology is not motivating an interpreter, a reaction to dispensationalism might be. References to those who hold that there was no “inner” work of the Spirit in the Old Covenant, or to those who hold that the Spirit was not involved at all in the regeneration and sanctification of Old Covenant believers, are probably references to dispensationalists, because dispensationalists commonly emphasize the new nature of the Spirit’s work. Prominent dispensationalists, however, whether progressives such as Craig Blaising, Darrell Bock, and Bruce Ware, or more classical/revised dispensationalists such as Charles Ryrie, John F. Walvoord, and Lewis Sperry Chafer all indicate that they think that the Spirit, in various degrees, was involved in the faithfulness of Old Covenant believers. If a scholar is going to attack position five, that scholar needs to establish that someone actually affirms position five. Attacking straw-men does not bring us any closer to understanding the Spirit’s role in the lives of Old Covenant believers.

One gets the impression that some Old Testament scholars are eager to affirm that *everything* found in the New Testament was present in the Old. Certain scholars (e.g., Kaiser, Block) seem wont to defend the Old Testament against any possibility that the New Testament might be perceived as somehow “better” than the Old (though this seems to be argued by the New Testament, e.g., John 1:18, 2 Cor 3–4, and Heb 1:1–2). The contention here is that the Old Testament has within itself a God-ordained, God-inspired means for the regeneration and sanctification of its saints—a means that allows for the operation of the Spirit upon Old Covenant believers while also allowing the full force of John 7:39, 14:16–17, and 16:7 to stand.

Perhaps those who affirm continuity have said too much, and those who affirm discontinuity have said too little. John 7:39 does not permit us to infer that Old Testament

believers were indwelt, but some explanation of how they became and remained faithful must be given. Genuine questions remain that continue to be raised and that call for our attention. How does the Old Testament treat the relationship between its saints and the dwelling of God? Can regeneration by the Holy Spirit, which is featured prominently in the New Testament, be found in the pages of the Old Testament? If the word is not used can we infer that it was happening? Can regeneration by the Holy Spirit be separated from the constant indwelling of the Holy Spirit?

This dissertation seeks to address these questions. The study is justified because affirmations of more continuity between the Old and New Covenants than the texts permit continue to be made and because a book-length exploration of this question has not been done.

Methodology

Exegesis of the Bible is inexhaustible. Only God is comprehensive in his coverage. This dissertation will come to the Gospel of John with a particular question: what is the relationship between the Holy Spirit and believers before and after the glorification of Jesus? The answer to this question will be sought through exegesis and synthesis of relevant texts in an effort to trace the structure of thought that produces the statements found in John's Gospel.⁴⁸

⁴⁸D. M. Smith misunderstands the purpose of Johannine theology when he writes, "The evangelist has already written his theology in narrative form. Who are we to rewrite it for him?" (*The Theology of the Gospel of John* [Cambridge: Cambridge University Press, 1995], xi). First, we are not writing Johannine theology for John, but for our own contemporaries. Second, we are not "rewriting" John's theology but seeking "to rightly estimate what is most important in his thinking and to set forth the inner connections between the various themes" (T. R. Schreiner, *Paul, Apostle of God's Glory in Christ* [Downers Grove: InterVarsity, 2001], 15). We are pursuing the task as defined by A. Schlatter, who wrote, "The significance of New Testament theology today rests on the fact that it is not content simply to gather material like a statistician. It sees its main task in raising the question how the convictions found here in the New Testament arose. It is concerned not only to perceive but to explain The enquiry concerns what gave rise to the ideas of the New Testament" (Schlatter, "The Theology of the New Testament and Dogmatics," in *The Nature of New Testament Theology*, ed. and trans. R. Morgan, SBT² 25 [Naperville, IL: Allenson, 1973], 136). Of course the *definitive* New Testament theology can never be written, nor does the present attempt to explore John's understanding of the Spirit suppose that it will exhaust the subject.

The approach taken here will seek to make use of the insight given by Peter Stuhlmacher. He states, “A Biblical Theology of the New Testament which deserves this name must suit the biblical texts hermeneutically, i.e. it must attempt to interpret the Old and New Testament tradition as it wants to be interpreted.”⁴⁹ Thus Stuhlmacher urges that if we are to understand the text correctly, we must read it sympathetically. We must, as it were, take the text on its own terms and let it speak for itself. In N. T. Wright’s terms, we must employ a “hermeneutic of love.”⁵⁰ This dissertation seeks to understand the teaching of the Fourth Gospel, as it now stands,⁵¹ on the role of the Spirit in the lives of believers before and after the glorification of Jesus. That will be best accomplished by reading the Gospel of John “as it wants to be interpreted.”⁵²

A Preview of What Follows

Chapter two will seek to show that the Old Testament does not explicitly claim

⁴⁹Peter Stuhlmacher, *How To Do Biblical Theology*, trans. J. M. Whitlock, Princeton Theological Monographs 38 (Allison Park, PA: Pickwick, 1995), 1. This is similar to what Michael Horton has persuasively argued for, namely, “an exercise in theology in which theological method is determined by the content of the system” (*Covenant and Eschatology* [Louisville: Westminster John Knox, 2002], 1). Unfortunately Stuhlmacher violates his own principle by giving the Synoptic tradition priority over the Johannine, since in his view its “language and contents bear a stamp which they received only after Easter in the Johannine school” (*How To Do Biblical Theology*, 19). Pace Stuhlmacher, the Gospel of John purports to be an account of the things Jesus said and did, and, according to Stuhlmacher’s principle, it should be interpreted as such. The Gospel alerts its audience when post-resurrection insights are given (e.g., 2:22; 12:16; 20:9), but aside from these places the Gospel presents itself as an account of things Jesus said and did. The contents have been selectively chosen (cf. 20:30; 21:25), but John claims that his testimony is true (21:24).

⁵⁰N. T. Wright, *The New Testament and the People of God*, Christian Origins and the Question of God 1 (Minneapolis: Fortress, 1992), 64.

⁵¹See the comments of U. Schnelle, “Johannes als Geisttheologe,” *NovT* 40 (1998): 17.

⁵²This study does not set out to prove the reliability of John, but assumes that the “spate of recent, article-length studies and fully fledged commentaries on John [that] have appeared, all defending a substantial amount of historicity in the Fourth Gospel” are sufficient for that and seeks to build on their work (the citation is from Blomberg, *The Historical Reliability of John’s Gospel*, 21. Blomberg cites 24 studies published between 1981 and 1999. Blomberg’s book is “a study that discusses many of the standard introductory and background considerations, but which goes on to examine in some detail every passage in John, in order, with a view to assessing historicity” [ibid., 22]. The last words of his book are, “One may affirm with considerable confidence that John’s Gospel is true—not merely theologically [as, e.g. for Barrett and Lindars] but also historically” [ibid., 294]).

that each member of the Old Covenant remnant was indwelt for the duration of his or her earthly sojourn. We will first examine the references to the Spirit being upon or in Israel's covenant mediators. From there we will turn to a consideration of God's presence with the nation in the temple, and the chapter will conclude with a discussion of Jer 31 and Ezek 36.

Chapter three will consider what the Gospel of John says about the Spirit. The statements regarding the Holy Spirit in John 1–12 will be surveyed, then the Paraclete passages will be discussed in more detail. This chapter will establish exegetically what the Gospel of John says concerning the Spirit

Chapter four will argue that the evangelist's comment in John 7:39 means that he does not think that Old Covenant believers had received the indwelling Spirit. The aim here will be to show that the Old Testament prophets describe a Spirit-anointed Messiah and a future day when the Spirit would be poured out on the people of God. The Gospel of John then describes Jesus as the fulfillment and fulfiller of these prophecies. Only after the cross will God dwell in all believers (cf. John 4:21–24; 7:39; 14:17, 23; 20:22).

Chapter five will argue that from what John says about regeneration and indwelling, these two ministries of the Spirit can be distinguished from one another. Having argued that regeneration is not to be equated with indwelling in the Gospel of John, I shall contend that John presents Jesus as the replacement of the temple. Jesus then confers the authority to administer the blessings of the temple to his disciples, while giving them the indwelling Spirit. Thus, when Jesus goes away, the disciples replace him as the replacement of the temple. The indwelling of the Spirit is to be understood in terms of believers as God's new dwelling place.

Chapter six will summarize and conclude the study. This dissertation hopes to demonstrate that, despite the diversity reflected in the Old and New Testaments regarding the indwelling of the Spirit, the Bible agrees with itself on the role of the Spirit in the life of the believer before and after the glorification of Jesus.

Table 1: Positions on the Holy Spirit and Old Covenant Believers

Position	1. Continuity	2. More Continuity than Discontinuity	3. Some Continuity Some Discontinuity	4. More Discontinuity than Continuity	5. Discontinuity	6. Vague Discontinuity
Definition of Position	Regenerated and Indwelt	Differences acknowledged, but not seen to be fundamental differences	Regenerated, but not Indwelt	Operated upon by God, and by inference his Spirit, but not indwelt	The Spirit had nothing to do with the faithfulness of Old Covenant believers	Indwelling denied, but the question of regeneration is not raised
Proponents						
Early Church		Augustine		Novatian		Origen Irenaeus Tertullian Chrysostom
Reformation	J. Owen T. Goodwin	J. Calvin		M. Luther		
Modern	S. Ferguson G. Fredricks D. P. Fuller W. C. Kaiser J. A. Motyer J. B. Payne B. B. Warfield L. Wood	D. I. Block G. W. Grogan W. Grudem G. E. Ladd	M. Erickson G. F. Oehler J. I. Packer L. D. Pettegrew J. Rea W. A. VanGemenen B. A. Ware	L. S. Chafer Blaising and Bock D. A. Carson M. Green		C. K. Barrett R. E. Brown G. M. Burge C. C. Ryrie J. F. Walvoord

CHAPTER 2

NOT IN BUT WITH IN THE OLD TESTAMENT

Introduction

The burden of this chapter is to show that the Old Testament does not indicate that each individual member of the Old Covenant remnant was indwelt by the Holy Spirit. Rather, God was *with* his Old Covenant people. The means whereby God remained *with* his Old Testament saints was by dwelling *among* them in the temple. God is presented as dwelling in particular places in the Old Testament, but the particular places are indwelt—the tabernacle and the temple—rather than each individual member of the remnant being indwelt.¹ Thus, one could rightly conclude that throughout the history of Israel the Spirit of God was always *with* the people of God (cf. John 14:17).² This most emphatically does *not* exclude an interior ministry of the Spirit under the Old Covenant. The texts do not indicate

¹This explains why the Old Testament is not concerned with addressing whether or not all individual members of the remnant are indwelt, whereas it is concerned to show God's presence *with* the nation. Interestingly, after the destruction of the temple we do not find a "theology of indwelling" (until the New Testament), but we do find a "Shekina-Theology." Cf. Bernd Janowski, "Ich will in eurer Mitte wohnen: Struktur und Genese der exilischen *Shekina*-Theologie," in *Jahrbuch für Biblische Theologie*, Band 2, *Der eine Gott der beiden Testamente* (Neukirchener: Verlag, 1987): 189, "*Shekina*-Theologie ist in vorexilischer Zeit immer *Tempeltheologie* gewesen. Als Stätte der kultisch repräsentierten Gottesgegenwart ist der Tempel—so die Grundkonzeption der Jerusalemer Kulturtradition—der Ort, an dem himmlischer und irdischer Bereich ineinander übergehen und die Kultordnung mit ihrer komplexen Symbolik in Relation zum Weltganzen steht. Hier, auf dem kosmisch dimensionierten Gottesberg Zion, hatte Jahwe als Weltkönig Wohnung genommen (vgl. Jes 8,18b) und hier wird er bei der erhofften Heilswende wieder gegenwärtig sein. Auch in den exilischen Belegen Ez 43,7–9—'siehe, den Ort meines Thrones und den Ort meiner Fußsohlen . . .' (V.7aβ)—und 1Kön 6,11–13—'Was dieses (Tempel-) Haus betrifft . . .' (V.11α)—ist der Heiligtumsbezug unübersehbar und für das Verständnis konstitutiv: Als 'Gott in der Mitte seines Volkes' wohnt Jahwe am erwählten Ort seines (zukünftigen) Heiligtums in Israel" (emphasis his).

²For "Motifs of Divine Presence in the Ancient Near East," see T. W. Mann, *Divine Presence and Guidance in Israelite Traditions*, Johns Hopkins Near Eastern Studies (Baltimore: Johns Hopkins University Press, 1977), 27–117. Mann finds the "divine vanguard motif" to be a common way of depicting divine presence in the ancient near eastern material he surveys. This fits with the notion of God being *with* but not *in* his people.

that he was continually *in* them, but he could still operate upon their hearts.³

This chapter has three parts. To show that God was not in his people but with them under the Old Covenant we will first survey the various passages in the Old Testament that speak of the Spirit's extraordinary relationship to certain "anointed" Old Testament saints.⁴ The purpose of this first section is to verify that each time the Old Testament describes someone as having the Spirit it does so precisely to mark that person out from the rest of the Old Covenant remnant.⁵ Therefore, we should not conclude from these passages that every Old Testament saint is indwelt. The special experience that these persons have with the Spirit empowers them to be mediators of the covenant. Since not everyone in the Old Covenant was a covenant mediator, not everyone in the Old Covenant had an extraordinary experience of the Spirit.

The second section of this chapter's argument that God was *with* rather than *in* his Old Covenant remnant will point to the statements of God being *with* his people. God's presence *with* his people is distinct from the New Covenant experience of indwelling, however, for God is with his people by dwelling in certain places rather than being *in* each of them individually. The statements that speak of the Spirit being among Israel as a collective whole are to be understood this way—the Spirit is among them in the sense that he dwells in the temple. In this section, then, I aim to show that God dwells *in* the temple, and that the statements that God was "in the midst of" or "among" the people of Israel

³This chapter does not set out to prove that the Spirit exercised an interior ministry under the Old Covenant, but an interior ministry of the Spirit will be indirectly demonstrated, for God's presence with his people is presented as having a sanctifying affect upon them. Evidence for a distinction between regeneration and indwelling will be presented in this chapter and in chapter 5.

⁴This discussion is necessary because some suggest that these passages indicate more continuity than discontinuity regarding the indwelling of Old Covenant believers (e.g., D. I. Block, *Judges, Ruth*, NAC [Nashville: Broadman & Holman, 1999], 154; W. A. Grudem, *Systematic Theology* [Grand Rapids: Zondervan, 1994], 637). Cf. the discussion of the various positions in chapter 1.

⁵H. D. Preuss writes of this aspect of the Spirit's ministry that the Spirit "is occasionally an ad hoc gift that is the means by which God is active in certain persons set apart in history for the benefit of his people" (H. D. Preuss, *Old Testament Theology*, 2 vols., trans. L. G. Perdue, OTL [Louisville: Westminster John Knox, 1995, 1996], 1:160).

(e.g., Hag 2:5, “My Spirit is standing in your midst [בְּתוֹכְכֶם]”) are to be understood in light of God’s dwelling in the temple.⁶

The third section of this chapter will discuss the New Covenant promised in Jeremiah 31 and Ezekiel 36.⁷ Both prophets ministered at a time when the covenant had been broken. Jeremiah faced the destruction of the temple, and Ezekiel saw the glory of God abandon it. Each prophet speaks of a time when God will remedy this situation. On the one hand, Jeremiah promises a new medium on which the law will be written. On the other, Ezekiel promises a rebuilt temple and a return of God’s Spirit. This section will argue that the indwelling of the Holy Spirit is presented in these passages as an eschatological blessing.⁸ Thus, these passages give no indication that Old Covenant believers were indwelt; they speak of what will become a reality under the New Covenant.

The unified thesis of these three sections is that the Old Testament does not present each individual Old Covenant believer as the dwelling place of the Spirit of God. Israel’s leaders were specially empowered by the Spirit. The nation as a whole experienced the presence of the Spirit *with* them collectively but not *in* them individually. And the prophets proclaim a day when the Spirit will be poured out upon all the people, not just the leaders. Israel did experience the Spirit, but that does not mean that each Israelite was indwelt by the Spirit, nor even that the remnant within Israel was *indwelt* by the Spirit.⁹

⁶Similarly G. W. Grogan, “He was going to indwell them in a new way, but this does not mean that He had not been present with them in a real sense already” (“The Experience of Salvation in the Old and New Testaments,” *VE* 5 [1967]: 14).

⁷Most commentators agree that though Ezekiel does not use the phrase “New Covenant” in this passage, it is conceptually parallel with Jer 31 and therefore deals with the New Covenant.

⁸Cf. W. A. VanGemeren, “The Spirit of Restoration,” *WTJ* 50 (1988): 82, “The very mission of the Spirit of God is eschatological.”

⁹Contra the suggestion that, “The problem was not the absence of the Holy Spirit to transform lives, but that this was not occurring on a national scale. The issue was one of scope” (D. I. Block, “The Prophet of the Spirit: The Use of *RWH* in the Book of Ezekiel,” *JETS* 32 [1989]: 41). G. Fredricks agrees with Block’s view, “Rethinking the Role of the Holy Spirit in the Lives of Old Testament Believers,” *TJ* 9 (1988): 103.

We begin with the anointed covenant mediators.

The Spirit Filled Old Covenant Mediators

In the Old Testament there appear to be three types of individuals who experience the Spirit as individuals: (1) national leaders; (2) craftsmen; and (3) prophets.¹⁰ This section will consider the Old Testament figures who are empowered by the Spirit. The thesis of this section is that in every instance the Spirit's presence *distinguishes*¹¹ a person from the rest of the nation and thereby qualifies him¹² for his function as a covenant mediator.¹³ We will take them in the order enumerated above.

National Leaders

When one pauses to consider that the Old Testament purports to recount some 2,000 years of Israelite history, it seems that relatively few of Israel's leaders are described as persons endowed with the Spirit. Beginning with Joseph and continuing through David we read of national deliverers upon whom the Spirit comes. After David, the texts do not tell us that the Spirit came upon any of Israel's kings—not even Solomon.¹⁴ Though we do not read of leaders who have the Spirit after David, Israel's prophets have the Spirit (e.g.,

¹⁰In some cases those who are national leaders are also prophets. See further below.

¹¹R. S. Cripps, "The Holy Spirit in the Old Testament," *Theology* 24 (1932): 275.

¹²No females are described as having the Spirit in the Old Testament, though in the days of the Judges Deborah functions as a national leader and a prophetess (cf. Judg 4–5). The author of Judges, however, does not record that the Spirit "came upon" her.

¹³Cf. I. F. Wood, *The Spirit of God in Biblical Literature* (New York: Armstrong, 1904), 25. W. J. Dumbrell's thesis on the Spirit in the Old Testament is that "the theological function of the Spirit appears to be to implement and sustain the Old Testament notion of the Kingdom of God" ("Spirit and Kingdom of God in the Old Testament," *RTR* 33 [1974]: 1).

¹⁴This is not to say that Solomon did not have the Spirit, but that the text does not say that the Spirit came upon him when he was anointed for kingship (cf. 1 Kgs 1:38–40 with David's anointing in 1 Sam 16:13). We can infer that Solomon was specially empowered by the Spirit, for he was an author of Scripture and the New Testament indicates that authors of Scripture wrote by the Spirit (1 Pet 1:11; 2 Pet 1:21). There are also indications in the Intertestamental Jewish literature that its authors understood that no Spirit-inspired prophets qualified for authoritative pronouncements were present at that time (cf. among the verses inserted at Dan 3 in the LXX, Dan 3:38. See also 1 Macc 4:46; 9:27; 14:41).

Mic 3:8), and they assure the people that Yahweh's Spirit has not abandoned them (e.g., Hag 2:5). Further, they proclaim that Yahweh will raise up for them a Messiah whose anointing from the Spirit will be similar to, but also greater than, their leaders of old (cf. Isa 11:2; 42:1; 48:16; 61:1).¹⁵ Here Israel's national leaders who possess the Spirit will be considered in chronological order.

The author of Genesis may or may not intend for his audience to understand that the Spirit of Yahweh is in Joseph. Pharaoh describes Joseph as "a man upon whom is the Spirit of God (אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ)" (Gen 41:38).¹⁶ The NAS translates this as "a divine spirit," the NRSV renders it "the spirit of God" (so also NIV), and the ESV chooses "the Spirit of God." It is difficult to be sure that Israelite theology is meant here,¹⁷ rather than Pharaoh's theology, but this instance fits with what we see of the Spirit "upon" or "in"¹⁸ people elsewhere in the Old Testament. For as elsewhere, here the fact that Joseph can do what no one else can is taken as evidence that he has the Spirit (cf. Pharaoh's comment, "Can we find another like this?" [Gen 41:38]). Possession of the Spirit, therefore, is hardly presented in this account as normative.

The next notice that the Spirit is upon Israel's leadership comes in the account of Moses and the seventy elders (Num 11:17–26). Moses cries out to Yahweh that he cannot bear the burden of the nation alone (11:14), and in response Yahweh instructs him to gather seventy elders (11:16). Yahweh then says, "And I will come down that I may speak

¹⁵For discussion of the Spirit anointed Messiah see chapter 4, pages 124–43.

¹⁶This could also be translated, "a spirit of the gods" (cf. Dan 4:8).

¹⁷Cf. C. A. Briggs, "The Use of רוּחַ in the Old Testament," *JBL* 19 (1900): 137; W. R. Schoemaker, "The Use of רוּחַ in the Old Testament, and of πνεῦμα in the New Testament," *JBL* 23 (1904): 17 (Briggs calls this "the prophetic spirit," neither capitalize the "s," but both apparently think God's Spirit is in view). Both C. F. Keil (*The Pentateuch*, vol. 1 of *Commentary on the Old Testament*, by C. F. Keil and F. Delitzsch, trans. J. Martin [Edinburgh: T & T Clark, 1866–91; reprint, Peabody, MA: Hendrickson, 2001], 225) and A. P. Ross (*Creation and Blessing* [Grand Rapids: Baker, 1998], 643) capitalize the "S" here.

¹⁸Among other things, the prefixed preposition עַל can mean either "on" or "in" (cf. BDB, 88–91; *HALOT*^{SE}, 103–05).

with you there, and I will take from the Spirit which is upon you that I may put it upon them. And they shall bear with you the burden of the people so that you will not bear it alone” (11:17). After these things take place we read, “And it came about as the Spirit rested upon them (עָלִיָּהֶם) they prophesied, but they did not do it again” (11:25).¹⁹ Apparently two of the seventy had stayed in the camp,²⁰ and the Spirit also came upon them with the result that they prophesied (11:26). In this passage the Spirit “rests upon” the seventy elders in order to validate them as leaders of the nation.²¹ That this experience is limited to the seventy can be seen by the wish Moses expresses that the whole congregation might have this experience of the Spirit: “O that all the people of Yahweh were prophets, and that Yahweh might put his Spirit upon them (עָלִיָּהֶם)” (11:29).²²

After Yahweh declares to Moses that he will die and not enter the land (Num 27:12–14), Moses asks that Yahweh appoint a man to shepherd the people in his stead (27:15–17). In response Yahweh instructs Moses regarding the commissioning of Joshua (27:18–19). The description of Joshua in Num 27:18 as “a man in whom is the Spirit

¹⁹Cf. P. J. Budd, *Numbers*, WBC (Waco, TX: Word, 1984), 128: “The author seems anxious to stress that this is a once-for-all experience associated with their installation in office.” Similarly L. Neve, *The Spirit of God in the Old Testament* (Tokyo: Seibunsha, 1972), 23.

²⁰Keil, *Pentateuch*, 698. Contra Budd, *Numbers*, 128, who thinks that Eldad and Medad were not two of the seventy. The suggestion that “the addition of the anecdote about Eldad and Medad seems aimed against attempts to restrict the working of the spirit to official channels” (G. T. Montague, *The Holy Spirit* [Peabody, MA: Hendrickson, 1976], 15; cf. also Budd, *Numbers*, 130) seems speculative. It shows the Spirit’s freedom to manifest himself where he pleases, but does it resist “official channels”?

²¹Similarly Z. Weisman, “The Personal Spirit as Imparting Authority,” *ZAW* 93 (1981): 225–34. Cf. R. B. Allen, *Numbers*, in *EBC*, 2:794: “It seems that the temporary gift of prophecy to these elders was primarily to establish their credentials as Spirit-empowered leaders.”

²²I have passed over the description of Caleb in Numbers 14:24, “Now as for my servant Caleb, because there was a different spirit with him (רוּחַ אַחֵרָה עִמּוֹ) and he followed me fully, I shall bring him to the land.” This looks like a reference to Caleb’s different *attitude*, or human spirit, as compared with the attitude of the other spies (save Joshua). The Old Testament often uses רוּחַ this way, cf. Exod 35:21; Num 16:22; 27:16; Judg 15:19; 1 Kgs 21:5, etc. Even if this is a reference to the Spirit of God with Caleb, note that the preposition *with* is employed. Further, if this is the Spirit, and not Caleb’s attitude, it marks Caleb as distinct, empowers him to lead, and thus fits with what is being argued here. Cf. D. Rys, *Rûach: Le Souffle dans L’Ancien Testament* (Paris: Presses Universitaires de France, 1962), 211: “il s’agit de distinguer Caleb des autres Israélites.”

(אִישׁ אֲשֶׁר רִיחַ בּוֹ)” is reminiscent of the description of Joseph in Gen 41:38.²³ Once again, this statement is made because the Spirit in/on Joshua is what qualifies him to lead the people.²⁴ The same concept of the Spirit qualifying Joshua to lead the people after Moses’ departure is reiterated in Deut 34:9, “Now Joshua the son of Nun was filled with the Spirit of wisdom.”²⁵ These statements do not indicate that each individual member of the remnant in Israel experienced the indwelling of the Holy Spirit.

In the years between Joshua and Israel’s first king, Saul, a succession of judges delivered Israel. As the period of the judges is summarized the writer notes, “And when Yahweh raised up judges for them, Yahweh would be with (עִמָּם) the judge in order to save them from the hand of their enemies all the days of the judge” (Judg 2:18).²⁶ With several of these judges, Yahweh being with them takes the form of the Spirit coming upon them to empower them. There is some variety in the terminology used, but the different descriptions generally overlap.

Regarding Othniel and Jephthah we read, “The Spirit of Yahweh was upon him” (Judg 3:10), and, “The Spirit of Yahweh was upon Jephthah” (11:29).²⁷ The same concept is stated with different words regarding Gideon: “The Spirit of Yahweh clothed Gideon”

²³The only difference is that the description in Numbers leaves off the word אֱלֹהִים between רִיחַ and בּוֹ.

²⁴R. Koch writes, “In Josua schaltet und waltet dauernd die *rûach* des Herrn als charismatische Berufsgabe für eine gerechte und weise Führung des Volkes” (*Der Geist Gottes im Alten Testament* [Frankfurt am Main: Peter Lang, 1991], 53–54). Neve suggests, “Because 27:13 [*sic*, 27:18] does not speak of his receiving the spirit but assumes that Joshua already possesses it, one may conclude that the Biblical writer considered Joshua to be one of the seventy elders in Num 11:25 who had received the spirit” (*The Spirit of God in the Old Testament*, 87).

²⁵Cf. J. H. Tigay, *Deuteronomy*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1996), 338: “A divine gift of wisdom to govern Israel.”

²⁶The summarizing nature of this verse can be seen in the frequentative w-qatalti forms continuing the temporal כִּי (cf. Joüon §119 u–v; §166 n–o; GKC §112 e; §164 d).

²⁷The only difference between the two expressions is that one uses the pronoun and the other states Jephthah’s name: נָתַתִּי עָלָיָהּ רִיחַ יְהוָה (3:10); and נָתַתִּי עָלֵי-יִפְתָּח רִיחַ יְהוָה (11:29).

(6:34).²⁸ With Samson the language is slightly different. We read, “The Spirit of Yahweh began to stir him” (13:25). Also used of Samson is an expression that will be employed to describe the Spirit coming upon Saul and David. In Judges 14:6, 19, and 15:14, “The Spirit of Yahweh rushed upon him.”²⁹

Most relevant for the present study is the fact that in these accounts, as we have seen above, the coming of the Spirit empowers the judge for a particular task.³⁰ It seems to be the case that the coming of the Spirit marks the judge out as distinct.³¹ Therefore, these passages do not lend support to the notion that each individual member of the Old Covenant remnant was indwelt by the Spirit.³²

After Samuel anoints Saul king over Israel (1 Sam 10:1), he tells him that, “the Spirit of Yahweh will rush upon you” (10:6).³³ Just as Samuel said he would, the Spirit then comes upon Saul (10:10).³⁴ The point of this text is not to recount Saul’s conversion, even though Samuel tells Saul in verse 6 that he will be “changed to another man

²⁸The Hebrew reads, וְרוּחַ יְהוָה לְבָשָׁה אֶת־גִּדְעוֹן. It seems that since clothes rest “upon” people these concepts of the Spirit (“upon” Othniel and Jephthah and “clothing” Gideon) are synonymous (so also Block, *Judges, Ruth*, 272).

²⁹In each case the Hebrew is: וַחֲצָלַח עָלָיו רוּחַ יְהוָה.

³⁰Dumbrell, “Spirit and Kingdom of God in the Old Testament,” 4.

³¹So also D. I. Block, “Empowered by the Spirit of God: The Holy Spirit in the Histrographic Writings of the Old Testament,” *SBJT* 1 (1997): 45.

³²Block rightly notes, “In the Book of Judges when the *rūah yhwah*, ‘Spirit of the LORD,’ comes upon individuals, it signals the arresting presence and power of God, often of individuals who are unqualified for or indisposed to service for him” (*Judges, Ruth*, 155). Block wrongly, however, protests against the view that “whereas the New Testament teaches that the Holy Spirit *dwells in* the believer, in ancient Israel the Holy Spirit *came upon* believers” (ibid., 154 [emphasis his]). This chapter argues that there is no evidence in the Old Testament that the Spirit *dwelt in* ordinary Old Covenant believers. Chapter 4 argues that John 7:39 states that the Spirit did not dwell in Old Covenant believers, and chapter 5 argues that indwelling is informed by temple concepts. The point being that in the era when God dwells in the tabernacle or in the temple there is no need for him to dwell in each individual believer. Instead, he dwells among his people by dwelling in the place he chooses to set his name (see further below).

³³This expression is similar to the one used of Samson, וַחֲצָלַח עָלָיו רוּחַ יְהוָה.

³⁴This time the expression is exactly the same as the expression used of Samson except that וַחֲצָלַח עָלָיו רוּחַ אֱלֹהִים is substituted for וַחֲצָלַח עָלָיו רוּחַ יְהוָה. The text reads, וַחֲצָלַח עָלָיו רוּחַ אֱלֹהִים.

(וַיִּהְיֶה כִּי אֵשׁ אַחֲרָיִם).³⁵ Nowhere else in the Old Testament is a conversion described this way—with the Spirit “rushing upon” someone. Elsewhere in the Old Testament, however, as we have seen, this expression is used to describe the Spirit coming upon someone to empower them to deliver the nation. In view of the context, where Samuel has just anointed Saul as king, and Saul straightway delivers the nation (1 Sam 11:1–11),³⁶ it seems that here Saul is being marked out by the Spirit to lead the nation. The Spirit comes upon Saul just as he came upon Samson. Further, just as the seventy elders prophesied, Saul also prophesied (10:10–13).

More evidence that Saul’s reception of the Spirit was not for conversion but kingship can be seen in at least two places. First, when Samuel anoints David for kingship and the Spirit rushes to him (1 Sam 16:13) we immediately read, “Now the Spirit of Yahweh had departed from being with (מֵעִמָּם) Saul” (16:14). Second, when Saul summons Samuel through the witch at Endor, as they discuss the state of affairs Samuel says, “Yahweh has departed from upon you (מֵעַלֶיךָ [cf. 10:6]) . . . and Yahweh has torn the Kingdom from your hand” (28:16–17). These two passages seem to indicate that the kingdom belongs to the one upon whom the Spirit rests.

³⁵Contra J. Rea “The Personal Relationship of Old Testament Believers to the Holy Spirit,” in *Essays on Apostolic Themes*, ed. P. Elbert (Peabody, MA: Hendrickson, 1985), 93. Cf. Keil, *Joshua, Judges, Ruth, 1 and 2 Samuel*, vol. 2 of *Commentary on the Old Testament*, 431: “This transformation is not to be regarded indeed as regeneration in the Christian sense, but as a change resembling regeneration . . . by which Saul was lifted . . . into the far higher sphere of his new royal calling.” R. W. Klein describes the coming of the Spirit on Saul as “an endowment with the spirit that will transform Saul and equip him for whatever tasks face him” (*1 Samuel*, WBC [Waco, TX: Word, 1983], 94).

³⁶When Saul hears the report of what the Ammonites have proposed, we read again, “The Spirit of Yahweh rushed upon Saul” (11:6). This would seem to indicate that after the Spirit rushed upon Saul in chapter 10, his heightened experience of the Spirit ceased when he finished prophesying (cf. 10:13). When Saul needs to be empowered anew, the Spirit rushes upon him anew (11:6). This description does not indicate that Saul was continually indwelt by the Spirit, but that he was periodically empowered by the Spirit.

Another line of evidence indicating that when the Spirit “rushes upon” people he does so for temporary bursts of empowerment can be seen in Saul’s experience with evil spirits from God. The evil spirit that tormented Saul came and went from him (16:23). At times the same phrase used for the Spirit of Yahweh coming upon people is used of the evil spirit coming upon Saul. Cf. 1 Sam 18:10, “And an evil spirit from God rushed to Saul (וַחֲצִלָּח רִיחַ אֱלֹהִים רָעָה אֶל שָׁאוּל).” This is an almost exact match of the phrase used to describe the Spirit of Yahweh coming upon David in 1 Sam 16:13, “And the Spirit of Yahweh rushed to David from that day forward (וַחֲצִלָּח רִיחַ יְהוָה אֶל-דָּוִד מֵהַיּוֹם הַהוּא נִמְעָלָה).” See further below.

When David is anointed king in 1 Sam 16:13, “the Spirit of Yahweh rushed to David.”³⁷ An additional element, however, distinguishes the description of the Spirit coming upon David from the description of the Spirit coming upon Saul. To the phrase “the Spirit of Yahweh rushed to David” the words “from that day forward (מֵהַיּוֹם הַהוּא וּמֵעַלָּה)” are added. Since both Samson and Saul are described as experiencing the Spirit “rushing upon” them repeatedly (Judg 14:6, 19; 15:14; 1 Sam 10:10; 11:6), it would seem that the experience was ongoing in the sense that David continued to be periodically empowered from the day of his anointing until the end of his life. It does not seem, in other words, that David lived in a continual experience of the Spirit being upon him mightily.³⁸ Yahweh stops being *with* Saul (16:14); now Yahweh is *with* David (16:18). The Spirit is no longer rushing upon Saul to empower him, for now David is king (16:13).

This would seem to explain David’s prayer in Ps 51:13 (ET 51:11), “Do not take your Holy Spirit from me.” David has witnessed the Spirit and the kingship taken from Saul when he sinned. He pleads that the same not happen to himself.³⁹

³⁷The only differences between the initial part of this statement and the one describing both Samson and Saul are a slight difference in word order and the use of the preposition **אֶל** rather than the preposition **עַל** in the phrase, **וַיִּרְחַץ יְהוָה אֶל־דָּוִד**.

³⁸This conclusion is based upon the phrase used to describe the Spirit coming upon David. Based on the observation that “with respect to David the coming of the Spirit is never associated with mighty acts of salvation or valor,” and his conclusion that “at David’s anointing the Spirit of Yahweh is not simply transferred from Saul to David. It seems that the genres of Saul’s and David’s experience of the Spirit were fundamentally different,” Block concludes that David “received the Spirit at the time of his anointing, and this Spirit remained with him throughout his life” (“Empowered by the Spirit of God,” 52–53). I am unpersuaded by these arguments because of the similarity of the phrases used for the Spirit “rushing upon” Samson, Saul, and David, for when the verb **צָלַח** is used to describe the coming of the Spirit it seems to have an iterative aspect (cf. Judg 14:6, 19; 15:14; 1 Sam 10:10; 11:6; 18:10; cf. also Amos 5:6, “Seek Yahweh lest he break forth [**וַיִּצְלַח**] as a fire”). M. Dreytza notes, “Die Konzentration des Vorkommens auf die Simson-Perikope und auf die frühen Erzählungen von Saul und David . . . läßt auf eine geprägte, formelhafte Wendung schließen. Die Verbindung des Verbs **צָלַח** I ‘eindringen, sich auf jem. stürzen’ mit **וַיִּרְחַץ** Jahwe/Elohim verleiht der Wendung Dynamik und dürfte kriegerische Assoziationen wecken: Die **וַיִּרְחַץ** ‘stürzt’ sich auf einen Menschen (Simson, Saul), damit dieser sich auf die Feinde stürzt” (*Der theologische Gebrauch von RUAH im Alten Testament* [Brunnen Verlag Giessen, 1990], 170).

³⁹So also Dumbrell, “Spirit and Kingdom of God in the Old Testament,” 5.

In these instances those who are national leaders are empowered by the Spirit for the post to which they are appointed. These texts do not indicate that those who were not appointed to such posts were indwelt by the Spirit. Rather, the Spirit distinguishes these people from the rest of the nation and qualifies those he fills for the task of leadership. These texts do not give evidence that the believing remnant under the Old Covenant was indwelt by the Holy Spirit.

Craftsmen

Aside from the national leaders who are anointed with the Spirit, there is one occasion where a craftsman is anointed by the Spirit to perform his work. Twice we read of Bezalel that the Spirit has enabled him for work on the tabernacle. In the first instance, “Yahweh spoke to Moses saying, Behold I have called by name Bezalel son of Uri son of Hur of the tribe of Judah. And I have filled him with the Spirit of God in wisdom and in understanding and in knowledge and in all craftsmanship” (Exod 31:1–3). Moses later proclaims to Israel, “Behold Yahweh has called by name Bezalel son of Uri son of Hur of the tribe of Judah. And he has filled him with the Spirit of God—in wisdom, in understanding and in knowledge, and in all craftsmanship” (35:30–31). It is clear that in these texts Bezalel is distinguished from the rest of the nation by the filling of the Spirit for work on the tabernacle. These texts do not indicate that ordinary believers in ancient Israel were indwelt by the Spirit.⁴⁰

Prophets

After the account of the seventy elders prophesying in Num 11:25–26, the next time the Spirit of God comes upon a person with the result that they prophesy is in the record of Balaam’s activity. We read in Num 24:2–3, “And the Spirit of God came upon

⁴⁰When the temple is later constructed, Hiram of Tyre is described as “filled with wisdom and understanding and knowledge to do all craftsmanship with bronze” (1 Kgs 7:14). The text does not explicitly state that Hiram was filled with the Spirit, but these passages are clearly parallel. So also Wood, *The Holy Spirit in the Old Testament*, 42.

him (וַחֲזִי עָלָיו), and he lifted up his discourses and said . . .” In this case it seems that the Spirit comes upon Balaam with the result that Balaam makes true statements. It does not seem to be the case that the Spirit stayed with Balaam indefinitely, nor that this results in his conversion. Balaam dies making war on the people of God (31:8), and the New Testament condemns him (Jude 11). This account certainly gives no indication that all Old Covenant believers were indwelt by the Spirit.

It is something of a commonplace that prophets were inspired by the Spirit.⁴¹ The New Testament is aware of this phenomenon, even stating that the prophets had the Spirit of *Christ* within them (1 Pet 1:11). What is being maintained here is not that the Spirit had no influence on the people of God, for the Spirit clearly worked upon the people through the prophets (Neh 9:20, 30). Further, the pious probably prayed that the Spirit would lead them in righteousness.⁴² What is being maintained here is that ordinary believers who were not prophets, tabernacle craftsmen, kings, or the like, were not indwelt by the Holy Spirit.⁴³

Some suggest that the interpretation argued for here—that the Spirit only indwells individuals with anointed tasks in the Old Covenant—is “open to question.”⁴⁴ Against their position is the evidence from Joel’s prophecy of the outpouring of the Spirit. Joel seems to lay emphasis on the fact that in that day *all the people* will prophesy. No longer will the Spirit be reserved for select prophets. When Joel’s prophecy is fulfilled, all

⁴¹Cf. David (2 Sam 23:2); Amasai (1 Chr 12:18); Azariah (2 Chr 15:1); Jahaziel (2 Chr 20:14); Zechariah (2 Chr 24:20); Isaiah (Isa 59:21?); Ezekiel (2:2; 3:12, 14, 24; 8:3; 11:1, 5, 24; 37:1; 43:5); Daniel (Dan 4:8, 9, 18; 5:11, 14); and Micah (Mic 3:8). The Spirit even comes upon Saul and his men with the result that they prophesy (1 Sam 19:20–24).

⁴²Cf. Ps 143:10, “Cause your good Spirit to lead me on level ground.” This points to the Spirit’s interior work under the Old Covenant.

⁴³So also M. Green, *I Believe in the Holy Spirit* (Grand Rapids: Eerdmans, 1975), 25; B. Baloiian and J. E. Hartley, “The Spirit of God in the Old Testament,” in *The Spirit and the New Age*, ed. R. L. Shelton and A. R. G. Deasley (Anderson, IN: Warner, 1986): 3–32.

⁴⁴M. V. Van Pelt, W. C. Kaiser Jr., and D. I. Block, “פִּיִּי,” in *NIDOTTE*, 3:1076.

flesh will experience the Spirit and prophesy: sons, daughters, old men, young men, male servants, and female servants (Joel 3:1–2 [ET 2:28–29]). Joel seems to be presupposing here that as he speaks it is not so.⁴⁵ Joel’s words imply that in his day only those with anointed tasks, rulers, craftsmen, and prophets, are individually empowered by the Spirit to do their work.

What has been seen above might even indicate that those who were selected for “anointed” tasks were not necessarily *indwelt* by the Spirit so much as they were periodically *empowered* by the Spirit. These passages, then, do not show that the Spirit of God continually dwelt within each individual Old Covenant believer.⁴⁶ This dissertation maintains, however, that the Spirit did minister to God’s Old Covenant people. In the next section we consider where the Old Testament says God by his Spirit dwelt under the Old Covenant.

The Dwelling of God among the Nation

The main point of this section is that the Old Testament presents God dwelling in particular locations.⁴⁷ The contention here is that while Old Covenant believers were lifted out of deadness in sin by the ministry of the Spirit, the Spirit did not take up

⁴⁵Nor was it so in Moses’ day, and commentators often note that Joel’s prophecy points to the fulfillment of Moses’ wish that Yahweh would put his Spirit on all his people (Num 11:29). Cf. J. Barton, *Joel and Obadiah*, OTL (Louisville: Westminster John Knox, 2001), 93: “This collection of oracles concerns . . . the ‘age to come’ . . . certainly a time removed from direct contact with the exigencies of the existing world order and projected into the more remote future.” Similarly Keil, *The Minor Prophets*, vol. 10 of *Commentary on the Old Testament*, 139.

⁴⁶This conclusion is granted even by one who thinks that Old Covenant believers were indwelt. Introducing his chapter on “Spiritual Renewal in the Old Testament,” Leon Wood writes, “The prior two chapters have investigated every instance where one or more Old Testament persons are said to have experienced the Spirit either come on or leave them. The conclusion has been definite: every instance concerned an aspect of empowerment for a task, with no instances seeming to involve spiritual renewal” (*The Holy Spirit in the Old Testament* [Grand Rapids: Zondervan, 1976], 64). Similarly W. Hildebrandt, *An Old Testament Theology of the Spirit of God* (Peabody, MA: Hendrickson, 1995), 61.

⁴⁷This point is relevant for the present investigation because a time comes when God no longer dwells at particular places and instead dwells in human beings. Cf. John 4:21–24, and the discussions in chapters 4 and 5 below.

residence within Old Covenant believers in order to preserve them in faith.⁴⁸ Though the Spirit was not *in* Old Testament saints, he was *with* them. God was with them by dwelling in the temple, which made the place lovely (Ps 84:2 [ET 84:1]). Having overviewed the pervasive indications that God dwelt at particular places in the Old Testament, we will consider statements such as Isa 63:11, “Where is he who brought them up from the sea with the shepherds of his flock? Where is he who put his Holy Spirit in the midst of it?”

God’s Dwelling Place

Here we will briefly consider the significance of the tabernacle and the temple.⁴⁹ My aim is to establish the point that the Old Testament conceives of God as being present with his Old Covenant people by dwelling in the tabernacle and later the temple. It will be seen in chapter 5 that these concepts are central to the indications in the New Testament that believers in Jesus are the new temple, which is to say that they are indwelt by the Holy Spirit.

The Tabernacle. Yahweh declared to Moses, “let them make for me a sanctuary that I may dwell among them” (25:8).⁵⁰ In this statement God expresses his desire to be

⁴⁸See the discussion of Jer 31 and Ezek 36 below, as well as chapter 5, for exegetical arguments that regeneration and indwelling are distinct works of the Spirit.

⁴⁹This section summarizes the findings of J. M. Hamilton Jr., “God with Men in the Torah,” *WTJ* 65 (2003): forthcoming, which can be consulted for more evidence of this nature. For a similar study, though greatly attenuated by her acceptance and use of the documentary hypothesis, see chapter 3, “God’s Dwelling Place in Israel,” in Mary L. Coloe, *God Dwells with Us: Temple Symbolism in the Fourth Gospel* (Collegeville, MN: Liturgical, 2001), 31–63; similarly S. Terrien, *The Elusive Presence* (San Francisco: Harper & Row, 1978). Cf. also R. E. Clements, *God and Temple* (Oxford: Basil Blackwell, 1965); and the long second chapter (pages 48–156), “History and Significance of the Temple,” in Paul Hoskins’ dissertation, “Jesus as the Replacement of the Temple in the Gospel of John” (Ph.D. diss., Trinity Evangelical Divinity School, 2002).

⁵⁰B. T. Arnold and B. E. Beyer write, “Deliverance and covenant—these are the themes of the two main sections of Exodus (chapters 1–18 and 19–40). But an emphasis on the presence of God runs throughout the whole book. The purpose of the exodus from Egypt and the covenant at Sinai, with its Law and tabernacle, can be summarized in this way: God was preparing Israel for his arrival in their midst” (*Encountering the Old Testament* [Grand Rapids: Baker, 1999], 113).

sought and found at a particular place and commands that his dwelling place be prepared.⁵¹ He will live in the tent the Israelites make for him. Prior to this statement about the tabernacle, earlier references to God's house (Gen 28:17; Exod 23:19), mountain (Exod 4:17), or sanctuary (Exod 15:17) indicate that though God cannot be bound by locations,⁵² there are certain places where he is to be met (cf. Num 17:4). When the tabernacle is complete and the glory of Yahweh fills it (Exod 40:34–38), all of the various ways that God's presence is communicated come together.⁵³ In a real sense, "The purpose for the exodus from Egypt was so God could dwell in the midst of his people. The coming of God's glorious presence into the newly constructed tabernacle forms the climax of the Book of Exodus (40:34)."⁵⁴

Yahweh's residence among his people in the tabernacle not only provides them with access to his presence, it also sanctifies them. It is God's presence among the people that necessitates—and creates—clean and holy living, for, as he declares, "I am Yahweh who sanctifies you" (Exod 31:13).⁵⁵ On this point Craig Koester states, "God's presence in the tabernacle continued to remind Israel of his covenant with them and of the importance

⁵¹R. E. Averbeck suggests that each of the three terms used to refer to the tabernacle: מִקְדָּשׁ 'sanctuary,' מִשְׁכָּן 'tabernacle,' and אֹהֶל מוֹעֵד 'tent of meeting,' subtly emphasize a particular aspect of God's dwelling place. Sanctuary seems to place an emphasis on God's holiness (קֹדֶשׁ). Tabernacle has in view God's movable tent among the wandering people. And the tent of meeting serves the function of its name, a place to meet God (cf. R. E. Averbeck, "Tabernacle," in *DOTP*, 807–12).

⁵²Yahweh is Lord of all. The creation account shows that he is sovereign over all things (Gen 1–2), and his triumph over Egypt through the plagues (Exod 1–12) demonstrates that he is no tribal deity with authority over a limited land area.

⁵³Cf. D. Sheriffs, *The Friendship of the Lord* (Carlisle, UK: Paternoster, 1996), 67: "We can see that the Tabernacle enshrines and perpetuates the Sinai experience of covenant presence" (*The Friendship of the Lord*, 67).

⁵⁴Arnold and Beyer, *Encountering the Old Testament*, 114. Similarly Averbeck, "Tabernacle," 815.

⁵⁵S. J. Hafemann avers, "God chose Israel as the place of his presence God instituted a 'symbolic holiness' to represent the fact that his presence was still located in her midst" (*The God of Promise and the Life of Faith* [Wheaton, IL: Crossway, 2001], 192). Cf. J. J. Niehaus, "God is holy and imparts holiness where and for as long as he appears God's presence is what makes the place holy—but only so long as he remains there" ("Theophany, Theology of," in *NIDOTTE*, 4:1248).

of faithful obedience to his commandments (Lev 26:9–13; Num 9:15–23).⁵⁶ The texts would have us conclude that God actually took up residence in the tabernacle (Exod 40:34–35)⁵⁷ and continually dwelt there (40:36–38).⁵⁸ By contrast, there is no indication that God’s Spirit took up residence within the body of each individual member of the remnant.

The Temple. “But to the place that Yahweh your God shall choose from all your tribes to set his name there, for his dwelling place you shall seek, and you shall come there” (Deut 12:5).⁵⁹ Deuteronomy 12 seems to have mandated that Israel was to have one place of worship.⁶⁰ Yahweh later chose Jerusalem, specifically the threshing floor of Araunah the Jebusite, as the place where he would set his name (2 Sam 24:16–25).⁶¹ Solomon set about building the temple (1 Kgs 5–9), and the account climaxes with the glory of Yahweh filling the temple (8:10–11) just as it had filled the tabernacle (Exod 40:34–38).⁶²

⁵⁶C. R. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament*, CBQMS 22 (Washington, DC: Catholic Biblical Association of America, 1989), 8. Cf. B. S. Childs, *Biblical Theology of the Old and New Testaments* (Minneapolis: Fortress, 1992), 140–41. See too the interesting summary of the history of exegesis of the tabernacle narratives provided by Childs in, *Exodus*, OTL (Louisville: Westminster, 1974), 547–50.

⁵⁷Cf. Averbeck, “Tabernacle,” 815, 825.

⁵⁸Cf. T. N. D. Mettinger, *The Dethronement of Sabaoth*, trans. F. H. Cryer, *Coniectanea Biblica, Old Testament Series* 18 (n.p.: CWK Gleerup, 1982), 89.

⁵⁹The significance of this verse for the “centralization” of Israel’s worship in the “deuteronomistic history” is widely recognized. Cf. the introduction to “deuteronomistic theology” by J. G. McConville, *Grace in the End: A Study of Deuteronomistic Theology*, *Studies in Old Testament Biblical Theology* (Grand Rapids: Zondervan, 1993). See also S. Westerholm, “Temple,” in *ISBE*, 4:759. For the ancient near eastern background, see G. E. Wright, H. H. Nelson, and L. Oppenheim, “The Significance of the Temple in the Ancient Near East,” *BA* 7 (1944): 41–88.

⁶⁰Critical scholarship dates Deuteronomy to the time of Josiah because, in their view, Josiah’s reform created the demand for centralization. They thus make the effect the cause. For a discussion of the complexities involved, see G. J. Wenham, “Deuteronomy and the Central Sanctuary,” in *A Song of Power and the Power of Song*, ed. D. L. Christensen, *SBTs* 3 (Winona Lake: Eisenbrauns, 1993): 94–108.

⁶¹Westerholm, “Temple,” in *ISBE*, 4:760.

⁶²P. W. Comfort writes, “In pre-A.D. 70 Judaism the Temple represented the one place God had

With the temple in place, Yahweh was with his people. He had promised, “I will dwell among (בְּתוֹכָם) the sons of Israel” (1 Kgs 6:13). Just as God’s presence in the tabernacle had a sanctifying influence on the people, God’s presence in the temple would incline the people toward obedience. Thus at the dedication of the temple Solomon prays, “May Yahweh our God be with us (עִמָּנוּ) as he was with our fathers! May he neither forsake us nor abandon us, that he may incline our hearts to himself, to walk in all his ways, to keep his commandments and statutes and judgments just as he commanded our fathers” (1 Kgs 8:57–58).⁶³ Solomon is presented petitioning Yahweh to incline the hearts of the people to covenant faithfulness by means of his presence with the people. In this context, the form that Yahweh’s presence with the people takes is his condescension to dwell in the temple.⁶⁴

The construction of the temple was the apex of Israel’s national life. From this highpoint in her national history, however, Israel plummets into the likeness of her neighbors. After the prominence of the temple in 1 Kings 5–9, it is shocking to observe that the temple is not mentioned at all between 1 Kings 14:28 and 2 Kings 11:3. The temple is not a part of the story of the nation’s decline. For some eighteen chapters there is not one word about the place where Yahweh chose to set his name.

The significance of the temple for Israel can be seen in the fact that the kings whose reigns are recounted in this “deuteronomistic history” are evaluated on the basis of their fidelity to the temple in Jerusalem. Thus a king could do what was right in the eyes of Yahweh even though the high places were not taken away (2 Kgs 12:2–3; 14:3–4; 15:3–4,

chosen to be uniquely present among his elect people” (“Temple,” in *DPL*, 923).

⁶³Contra Leon Wood, who wrongly claims, “But nowhere does either the Old or New Testament ever speak of the Spirit ministering to Old Testament saints by simply being near them, rather than within them” (*The Holy Spirit in the Old Testament*, 86). If Wood were to object that in 1 Kgs 8:57–58 Yahweh and not the *Spirit* is ministering to the people by being *with* them, Hag 2:5, where the prophet encourages the people with Yahweh’s promise that “my Spirit is standing in your midst,” settles the matter (on Hag 2:5 see below).

⁶⁴Mettinger, *The Dethronement of Sabaoth*, 23.

34–35). These high places were probably not places where other gods were worshiped, but places *other than the temple in Jerusalem* where people sought to worship Yahweh.⁶⁵ This explains Rabshekeh's taunt to the people on the wall that Yahweh would not deliver them because Hezekiah had taken away Yahweh's high places and altars (2 Kgs 18:22).

Just as kings are evaluated by their fidelity to the one centralized location for worship, they are also noteworthy if they concern themselves with the repair of the temple. Righteous Jehoash collects money to maintain the temple (2 Kgs 12:4–16), and the good king Josiah is concerned with the upkeep of the temple (22:4–7).⁶⁶

The centrality of the temple may be further observed in Israel's Psalms.⁶⁷ References to Jerusalem, Mount Zion, and the temple are so prominent in the Psalter that some recognize a "theology of Jerusalem."⁶⁸ Yahweh dwells in Zion (Ps 9:12 [ET 9:11]), he is in his holy temple and his throne is in heaven (11:4).⁶⁹ Help comes from the

⁶⁵Cf. G. von Rad, *Old Testament Theology*, 2 vols., OTL, trans. D. M. G. Stalker (Louisville: Westminster John Knox, 1962, 1965), 1:336: "The Deuteronomistic theology of history . . . measures the kings of Israel and Judah according to whether they recognised the Temple in Jerusalem as the one legitimate place of worship, or sacrificed on the 'high places.'"

⁶⁶Cf. Eichrodt, *Theology of the Old Testament*, 1:107: "Loyalty to the holy place was thus to be equated with loyalty to the expression of the will of God in history."

⁶⁷From statements in the Psalms, Westerholm writes, "God's house on Zion held the hearts of Israelite pilgrims" ("Temple," in *ISBE*, 4:764).

⁶⁸T. L. Brensinger, "Jerusalem," in *NIDOTTE*, 4:772–6; J. T. Strong, "Zion, Theology of," *ibid.*, 4:1314–21. Cf. also chapter 4, "Zion Theology and Preexilic Eschatology" in W. J. Dumbrell's *The Search for Order* (Grand Rapids: Baker, 1994), 75–95; and chapter 8 of Preuss's *Old Testament Theology*, "The Temple and the City of God (the So-called Zion Tradition)," 2:39–51.

⁶⁹Commenting on Ps 48:1–3 Walter Brueggemann writes, "Yahweh, the God of Zion, is really there; this is a place of divine residence" (*Theology of the Old Testament* [Minneapolis: Fortress, 1997], 655). Pace Preuss et al., who suggest that "while YHWH's name is present in the temple, he is transcendent and thus is himself not actually present in the temple" (*Old Testament Theology*, 2:45). Preuss thinks that 1 Kgs 8:30 (Yahweh dwells in heaven) "clearly seeks to correct the earlier understanding of divine dwelling" in the temple expressed in 1 Kgs 8:12 (*Old Testament Theology*, 2:43; for similar comments on the tabernacle, see 1:251). The two concepts (God in heaven *and* in the temple) are both affirmed by the text. That God dwells in heaven is held in tension with the idea that he condescends to dwell in the temple. It is very doubtful that 1 Kgs 8 is contradicting and correcting itself (cf. Averbeck, "Tabernacle," 825; Wenham, "Deuteronomy and the Central Sanctuary," 103). Mettinger writes, "Heaven and earth become one in the sacred space of the sanctuary" (*The Dethronement of Sabaoth*, 31; cf. also 37). For a strong argument that "the Deuteronomists cannot have been committed to the idea of a solely transcendent Deity," see Ian Wilson, *Out of the Midst of*

sanctuary, even from Zion (20:3 [ET 20:4]). To enter the sanctuary is to enter God's presence, and doing so has a sanctifying affect upon Old Covenant believers (73:17). Because Yahweh dwells there, one day in the temple courts is better than thousands elsewhere (84:11 [ET 84:10]). Yahweh is enthroned upon the praises of Israel (22:4 [ET 22:3]) because they praise him in his sanctuary (150:1). Indeed, the Psalmist considers himself blessed because he will dwell in the house of Yahweh forever (23:6).⁷⁰

Jerusalem was precious to Old Testament saints because the temple was in Jerusalem. And the temple was precious to them because God was in the temple.⁷¹ That the temple was God's dwelling place is stressed by the fact that once the temple is constructed Israel is to worship Yahweh at the temple in Jerusalem and only at the temple in Jerusalem.⁷² Once again we may observe that whereas the texts surveyed above (particularly 1 Kgs 8:10–11) would have us conclude that God dwelt in the temple,⁷³ there is no indication in these texts that the Spirit of God dwelt in the human body of each member of the Old Covenant remnant.⁷⁴ When the epoch comes for that, the necessity to

the Fire: Divine Presence in Deuteronomy, SBLDS 151 (Atlanta: Scholars Press, 1995), 217.

⁷⁰McKelvey writes, "The divine presence was constitutive of Israel as the chosen people of God, and the temple was the guarantee of their existence as such. Only as God dwelt with Israel was Israel his people" (*The New Temple*, 179–80).

⁷¹As noted above, God is depicted as dwelling in heaven (cf. 1 Kgs 8:27, 30 etc.) as well as in the temple. Jeremiah rebukes the people for forgetting that they are to trust God rather than the temple, and that it is not a magical charm guaranteeing their protection (Jer 7:4, 14–15). Cf. E. A. Martens, *God's Design* (Grand Rapids: Baker, 1981), 227.

⁷²Cf. Preuss, *Old Testament Theology*, 2:50: "Ancient Israel stood before its God in Jerusalem."

⁷³Cf. G. von Rad, *Old Testament Theology*, 2 vols., trans. D. M. G. Stalker, OTL (Louisville: Westminster John Knox, 1962, 1965), 1:78: "... the cult at Solomon's Temple stood completely for Jahweh's actual indwelling there (cf. I Kings VIII. 12f.; II Kings XIX. 14) . . ."

⁷⁴Martens suggests that whereas in the Old Testament God gave Israel land, and was present with him in that land, in the New Testament God gives believers the Spirit and is thereby with them through his Spirit: "A new quality of life is made possible in Jesus Christ and his gift of the Spirit. The gift aspect is indisputable. It is quite as though land in the Old Testament were a prelude in symbolic terms of a new age in which the gift, the promise, the blessings—in short, a quality of life enriched by the God-dimension—would be the possession of the believer" (*God's Design*, 258).

worship God at particular locations will cease (cf. John 4:21–24).⁷⁵

The Spirit in the Midst of the Nation

On a few occasions the Old Testament speaks of the Holy Spirit being “in the midst of” or “among” the nation. In view of what was seen in the previous section—that Yahweh dwells among the people in the temple—it would seem that Yahweh’s Spirit in the temple is the referent of these statements. Isaiah 63 and Haggai 2 will demonstrate this point sufficiently.

Isaiah 63:11 seems to be recalling the deliverance of the children of Israel from Egypt. More specifically, the parting of the Red Sea is recalled: “And he remembered the days of old, of Moses and his people. Where is the one who brought them up from the sea with the shepherds of his flock? Where is the one who put in the midst of it (בְּקִרְבוֹ)⁷⁶ his Holy Spirit?”⁷⁷

Isaiah is apparently referring to the exodus from Egypt here. That being the case, the most natural reading of this text would be that the reference to the Holy Spirit in the midst of the nation is a reference to the pillar of fire and cloud that led the people to the

⁷⁵Averbeck writes, “Thus the presence of God is the key to tracing the theme of sacred *space* in the OT into the NT, where it is developed in terms of sacred *community*. As Jesus said in John 4:23–24, instead of worshiping God at Jerusalem, ‘a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth’ (NIV)” (“Tabernacle,” 826). See further chapter 5.

⁷⁶I take the singular pronominal suffix ו (of it) to refer back to צֹאֲנוֹ (his flock). The only problem with this is that ו is feminine, and we might expect the third feminine singular pronominal suffix (וָ). This could be explained by the Old Testament’s practice of referring to Israel as God’s son, and referring to the nation as “him” (cf. Hos 11:1). Whether that is the case or not, “The suffixed pronoun quite often takes the masc. instead of the feminine” (Jotun §149b). Calvin, however, takes the third masculine singular pronominal suffix to refer to Moses (*Isaiah* [1551], trans. W. Pringle, in *Calvin’s Commentaries* [reprint, Grand Rapids: Baker, 1979], 8:350).

⁷⁷Dumbrell argues that the reference to the Spirit among the nation in Isa 63:11 has Moses in view, “Yahweh’s presence among his people is exercised through the Holy Spirit, which in turn reflects itself through the inspired leadership of Israel’s shepherd, namely Moses, a man certainly Spirit-endowed (cf. Num 17:11)” (“Spirit and Kingdom of God in the Old Testament,” 2). So also F. Delitzsch, *Isaiah*, vol. 7 of *Commentary on the Old Testament*, 602; and D. Hill, *Greek Words and Hebrew Meanings*, SNTSMS 5 (Cambridge: University Press, 1967), 211. While the reference to the Spirit in Isa 63:11 does not exclude the Spirit on Moses, it seems that its more direct reference is to the pillar of fire and cloud.

sea, then stood between the Israelites and the Egyptians (cf. Exod 14:19–20). Another parallel between the Exodus passage and Isaiah 63 is the mention of a certain angel. In Exod 14:19 a reference is made to the “angel of God (מַלְאֲכֵי הָאֱלֹהִים) who was going before the camp of Israel.” Exodus 14:19 later refers to the pillar of cloud that was also accompanying the people.⁷⁸ Similarly, Isaiah speaks of “the angel of his presence (מַלְאֲכֵי פָנָיו)” in Isa 63:9, and then refers to “his Holy Spirit” in Isa 63:10. It seems that Isaiah is alluding to Exod 14, and so the “angel of his presence” (Isa 63:9) corresponds to the “angel of God” (Exod 14:19). Similarly, the “pillar of cloud” in Exod 14:19 is matched by “his Holy Spirit” in Isa 63:10.

This passage, then, does not indicate that God put his Spirit within each individual member of the remnant. Rather, God’s Spirit was in the midst of the nation because the pillar of fire and cloud was in the midst of the nation. God was *with* his people, but he was not *in* them individually.⁷⁹ As Motyer states, “The reference here is to the indwelling of the Lord himself *in the tabernacle* (Ex. 29:44–46).”⁸⁰

Similarly, as Haggai stirs up the people to finish rebuilding the temple, he proclaims to the people the word of Yahweh. Though the rebuilt temple may seem as nothing in comparison to the first temple (Hag 2:3), Yahweh commands the leaders to take courage and work (2:4). He then assures the people that he will not reject the rebuilt temple and that he will establish for the people the promises he made to their ancestors. Thus Hag 2:5 states, “I cut a covenant with you when you came out of Egypt, and my Spirit is standing in your midst (וְרוּחִי עִמָּדְתָּ בְּחוֹכְכֵם), do not fear!” When Yahweh goes on to promise that he will fill the rebuilt temple with glory, even greater glory than that

⁷⁸Exodus 14:19 appears to present “the angel of God” and “the pillar of cloud” as distinct entities, for the verbal form *לָחַץ* is employed twice, as both the angel and the pillar are described as moving from before the Israelites to a position behind them.

⁷⁹Pace J. Goldingay, “Was the Holy Spirit Active in Old Testament Times?” *ExAud* 12 (1996): 21.

⁸⁰J. A. Motyer, *Isaiah*, TOTC (Downers Grove: InterVarsity, 1999), 388 (emphasis added).

experienced by the first temple (2:7–8), he appears to be promising the people that in spite of the fact that the temple does not seem as great as the one built by Solomon, he accepts it and will dwell in it even as he dwelt in Solomon's temple. Further, even now his Spirit is in the midst of them—not in each of them individually—but just as he was with them when they came out of Egypt, so now he is standing in their midst.⁸¹

In these instances, then, the Spirit of God is not in each individual member of the remnant, but in the midst of the nation like the pillar of fire and cloud in the exodus from Egypt. This would appear to be what is in view in passages such as Ps 106:33, where the people are described as having been “rebellious against his Spirit.” Yahweh's Spirit was *in the midst* of the nation because he dwelt in the tabernacle/temple in the center of the camp/nation.⁸²

Thus far we have seen that under the Old Covenant God empowered certain mediators of the covenant by his Spirit. Through these covenant mediators the Spirit ministered to the rest of the nation (e.g., Neh 9:30). Further, we have seen that God by his Spirit took up residence in the tabernacle and later the temple. God's presence in the temple gave the people a great love for Jerusalem (e.g., Ps 137:5). Further, God's presence in the temple seems to have had a sanctifying, preserving effect upon Old Testament saints (e.g., Ps 73:17). A time came, however, when Yahweh's patience with his covenant-breaking people could endure no more. He stated that he would cast off the city he chose and the temple where he placed his name (2 Kgs 23:27). God declared to Jeremiah that he had forsaken his dwelling place in Israel (Jer 12:7), and Ezekiel was given a vision of the

⁸¹So also Dumbrell, “Spirit and Kingdom of God in the Old Testament,” 9. Interestingly, the word used to describe the pillar of fire and cloud and translated “pillar” is עֲמֹדָה (cf. e.g., Exod 14:19). Here in Hag 2:5 the Spirit is “standing,” עֹמֵד, like a pillar. In both cases the tri-radical root עֲמַד is employed.

⁸²Cf. Averbeck, “Tabernacle,” 825. Arnold and Beyer write, “The purpose for the desert tabernacle was clear from the beginning (25:8). . . . It was God's way of living in the midst of his people. Prior to this, God had demonstrated his presence with them in the form of pillars of fire and smoke during their desert travels (13:21-22). This large tent, however, would now be God's dwelling place. . . . The word ‘tabernacle’ itself (*miskan*) means ‘dwelling place’” (*Encountering the Old Testament*, 107).

glory of God departing from the temple in Jerusalem (Ezek 8–11). We turn now to the promises of a New Covenant given through these two prophets.

The Promises of the New Covenant

Several texts speak of a future day when Yahweh will pour out his Spirit on his people (Isa 32:15; 44:3; Ezek 36:27; 37:14; 39:29; Joel 2:28–29).⁸³ Jeremiah 31 does not speak of an outpouring of the Spirit, but of a new covenant. With this new covenant (Jer 31:31–32) will come a new location for God’s law, namely, on the hearts of his people (31:33). Because Ezek 36:26 also speaks of a new heart given to God’s people, that passage is usually interpreted as conceptually parallel to Jer 31. The suggestion has been put forth that when Ezekiel speaks of indwelling, he is *not* “predicting a phenomenon here of which he had heretofore no personal knowledge or experience.”⁸⁴ It will be argued here that these two texts, Jer 31 and Ezek 36, point to a day in the future when, rather than dwelling in the temple, God will take up residence by his Spirit in his people.

Jeremiah 31:31–34

Jeremiah begins his oracle by placing it squarely in the future, “Behold, days are coming, declares Yahweh. . .” (31:31). With these words Jeremiah alerts his audience that what follows is what *will* take place, rather than what *is* taking place.⁸⁵ The remainder of

⁸³Commenting on the Spirit in the Intertestamental literature, W. E. March writes, “Widespread was the expectation that the Spirit would be poured out in a special way at the End-time. The coming Messiah would be especially endowed with the Spirit, and through His Anointed God’s grace would be mediated to His people” (“God with Us: A Survey of Jewish Pneumatology,” *Austin Seminary Bulletin* 83 [1967]: 8). March cites *Pss. Sol.* 17:39–42, *T. Jud.* 24:2–3, and 1QS 4:18b–21. See further chapter 4, pages 131–35.

⁸⁴Block, “The Prophet of the Spirit,” 40. Ezekiel himself was a prophet, so he had an extraordinary relationship with the Spirit (cf. e.g., Ezek 2:2; 1 Pet 1:11). *Pace* Block, the position taken here is that while the believing remnant in Ezekiel’s audience experienced regeneration, they did not experience indwelling. Thus, they had some knowledge of what Ezekiel referred to, but not absolute comprehension.

⁸⁵M. Weinfeld notes, “The prophecies which use these introductory formulae are mainly associated with the return of the captivity, with the rebuilding of Jerusalem, and with the shoot of David . . . , as well as with vengeance executed on the enemies of Israel” (“Jeremiah and the Spiritual Metamorphosis of Israel,” *ZAW* 88 [1976]: 18–19). C. L. Feinberg writes, “The words ‘the time is coming’ [NIV for ‘days are

the verse states that Yahweh is declaring his intention to cut with the house of Israel and the house of Judah a new covenant (בְּרִית חֲדָשָׁה) (31:31).

In Jer 31:32 the promised New Covenant is immediately distinguished from the covenant God established with the nation under Moses after the exodus from Egypt: “Not like the covenant which I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt.” Having distinguished the Mosaic Covenant from the New Covenant, the necessity for a New Covenant is stated: Israel broke the Old Covenant (31:32b).

The first part of Jer 31:33 then describes the New Covenant in terms of what Yahweh will do, while the rest of 31:33 as well as 31:34 describe the state of affairs that will result from the establishment of the New Covenant. For the purposes of this study we are primarily interested in what this text might tell us about the dwelling of God. Therefore we will look first at the covenant itself and then at the results that issue from it.

Yahweh plainly declares through Jeremiah, “This is the covenant which I will cut with the house of Israel after these days, declares Yahweh” (31:33a).⁸⁶ Here the futurity of the New Covenant is reiterated. In verse 31 it was introduced with the words, “In days to come,” and in 31:33a the same concept is expressed with the words, “after these days.” What follows, then, describes what Yahweh will do in the future.

Yahweh will do one thing for the people, but the one thing he will do is stated and then clarified. He states, “I will put my Torah in the midst of them.” This statement is then clarified with the words, “and upon their hearts I will write it” (Jer 31:33). The Mosaic Covenant is fresh in mind from the statement in 31:32, that the New Covenant

coming’] . . . are an eschatological formula that places the prophecy in messianic times in the Day of the Lord, the consummation period of the nation’s history” (*Jeremiah*, in *EBC*, 6:574–75).

⁸⁶Though the nation is described as “the house of Israel and the house of Judah” in 31:31, in 31:32 the two are lumped together when Yahweh speaks of “their fathers.” This continues with Yahweh taking them by “their hand,” to lead “them” out of Egypt after “they” broke the Covenant though Yahweh was a husband to “them” (31:32). So the nation, initially described as Israel and Judah in verse 31, seems to be presented as a unified entity in verse 32. Thus when it is stated that the Covenant will be cut “with the house of Israel” in 31:33, the nation is probably being presented as reunited and no longer split into north and south.

would not be like the Mosaic. It seems that Old Covenant imagery informs what is stated about the New Covenant. When the Covenant was cut with Moses, the tablets of testimony on which the law was written were placed in the ark of the covenant which was kept in the tabernacle, the dwelling place of God (Exod 25:16; cf. 24:12; 40:20; Deut 10:5; 1 Kgs 8:9).⁸⁷ The book of the Torah itself was later placed next to the ark (Deut 31:26). Added to this is the fact that “Jer 3:16 promises that, in the future, restored city of Jerusalem, the Ark will be obsolete.”⁸⁸ It appears, then, that the Torah will no longer reside in the ark in the temple. When the promises expressed through Jeremiah come to pass, the Torah will have a new medium—no longer will it be written on tablets but on hearts—and it will have a new home—no longer will it reside in the ark in the temple but in people (Jer 31:33).⁸⁹

Three results of this New Covenant are then stated. First, Yahweh will be their God and they will be his people (Jer 31:33). Second, no longer will instruction be necessary, for all will know Yahweh as a result of his work (31:34). And third, sins will be forgiven and transgressions unremembered (31:34).

It seems that when the second and third results of the New Covenant arrive the priesthood will be unnecessary. No longer will the limited availability of copies of the Torah prohibit access to God’s word.⁹⁰ Further, it is possible to see an indication here that sins might be dealt such that an ongoing sacrificial cult is no longer necessary (cf. Heb

⁸⁷Averbeck, “Tabernacle,” 814.

⁸⁸G. L. Keown, P. J. Scalise, and T. G. Smothers, *Jeremiah 26–52*, WBC (Dallas: Word, 1995), 133. Having discussed Jer 3:16–17 Weinfeld states, “If we deny any need of the ark of the covenant we naturally deny any need of the tables of the covenant” (“Jeremiah and the Spiritual Metamorphosis of Israel,” 26).

⁸⁹Cf. Keil, *Jeremiah, Lamentations*, vol. 8 of *Commentary on the Old Testament*, 282: “בְּקִרְבָּם is the opposite of לְפָנֵינוּ לְיָהוָה, which is constantly used of the Sinaitic law, cf. 9:12, Deut. 4:8; 11:32, 1 Kings 9:6; and the ‘writing on the heart’ is opposed to writing on the tables of stone.”

⁹⁰Keown, Scalise, and Smothers comment on the injunction, “Know the Lord,” “This speech pattern is not described or commanded anywhere in the OT” (*Jeremiah 26–52*, 134). See their discussion for related expressions (ibid., 134–35).

9:6–10:18).⁹¹ As Keil put it,

Under the old covenant the knowledge of the Lord was connected with the mediation of priests and prophets. . . . access to the Lord was denied to individuals, and His grace was only obtained by the intervention of human mediators. This state of matters has been abolished under the new covenant, inasmuch as the favoured sinner is placed in immediate relation to God by the Holy Spirit.⁹²

Indeed, “When God writes the *torah* (‘law, instruction’) on the people’s heart, mediators are bypassed and the limitations of written documents are superseded.”⁹³

Jeremiah 31:31–34 does not explicitly state that the Holy Spirit will indwell believers under the New Covenant, but there are hints in that direction. Just as the Torah was formerly housed in the temple, it will be housed in individuals.⁹⁴ Just as the blessings of the knowledge of God and the forgiveness of sins were mediated through the priesthood at the temple, they will be experienced by all believers (cf. 1 John 2:1–2, 20, 27).

It seems plausible that the charge of speaking against the temple leveled against both Stephen and Paul (Acts 6:13; 21:28) arose from the early church’s proclamation that the temple had been replaced and was no longer essential for God’s people. Whether or not it was ever stated in precisely those words, the early church did claim that all believers were indwelt by the Spirit and were thereby the new temple (e.g., 1 Cor 3:16; 6:19), that Jesus had put an end to all sacrifice (e.g., Heb 10:12), and that through Jesus believers have direct access to God through the Spirit (e.g., Heb 4:14–16; 10:22; 12:28; 1 John 3:24;

⁹¹W. J. Dumbrell writes, “Forgiveness is normally granted in the OT through the sacrificial system. . . . In the context of Jer 31:34 for God ‘not to remember’ means that no action will need to be taken in the new age against sin” (*The End of the Beginning* [Grand Rapids: Baker, 1985], 93–94).

⁹²Keil, *Jeremiah, Lamentations*, 283–84.

⁹³Keown, Scalise, and Smothers, *Jeremiah 26–52*, 133.

⁹⁴Noting that “in Deuteronomy especially, it is always presumed that the place of the law is in the national and the personal heart (6:4–6; 11:18),” and citing Ps 37:31 (“the Torah of his God is in his heart”), 40:9 (ET 40:8) (“your Torah is in the midst of my inward parts”), and Isa 51:7 (“Listen to me, you who know righteousness, a people with my Torah on your hearts”), Dumbrell concludes, “It would thus be to go beyond the evidence to suggest that the newness of the New Covenant has been exposed only in the emphasis upon the inwardness of the law” (*The End of the Beginning*, 91–92). I am arguing here that the combination of the housing of the Torah in the individual and the end of priestly mediation direct our attention to the people of God as the replacement of the temple. This is the newness of the New Covenant.

4:13). It seems likely that such claims would have been offensive in the first century milieu, giving rise to the charge that the Christians were speaking against the temple. Would it have been offensive to a Pharisee, zealous for Torah and temple, to suggest that God's special dwelling place was no longer the temple on Mount Zion, but that now God by his Spirit dwelt in each individual believer in Jesus?⁹⁵ Would the same suggestion have offended Solomon?

Under the New Covenant, God will not have a tribe of priests ministering to the rest of his people, but his people as a whole will indeed be a kingdom of priests (cf. Exod 19:6; 1 Pet 2:9).⁹⁶ In these respects it may be said that there is discontinuity between the Old and New Covenants. In other respects, however, there is continuity between the Old and New Covenants.⁹⁷ The discontinuity is seen in the fact that Old Covenant believers are not presented as indwelt by the Old Testament. In the Old Covenant, Yahweh dwells in the temple, and a tribe of priests ministers to him on behalf of the nation. In the New Covenant, the triune God dwells in believers (John 14:17, 23; Rom 8:9–11; 1 Cor 6:19); they are his temple (1 Cor 3:16), and they are all priests (1 Pet 2:9; Rev 1:6). The continuity is found in the indications that the Spirit was active in the lives of those who were faithful to Yahweh under the Old Covenant. In what follows, I will suggest that the evidence that there were saints under the Old Covenant,⁹⁸ and the indications that the Spirit

⁹⁵Cf. the assertion of one first century Jew: "It is possible that the spirit of God may remain in the soul, but that it should remain forever is impossible" (Philo, *De gigantibus* [*On Giants*], 7 [28]).

⁹⁶D. A. Carson suggested in conversation that the thesis of this study "strikes at the heart of what it means to be baptist," for the priesthood of all believers is a reality under the New Covenant.

⁹⁷Cf. Grogan, "The Experience of Salvation in the Old and New Testaments," 23: "The two testaments are both continuous and discontinuous in their teaching on the subject of . . . human experience of the grace of God."

⁹⁸There is evidence that Old Covenant believers loved God and were obedient to him. Although Paul states that God was not pleased with "most" of the wilderness generation (1 Cor 10:5), it is likely that even in that generation there was a remnant according to God's gracious choice (Rom 11:5). Caleb and Joshua were probably not the only two from the wilderness generation who found favor with God, even though they were the only two who entered the promised land (Moses, too, was excluded from the land, does that indicate that he was not part of the believing remnant?). We are not told that others were made bold in

had an interior ministry to these people,⁹⁹ points to the conclusion that Old Covenant believers were regenerate though not indwelt.

Whereas Jeremiah places the writing of the law on the heart in the future (Jer 31:31, 33), the circumcision of the heart is something that he speaks of as though some of his contemporaries may have experienced it: “Behold, days are coming, declares Yahweh, when I will punish all those who are circumcised with foreskin” (Jer 9:24 [ET 9:25]). Here Jeremiah declares that Yahweh intends to punish those of his contemporaries who have been circumcised and yet their foreskin remains. This oxymoron could be rendered “uncircumcised circumcised,”¹⁰⁰ and is generally taken to mean that Yahweh intends to punish those who are uncircumcised of heart (cf. 9:25 [ET 9:26]).¹⁰¹

In this instance, the days that are coming does not refer, as in Jer 31:31, to the restoration of the people *after* judgment, but to the coming judgment itself. The sacking of Jerusalem is a type of the eschatological judgment, but here Jeremiah seems to have in view the destruction that will take place in his own lifetime. If this is correct, the judgment that will take place during Jeremiah’s lifetime is a judgment that will fall on those who are uncircumcised of heart. If any of Jeremiah’s contemporaries were enabled to respond to

faith when Caleb and Joshua declared that, “Yahweh is with us!” (14:9), but it seems likely that for at least some Israelites, faith came by the hearing of this word (cf. Rom 10:17). It is not unlikely that some, if not all, of the seventy elders who “saw the God of Israel . . . and they ate and they drank” (Exod 24:10–11) were part of the believing remnant. Perhaps Paul’s “most” does not mean *everyone* except Moses, Joshua, Caleb, Aaron, and Miriam (for Aaron and Miriam cf. Mic 6:4). From John 6:40 we see that those who behold God’s revelation and believe it inherit eternal life. In John 6:63 we read that the Spirit is the one who makes alive. Chapter 5 will argue that this life-giving work of the Spirit is to be connected to the new birth by the Spirit referred to in John 3, and that the New Testament does not place these ministries in the age after Jesus’ glorification as it does indwelling (John 7:39, see chapters 3 and 5).

⁹⁹Cf. Neh 9:20, 30. An interior ministry is not equivalent to indwelling. The Spirit can operate upon the heart without taking up residence within the person.

¹⁰⁰Keil, *Jeremiah, Lamentations*, 120.

¹⁰¹Cf. Weinfeld, “Jeremiah and the Spiritual Metamorphosis of Israel,” 33–34. P. D. Woodbridge writes, “The limitations of the mere physical act are underlined in Jeremiah 9:25–26 A Jew with an uncircumcised heart is no different from a Gentile whose nation practises circumcision” (“Circumcision,” in *NDBT*, 412). Cf. ESV: “those who are circumcised merely in the flesh.” NASB: “circumcised and yet uncircumcised.” NIV: “circumcised only in the flesh.” NRSV: “circumcised only in the foreskin.”

Jeremiah's plea, "circumcise yourselves¹⁰² to Yahweh and remove the foreskins of your hearts" (4:4), they would constitute a remnant who, though affected by the judgment, would be saved through it. Such a remnant seems to have survived the destruction of Jerusalem in Jeremiah's day (cf. 23:3; 31:7; 40:11; 42:2, 19 etc.).

Pertinent here is the observation that, whereas the writing of the law on the heart has overtones of something that was formerly stowed in or by the ark of the covenant in the temple now being placed in the believer, the spiritualization of circumcision does not hint at the replacement of the temple in any way. Circumcision of the heart, however, does seem to result in the ability to love God and live (Deut 30:6), and it seems from Jer 9:24 (ET 9:25) that those who are circumcised in heart will be saved though the rest of the nation is judged.

Would it be preposterous to suggest that circumcision of the heart looks like regeneration, while the writing of the law on the heart suggests the indwelling of the Holy Spirit? On the one hand, believers are being enabled to love and obey God; on the other, they themselves are enjoying temple status. Jeremiah seems to indicate that circumcision of the heart is possible for his contemporaries (9:24 [ET 9:25]). The writing of the law on the heart, however, awaits the enactment of the New Covenant. I find in these observations exegetical warrant for the claim that while the Old Covenant remnant was not indwelt (like God's Spirit, God's Torah dwelt in the temple), the Old Covenant remnant was regenerate (they had circumcised hearts).¹⁰³

Even if these conclusions are deemed unpersuasive, the fact remains that the overtones of indwelling in Jer 31:31–34 are set firmly in the future. This text does not

¹⁰²The Nifal imperative *הִמַּלְךְ* is generally translated as a reflexive ("circumcise yourselves," cf. ESV, NASB, NIV, NRSV). It could, however, be a passive ("be circumcised," cf. Deut 30:6).

¹⁰³Similarly Rea, "The Personal Relationship of Old Testament Believers to the Holy Spirit," 94. Cf. A. H. Lewis, "The New Birth under the Old Covenant," *EvQ* 56 (1984): 44, "Therefore, we must conclude that the Word of God used by the Spirit of God brought *new life* to all who came to personal salvation under the Old Covenant" (emphasis his). Lewis does not address the question of indwelling.

indicate that Old Covenant believers were indwelt. We turn now to Ezekiel 36.

Ezekiel 36:26–27

Here three things will be discussed regarding Ezek 36:26–27. The first thing covered is the most crucial to the thesis of this dissertation—that this passage has in view eschatological blessings promised to Israel. Second, we will consider the possibility that the original audience might have understood what Ezekiel says here to indicate that Yahweh would put his Spirit back in the temple after it was removed in Ezek 8–11. And third, the possibility that verse 26 speaks of regeneration while verse 27 treats indwelling will be discussed. These second and third items are merely interpretive possibilities. The thesis of the dissertation does not fall if I am incorrect about these possibilities, but these elements are informative if correct. We begin with the indications that the promises here are eschatological.

Just as Jeremiah’s prophecy of a New Covenant comes in response to a broken covenant and the desolation of the temple in Jerusalem, Ezekiel writes as one who has been exiled (Ezek 1:1) and granted a vision of the glory of God leaving the temple (Ezek 8–11). In chapter 36 Ezekiel is proclaiming what Yahweh will do for the nation when he brings them back from exile: “And I will take you from the nations, and I will gather you from all the lands. Then I will bring you to your land” (36:24).

Upon their return to their land they will naturally be unclean, not only from their deeds but from having been in Gentile territory. When Yahweh gathers them, however, they will not need to cleanse themselves, for Yahweh himself will do it. “And I will sprinkle clean water on you that you may be clean. From all your uncleanness and from all your idols I will cleanse you” (36:25).¹⁰⁴ What Yahweh does for the people in verses 26–

¹⁰⁴Block notes, “The rituals include the use of water in the consecration of priests (Exod. 29:4) and Levites (Num. 8:7), the ablutions of the chief priest on the Day of Atonement (Lev. 16:4, 24, 26), the heifer ashes ceremony (Num. 19:11–19; cf. v. 21); and the ceremonial washing of garments (Exod. 19:10)” (*The Book of Ezekiel*, 2 vols. NICOT [Grand Rapids: Eerdmans, 1997, 1998], 2:354 n. 87). It would appear that Ezekiel is piling up allusions to various cleansing rites in order to describe an absolute cleansing of the

27 will be discussed below. Verses 28–30 speak of the prosperous life on the fruitful land that Yahweh will grant when this takes place. The nation will repent (36:31). Cities will be rebuilt (36:33), and desolate land cultivated (36:34). Indeed, the place will be as the Garden of Eden (36:35; cf. Isa 51:3). It would seem, then, that the context of Ezek 36:26–27 is an eschatological context.¹⁰⁵ In view is the restoration of the nation of Israel (cf. Ezek 37).¹⁰⁶

If Ezekiel is prophesying these things to give Israel hope for her future, the corollary is that what is prophesied is not being experienced as these things are spoken. Since these promises are for the future, Ezek 36:26–27 do not serve as evidence for the view that the Spirit of God dwelt in each individual member of the Old Covenant remnant.¹⁰⁷ With the point that Ezekiel’s message here concerns the future before us, we move to the second consideration of this section.

In Ezekiel’s dire days the nation was in exile. God had abandoned his dwelling place. But Ezekiel speaks hope to the people—their God will gather them back to the land he gave them and put his Spirit back in their midst. It seems possible that Yahweh’s

people done by Yahweh himself (cf. Block, *Ezekiel*, 2:355).

¹⁰⁵Dumbrell puts it well, “While his emphasis is . . . slightly different to that of Jeremiah, the goal of Ezekiel is certainly the same; the experience of new life within the New Creation. This is the direction in which Ezek 36 heads, since in verses 28–38 we have a virtual return to the garden scene of Genesis 2” (*The End of the Beginning*, 96). Pace R. J. Boone who, following Fredricks, takes Ezek 36:26–27 as proof that the builders of the second temple were indwelt (“The Role of the Holy Spirit in the Construction of the Second Temple,” in *The Spirit and the Mind*, ed. T. L. Cross and E. B. Powery [Lanham, MD: University Press of America, 2000], 55). Haggai 2:5 informs my objection to Boone’s interpretation. See my comments on that verse above.

¹⁰⁶R. H. Alexander states, “The return mentioned in this passage does not refer to the return to Canaan under Zerubbabel but to a final and complete restoration under Messiah in the end times. The details of Israel’s reestablishment on her land set forth above simply did not occur in the returns under Zerubbabel, Ezra, and Nehemiah” (*Ezekiel*, in *EBC*, 6:922).

¹⁰⁷Cf. Dumbrell, *The End of the Beginning*, 95–96: “The democratization of the Spirit upon which this new reformation depends suggests a concept of the Spirit which hitherto was unheard of in the OT. Previously the gift of the Spirit was spasmodic and associated with Israel’s leadership, generally confined to judges, kings, and prophets. Now it is extended to the people of God as a whole. While the Spirit is clearly the vitalizing element in the experience of the new age, the reference to universality can also mean nothing less than a democratization of leadership in the new age where all will be ‘kings and priests’” (emphasis added).

promise to put his Spirit “in the midst” of the people (בְּקִרְבְּכֶם [in your midst], 36:27) might have been understood by Ezekiel’s original audience in light of the vision of God’s glory leaving the temple given in Ezek 8–11. In that case, the Spirit being “in the midst” of them again could be understood as Yahweh putting his Spirit back into the temple he had forsaken. As Clements writes, “In exile Ezekiel taught the people that Yahweh had only temporarily withdrawn his presence and that he would return to a new and rebuilt Jerusalem.”¹⁰⁸ This is supported from the near context, where Yahweh promises that he will once again dwell among the nation. In the final verses of Ezekiel 37 we read,

And I will cut a covenant of peace for them, it will be an everlasting covenant with them. And I will establish them and increase them, and I will put my sanctuary *in their midst* (בְּחֻמֹּכֶם) forever. And my dwelling shall be *with them* (עִלֵּיהֶם). And I shall be their God, and they shall be my people. And the nations will know that I am Yahweh who sanctifies Israel, when I dwell *among them* (בְּחֻמֹּכֶם) forever (37:26–28 [emphasis mine]).

We may add to these statements the vision of a new temple (40–48), which the Spirit of God once again inhabits (43:1–9).

Understanding the statement in Ezek 36:27, “And my Spirit I will put in your midst,” as a statement that God will return to the temple Ezekiel watched him abandon might also be supported from Ezek 37:1–14. There, as Ezekiel records his vision of the dry bones, he does not say that the Spirit goes “into the midst” of, or “among,” the bones with the prepositions בְּקִרְבָּם or בְּחֻמָּם,¹⁰⁹ rather, Ezekiel writes that the Spirit goes “into” the bones. We read in Ezek 37:14, “I will put my Spirit *in you* (בְּכֶם)” (emphasis added; cf.

¹⁰⁸Clements, *God and Temple*, 137.

¹⁰⁹בְּקִרְבְּכֶם and בְּחֻמֹּכֶם seem to be used as synonyms. On בְּחֻמֹּכֶם cf. S. S. Tuell, “with more than two, it means among (e. g., [Exod] 25:8, of the Lord living ‘among’ the people Israel; the NRSV uses the more traditional reading ‘in the midst of them’ in this context)” (*NIDOTTE*, 4:280). BDB is similar on בְּקִרְבְּכֶם, “of a number of persons, ‘בְּקִ in the midst, among’” (899, 1.f.). Also relevant are the ten uses of בְּחֻמָּם (s.v. חֻמָּ, חֻמָּ, חֻמָּ) listed as synonymous with בְּקִרְבָּם [sic] in A. Even-Shoshan, ed., *A New Concordance of the Old Testament* (Jerusalem: Kiryat Sefer, 1997), 1221–22. Cf. also s.v. קָרַב for the listing of בְּחֻמָּ [sic] as synonymous with בְּקִרְבָּם, בְּקִרְבָּם (1032–33).

also **בְּכֶם** in 37:5–6, and **בְּהֵם** in 37:10).¹¹⁰ The use of the preposition **ב** (in/on), as opposed to the prepositions **בְּקִרְבֵּךְ** (in the midst of) or **בְּתוֹךְ** (among), seems to indicate that Ezekiel is depicting the Spirit entering each individual set of bones.

The reading of Ezek 36:27 being suggested here, where God is depicted as placing his Spirit back in the midst of the people in the temple, might also receive support from the broader context of Ezekiel. God’s departure from the temple in Ezek 8–11 has been mentioned several times. A promise very similar to Ezek 36:27 follows hard upon 10:18, “And the glory of Yahweh went up from upon the threshold of the temple.”¹¹¹ In Ezek 11:19 we read, “And I will give them one heart, and a new Spirit I will put in your midst (**בְּקִרְבְּכֶם**).”¹¹² Just as God dwelt among the people until his departure in Ezek 10:18, the promise in Ezek 11:19 is that he will again return to dwell among them in the temple. This promise is then reiterated in 36:27. One wonders if the Spirit being again *among* the people would be read as indwelling were it not for the New Testament. With Ezekiel’s proclamation that Yahweh will again have a sanctuary among the people (37:26–28), and his concern for a new temple (cf. Ezek 40–48),¹¹³ it seems more plausible that he envisions God returning to dwell *among* the people since God had previously abandoned his temple

¹¹⁰It is difficult to determine whether **רוּחַ** in this passage is meant to be understood as “Spirit” or as “the breath of life.” M. V. Fox suggests, “It is ‘the wind’ (vv. 1–10), something external to God that can be addressed and summoned. But at the very end (v. 14) God promises to put *rûhî* ‘my spirit’ into the revived Israel. . . . Israel will get not the ordinary life-breath, but God’s spirit” (M. V. Fox, “The Rhetoric of Ezekiel’s Vision of the Valley of the Bones,” in *The Place Is Too Small for Us*, ed. R. Gordon, SBTS 5 [Winona Lake, IN: Eisenbrauns, 1995], 190).

¹¹¹Paul House offers an important caveat to the notion of God’s departure from the temple, “The Scriptures never speak of God being absent in the sense of not knowing, seeing or sensing all that happens. It [*sic*] does, however, as in Ezekiel 4–24, speak of God’s withdrawing positive presence” (*Old Testament Theology* [Downers Grove: InterVarsity, 1998], 339).

¹¹²Heart and spirit could be parallel here, in which case a new attitude would be communicated by both terms and the capital “S” would be dropped.

¹¹³Mettinger writes, “The third of Ezekiel’s ‘visions of God’ (Ch. 40–48) brings this progression full circle; here the Glory enters the new Temple by the same route it had used during its departure, that is, via the east gate (43:1–5)” (*The Dethronement of Sabaoth*, 108). I am suggesting that Ezek 36:27 points to this return.

(10:18).¹¹⁴

These promises found in Ezekiel are for the day when the exile is finally over (36:24), and when Ezekiel speaks the people are still in exile. There is a partial fulfillment of the promise of Ezek 36:27 in Hag 2:5, “and my Spirit is standing in your midst.”¹¹⁵ What Ezekiel’s audience might have expected—God dwelling in his temple in the midst of his people (Ezek 36:27; 37:26–28; 43:7; 40–48)—is a prophecy that will ultimately be realized in what was revealed to John in the Apocalypse, “Behold the tabernacle of God is with men, and he will dwell among them. And they will be his people, and God himself, their God, will be with them” (Rev 21:3).¹¹⁶

The thesis of this dissertation does not stand or fall on the point that Ezek 36:27 is a promise that God’s Spirit will return to dwell in the temple in the midst of the people rather than a promise that he will indwell each individual. This interpretation does seem to fit within the context of the Old Testament, and it can be understood as communicating God’s return to the temple (Hag 2:5) as well as hinting at the indwelling of believers. The Old Testament material that precedes Ezekiel does not indicate that the Spirit’s indwelling of each individual believer for the duration of life was a known or expected phenomenon, and the evidence in the Old Testament after Ezekiel does not indicate that those who followed him developed the idea.¹¹⁷ Even if this interpretation is incorrect, and Ezek 36:27

¹¹⁴G. K. Beale writes, “The same promise from Ezek. 37:26–28 to Israel is cited in *Jub.* 1:17 (‘I will build my sanctuary in their midst, and I will dwell with them, and I will be their God and they will be my people’) . . . Ezek. 37:26–28 equate this final dwelling of God among his people with the coming latter-day tabernacle, and *Jub.* 1:17, 29; 2 Cor. 6:16; Rev. 7:15; 21:3a, 22 follow suit” (*The Book of Revelation*, NIGTC [Grand Rapids: Eerdmans, 1999], 1046–47).

¹¹⁵Cf. R. Mason, “He encourages them with the promise that the restored temple would be the scene of the return of Yahweh’s presence to dwell in the temple and rule over all nations. . . . Ezekiel’s promise of the return of the glory of God to Jerusalem and the temple (Ezek 43:1–5) will be fulfilled” (“Haggai: Theology of,” in *NIDOTTE*, 4:692).

¹¹⁶Cf. Beale, “It is in light of the references to the temple of Ezekiel 40–48 to come in [Rev] 21:9–22:5 that the promise in Ezek. 43:7 is echoed in [Rev] 21:3: the end-time temple will be ‘where’ God ‘will dwell (κατασκηνώσει) among the sons of Israel forever” (*Revelation*, 1046 [emphasis his]).

¹¹⁷For a discussion of this type “inner-biblical interpretation,” cf. J. Day, “Inner-biblical

does have the indwelling of individual believers in view,¹¹⁸ the fact remains that these are eschatological promises.¹¹⁹ Therefore, Ezek 36:26–27 does not indicate that the Old Covenant remnant was indwelt.

The third matter of interest, for the present inquiry, arising from Ezek 36:26–27 is the possibility that two works of the Spirit are in view. I have suggested above that the indwelling of the temple, rather than the indwelling of God’s people, might be depicted in Ezek 36:27, but in order to leave all possibilities open, here I shall simply refer to “indwelling” without specifying what is indwelt. The point being suggested here is that Ezek 36:26 speaks of a new heart for God’s people (cf. 18:31), while Ezek 36:27 refers to God’s indwelling presence. Thus, in these two verses it is possible to distinguish between *regeneration* and *indwelling*.

I am not suggesting that Ezekiel is promising one aspect of this prophecy (36:26) to his contemporaries and locating the other (36:27) in the future. Both promises are future. I am suggesting that those who argue that Ezekiel’s audience would have understood his prophecy are partially correct. It is incorrect to aver from this passage that Ezekiel’s audience was indwelt by the Spirit, but it could be that the believing remnant among Ezekiel’s audience had experienced a heart change (regeneration, 36:26) and had exulted with the Psalmist in the presence of God dwelling *in the temple* (Ps 132:7; indwelling, Ezek 36:27).

Interpretation in the Prophets,” in *The Place Is Too Small for Us*, 230–46.

¹¹⁸There are several significant factors that mitigate against the understanding of Ezek 36:27 offered above. First, the Targum on Ezekiel does not seem to have understood the passage as suggested here (cf. S. H. Levey, translator, *The Targum of Ezekiel*, The Aramaic Bible, vol. 13 [Wilmington, DE: Michael Glazier, 1987], 102). Second, I am yet to locate a commentator on Ezekiel who takes Ezek 36:27 as an answer to chapters 8–11 and thus as a promise that the Spirit will again inhabit the temple. This goes for both Jewish commentators (e.g., M. Greenburg, *Ezekiel 1–37*, 2 vols., AB 22, 22A [New York: Doubleday, 1983, 1997]) and Christian commentators (e.g., Block, *Ezekiel*). In spite of these factors I find the evidence presented above persuasive. Again, however, even if I am wrong on this point the thesis that Old Covenant believers were not indwelt stands, for Ezek 36:26–27 is a promise of what Yahweh will do in the future.

¹¹⁹Commenting on Ezek 37:1–14 M. S. Horton writes, “As interpreted by the New Testament, this was not fulfilled in any subsequent era of Israel’s history until Pentecost” (*Covenant and Eschatology* [Louisville: Westminster John Knox, 2002], 267).

Again, since these promises concern what God will do for the people when the nation is ultimately restored, the thesis that the Old Covenant remnant was not individually indwelt by the Spirit does not fall if regeneration and indwelling cannot be separated here. If, however, regeneration and indwelling are presented as separate, though coordinate, in this passage, indirect support is given to the notion that the Old Covenant remnant was regenerate but not indwelt.

The restoration of the nation will include the transformation of its people. Through Ezekiel Yahweh declares what he will do for the nation when he brings them back:

- 26a) I will give to you a new heart,
- 26b) even a new spirit I will put in your midst.
- 26c) And I will remove the heart of stone from your flesh,
- 26d) and I will give to you a heart of flesh.
- 27a) And my Spirit I will put in your midst;
- 27b) and I will cause you to walk in my statutes,
- 27c) and you shall keep my judgments and do them (Ezek 36:26–27).

Verse 26 seems primarily concerned with the gift of new life to the individual. Verse 26a, “I will give you a new heart,” appears to be elaborated upon in 26c–d. The gift of the new heart is accomplished through the removal of the old heart of stone and its replacement by a heart of flesh.¹²⁰ Verse 26b is most likely in the same vein. In other words, the new spirit referred to in 26b does not seem to be Yahweh’s Spirit referred to in 27a, but a new spirit in the sense of a new attitude (cf. Num 14:24).¹²¹ This is strengthened by the chiasmic

¹²⁰This gift of a new heart seems conceptually parallel to the concept of the circumcision of the heart, but Ezekiel never employs the concept of circumcision of the heart. It is difficult, therefore, to know how these two metaphors relate to one another. Block suggests that the gift of a new heart “is more radical even than the circumcision of the heart prescribed by Deut. 30:6–8” (*Ezekiel*, 2:355), but the texts do not make a comparison for us. Weinfeld states, “While the idea of the circumcision of the heart does not occur explicitly in Ezekiel, it is embodied in verses such as the following: ‘And I will remove the stony heart out of their body, and will give them a heart of flesh.’ (11₁₉ 36₂₆)” (“Jeremiah and the Spiritual Metamorphosis of Israel,” 35).

¹²¹D. Lys finds the parallelism between “heart” and “spirit” decisive here: “Nous avons vu pour 11/19 (et 18/31!), et 36/26 le montre aussi, que cette *ru^ah* nouvelle est une notion anthropologique, parallèle au *coeur*; il n’est pas possible de l’envisager comme un élément divin, par exemple la *ru^ah* divine du v. 27, qui viendrait habiter dans le coeur de l’homme; le parallélisme entre les deux nous contraint de les prendre

arrangement in which Ezekiel places these terms. The word order is: verb noun, noun verb.¹²² If 26b does not describe Yahweh's Spirit being placed *in* each individual restored Israelite, then the verse seems to depict the granting of a new heart and a new attitude.¹²³ This can be likened to regeneration.¹²⁴

Along with the gift of a new heart and a new spirit, Ezek 36:27 describes the gift of Yahweh's presence. Though the temple was abandoned and the nation was exiled, Yahweh here promises that when the nation is restored they will once again experience his Spirit dwelling among them.¹²⁵ On this reading of the passage, verse 26 speaks of something like regeneration, while verse 27 speaks of something like indwelling. Both of these promises are for the future, but just as Israel experienced God's presence as he indwelt the temple, perhaps they also experienced a heart change akin to, if not the same as, regeneration.

tous deux comme désignant une réalité humaine" (*Rûach*, 140–41 [emphasis and exclamation point his]). So also Helen Schüngel-Straumann, *Rûah bewegt die Welt*, Stuttgarter Bibelstudien 151 (Stuttgart: Verlag Katholisches Bibelwerk, 1992), 48, 51, 62: "ja fast synonym gebraucht werden (11,19; 18,31; 36,26)" (51).

¹²² וְנָחַמְתִּי לְכֶם
 לֵב חָדָשׁ
 וְרוּחַ תְּרוּשָׁה
 אֶתֵּן בְּקִרְבְּכֶם

Block objects that the parallelism is not exact and that the "new spirit" in 26b is clarified as Yahweh's Spirit in 27a (*Ezekiel*, 2:355–56). If Block is correct, and Yahweh's Spirit is put in the midst of the people in 36:26b, several interpretations are possible. The indwelling of each individual believer could be depicted, in which case a new heart is given *and* Yahweh's Spirit indwells believers. Or the passage could mean a new heart is given, and, as I have suggested above, Yahweh's Spirit is put *in the midst* of the people in the sense that he returns to the temple. If, on the other hand, *spirit* in 26b is synonymous to *heart* and refers to a new attitude, then it would seem that a new attitude is placed *in the midst* of the community so that the "spirit of the community" is transformed. In any case, this passage concerns the eschatological restoration of the nation and does not indicate that ordinary Old Testament saints were indwelt.

¹²³Dreytza apparently classes Ezek 36:26 as an anthropological rather than theological usage of רִוּחַ (i.e., human spirit rather than Spirit of God), for he does not cite this passage in his chart of the theological uses of רִוּחַ (*Der theologische Gebrauch von RUAH im Alten Testament*, 248).

¹²⁴Cf. Weinfeld, "Jeremiah and the Spiritual Metamorphosis of Israel," 32: "Ezekiel who drew his inspiration from the Priestly Code described the process of Israel's regeneration in a distinctly ritualistic manner. God sprinkles clean water on Israel and purifies them before He gives them a new heart." Weinfeld is probably not using the term "regeneration" in precisely the same sense that I am.

¹²⁵"The blessed presence of God is the goal of redemptive history" (VanGemeren, "The Spirit of Restoration," 90).

Those who agree that all people are dead in trespasses and sins (Eph 2:1) will agree that anyone who exercises faith in God must have been lifted by God out of that dead and unresponsive condition. The Gospel of John treats this enabling as a new birth from above. I will argue below that this ministry of the Spirit is not limited to the new covenant (cf. the discussion of John 3 in chapter 5). By contrast, John does limit the reception of the Spirit to the age after Jesus is glorified (7:39, cf. chapter 4). The important thing to see at this point is that Ezek 36:26–27 does not indicate that each member of the Old Covenant remnant was indwelt.

Conclusion

This chapter has argued that the Old Testament does not present its saints as indwelt by the Holy Spirit. We have seen that covenant mediators such as national leaders, craftsmen of the tabernacle and temple, and prophets had extraordinary experiences of the Spirit. Here it has been maintained that the Spirit came upon such people to differentiate them from the rest of the nation and empower them for their task. We also saw that the Old Testament does present God dwelling among ancient Israel by his Spirit in the temple.¹²⁶ Finally, we saw that the promises of a New Covenant in Jer 31 and Ezek 36 do not indicate that the Old Covenant remnant was indwelt by the Spirit.

One will search the Old Testament in vain for a clear statement that all Old Covenant believers were individually indwelt by the Holy Spirit.¹²⁷ Therefore, any claim

¹²⁶Chapter 5 will argue that indwelling in John is informed by God's dwelling in the temple. Cf. Clements, *God and Temple*, 139: "The ancient promises that God would dwell with his people were eagerly taken up by Christians and applied to the Church, the Body of Christ, in which God dwelt by the Holy Spirit. The major difference between the new fulfilment and the old promise is that whereas the Old Testament had spoken of a dwelling of God *among* men, the New Testament speaks of a dwelling of God *within* men by the Holy Spirit" (emphasis added).

¹²⁷For a classification of each use of דָּוַן in the Old Testament, see the appendix, "The Semantic Range of דָּוַן in the Old Testament," in Hamilton, "God with Men in the Torah." For discussion of Gen 2:7, see Appendix 1 of the present study, "The Use of $\epsilon\mu\phi\upsilon\sigma\acute{\alpha}\omega$ in John 20:22."

that Old Covenant believers were indwelt by the Spirit is an argument from silence.¹²⁸

Chapter 4 of this study will argue that John 7:39 teaches that believers will not receive the indwelling Spirit until after Jesus is glorified.¹²⁹ If the argument of chapter 4 is correct, then the claim that Old Covenant believers were indwelt is not only based on an argument from silence, it is also in contradiction with the teaching of the New Testament.

Before taking up that argument in chapter 4, chapter 3 will provide an overview of what the Gospel of John reveals about the Spirit. To John's teaching on the Spirit, then, we now give our attention.

¹²⁸Fredricks suggests, "A careful examination of each of the items promised in the New Covenant passages will reveal that almost all of them were possible for those living under the previous covenants if they would walk in faith and obedience to the Lord" ("Rethinking the Role of the Holy Spirit in the Lives of Old Testament Believers," 102). Unfortunately, he cites no textual evidence for this claim. Fredricks has no answer for the eschatological setting of these promises. He appeals to his view that obedience to the covenants was possible, and asks, "If the Spirit is the one who is to enable a renewed 'Israel' to 'walk in my statutes' and 'keep my ordinances' (Ezek 36:27), then is it too much to think that those living before the inauguration of the New Covenant also had the indwelling Spirit enabling them to keep His commandments? If they did not have the power of the Spirit available, then what other power did they have?" (ibid., 102–03). These rhetorical questions ask the reader to infer, in the absence of textual evidence, that Old Covenant believers were indwelt by the Spirit since they were able to obey. In answer to Fredricks questions, I respond that in view of John 7:39 and the absence of explicit data from the Old Testament it is too much to think that "those living before the inauguration of the New Covenant also had the indwelling Spirit enabling them . . ." And that the "other power" that they had was: (1) they were regenerate by the Spirit, i.e., made alive from deadness in trespasses and sins (see chapter 5); and (2) they had the sanctifying affect of the presence of God *with them dwelling in the temple* (cf. e.g., 1 Kgs 8:57–58; Ps 73:17).

¹²⁹So also Rea, "The Personal Relationship of Old Testament Believers to the Holy Spirit," 99–103. At this point March's observation on a contrast between early Judaism and Christianity is germane: "For the Jewish community the fullness of the Spirit was yet to come. When the Messiah appeared to deliver God's people, then the power of the Spirit would be fully known. . . . the coming of the Spirit was part of the future expectation. In contrast to this mood the early Christians knew the Messiah had appeared" ("God with Us," 13).

CHAPTER 3

THE SPIRIT IN JOHN

Introduction

Before turning to fuller consideration of specific aspects of Johannine pneumatology, a broad overview of the references to the Spirit in the Gospel of John will provide a necessary framework within which later discussions can be placed. To this end, the present chapter will discuss all of the references to the Spirit in John.¹

We will first briefly consider each reference to the Spirit in John 1–12.² This material will be treated in three parts: first, the Spirit and the Messiah; second, the life-giving Spirit; and third, the sphere of the Spirit. Having surveyed the Spirit in the first twelve chapters of John, we will take up the question of the eschatological gift of the Paraclete. There we will first discuss the lexical and background considerations for determining the meaning of παράκλητος. We will then examine the Johannine considerations for understanding the meaning of the word. Here the Paraclete passages in the farewell discourse (14:15–17, 26; 15:26; 16:7–11, 13–15) will be exegeted. That done we will consider the question of when, according to John, the eschatological gift of the Paraclete is given and received. We begin with the Spirit in John 1–12.

¹Though all the Johannine literature is significant for this investigation, here we are primarily concerned with the Gospel of John. The word πνεῦμα (spirit) occurs in reference to the Holy Spirit in John in the following places (superscript numbers address multiple occurrences of the word πνεῦμα within the same verse), 1:32–33; 3:6¹, 8², 34; 6:63¹; 7:39^{1,2}; 14:17, 26; 15:26; 16:13; 20:22. In addition to these unambiguous references to the Holy Spirit, there are several places where πνεῦμα is used in reference to the category of spirit as opposed to flesh, things that are qualitatively of the Spirit, cf. 3:5, 6²; 4:23, 24 (2x); 6:63². There is one reference where wind is in view, 3:8¹, and there are three references to Jesus' (human) spirit, 11:33; 13:21; 19:30. On παράκλητος see below.

²These passages will be discussed in greater detail in subsequent chapters, so the treatment here will be cursory, and the reader will be referred to later sections of the present study.

The Spirit in John 1–12

In the first twelve chapters of John's Gospel important statements are made regarding what John thinks about the Spirit in salvation history and the ministries of the Spirit. The reception of the Spirit in relation to salvation history will occupy our attention in chapters 4 and 5, so at many points in this treatment the reader will be referred to those later discussions. Here we are merely outlining what John tells us about the Spirit.³ We will first consider the Spirit as he relates to the Messiah, then his role as life-giver, and finally we will discuss those references in John 1–12 which indicate that there is a "sphere of the Spirit."⁴

The Spirit and the Messiah

The first mention of the Spirit in the Gospel of John is found in John 1:32–33.⁵ According to John's record of the Baptist's testimony, the Spirit does not make Jesus ontologically different than he was before, but signifies to John that Jesus is the Messiah.⁶

³I am convinced that John the apostle, the son of Zebedee, is the author of the Fourth Gospel. For a compelling argument that the early doubts concerning Johannine authorship of the Fourth Gospel were not due to evidence but ideology, see A. J. Köstenberger, "Frühe Zweifel an der johanneischen Verfasserschaft des vierten Evangeliums in der modernen Interpretationsgeschichte," *European Journal of Theology* 5 (1995): 37–46 (for Köstenberger's own translation of this piece, see "Early Doubts of the Apostolic Authorship of the Fourth Gospel in the History of Modern Biblical Criticism," in idem, *Studies on John and Gender*, Studies in Biblical Literature 38 [New York: Peter Lang, 2001], 17–47). For a recent representation of the external and internal evidence, a nice summary of Westcott's un-refuted argument for Johannine authorship, and a survey of others who have been proposed as the author of the Gospel, see C. L. Blomberg, *The Historical Reliability of John's Gospel* (Downers Grove: InterVarsity, 2001), 22–41. For the alternative perspective that "the making of the legend about John did not start after the writing of the Gospels," see R. A. Culpepper, *John: The Son of Zebedee, the Life of a Legend* (Minneapolis: Fortress, 2000), xiii.

⁴Here the references to the Spirit in John 1–12 are inductively grouped in these three categories. G. T. Tew's conclusion does not satisfactorily explain all the evidence. He writes, "The primary function of the Johannine Spirit in this section is revelation" ("The Pneumatology of John as Seen in the Fourth Gospel" [Ph.D. diss., New Orleans Baptist Theological Seminary, 1993], 73).

⁵This text will be addressed more fully in chapter 4, where it will be argued that John is presenting Jesus as the fulfillment of the Old Testament expectation for a Spirit-anointed Messiah (cf. e.g., Isa 11; 48:16; 61:1–3).

⁶Nor does the Spirit ontologically change Jesus for the evangelist, for before he was anointed he was the Word, who was God (1:1–3) and became flesh (1:14). The Ebionite and Adoptionist heresies held that Jesus was ontologically altered when the Spirit descended upon him. This is not the case, though it is

Not only does the Spirit remain upon Jesus (1:32–33), he also empowers him to speak the word of God (3:34).⁷ Jesus, speaking by the Spirit, speaks words that are Spirit and are life (6:63).⁸ When the Spirit comes he will glorify Jesus (16:14), which is accomplished by his ministry to the world and to believers. Jesus will also minister the Spirit to believers (1:33).

The Life-giving Spirit

Three texts in John connect the Spirit with the creation of new life. In his conversation with Nicodemus, having announced the need for new birth (3:3) and corrected Nicodemus' mistaken notion that he was referring to a new physical life (3:4–5), Jesus said,⁹ “What has been born from the flesh is flesh. What has been born of the Spirit is spirit” (3:6). Here physical life is contrasted with new life by the Spirit. Jesus then tells Nicodemus not to be surprised that he has declared the necessity of new birth (3:7), and compares the Spirit's activity with the wind saying, “Thus it is with all who are born of the

legitimate to speak of Jesus being *functionally* installed as Messiah when he was anointed with the Spirit. See the helpful discussion in O. Skarsaune, *In the Shadow of the Temple* (Downers Grove: InterVarsity, 2002), 309–12. Cf. also Schweizer, “πνεῦμα,” in *TDNT*, 6:438; H. J. A. Bouman, “The Baptism of Christ with Special Reference to the Gift of the Spirit,” *CTM* 28 (1957): 2, 8–14.

⁷For further discussion of this text, see chapter 4.

⁸For further discussion of John 6:63, see below and chapter 5.

⁹F. W. Beare states, “There is scarcely a word in these chapters which we can with any confidence look upon as a deposit of authentic historical tradition—as a word spoken on this particular occasion (much less any other occasion) by the ‘Jesus of history’” (“Spirit of Life and Truth: The Doctrine of the Holy Spirit in the Fourth Gospel,” *TJT* 3 [1987]: 115). Andreas J. Köstenberger stands on more plausible historical ground when he says, “The present study will proceed with the confidence that the Gospel of John as a whole . . . can be searched not just for John's—or the ‘Johannine community's’—treatment . . . , but for an accurate reflection of Jesus' own consciousness and teaching” (“Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16),” *BBR* 12 [2002]: 68). Köstenberger's presuppositions are more plausible because it is difficult to believe that the son of Zebedee and other Christians would risk (and often lose) their lives for things they knew to be false. For strong arguments that “there is no reason to deny that Jesus said exactly what John says he said,” see D. Wenham, “A Historical View of John's Gospel,” *Them* 23 (1998): 18. Cf. also idem, “The Enigma of the Fourth Gospel: Another Look,” *TynBul* 48 (1997): 149–78. Similarly, I. de la Potterie writes, “In John what is witnessed is not just historical events seen in the light of faith . . . but the actual person of Jesus” (“The Truth in Saint John,” in *The Interpretation of John*, 2nd ed., ed. J. Ashton [Edinburgh: T&T Clark, 1997], 76). In this vein Blomberg notes, “It is not quite true that the discourses of Jesus in John are wholly indistinguishable from John's narrative style elsewhere. No less than 145 words spoken by Jesus in John appear nowhere in the Evangelist's narrative material, and many of these are general enough in meaning that we might have expected them elsewhere” (*The Historical Reliability of John's Gospel*, 52).

Spirit” (3:8). In John 3:6 and 3:8 Jesus speaks of those who experience birth from above. This new birth is contrasted with natural birth, which results in life in the flesh (3:4, 6), and the new birth by the Spirit is necessary for entering the Kingdom of God (3:3, 5).¹⁰

Later in the Gospel of John Jesus will again speak of the life-giving ministry of the Spirit, saying, “The Spirit is the one who makes alive; the flesh profits nothing. The words that I have spoken to you are spirit and are life” (John 6:63). Here the life in view is one that only the Spirit can give—the flesh cannot aid in bringing it about (cf. 3:6). This Spirit-given life appears to result from Jesus’ words, which are spirit and are life (6:63; cf. 6:67–69; and see the discussion of 6:63 in chapter 5).

The Sphere of the Spirit

A number of statements regarding the Spirit in John urge the conclusion that a category is being referred to that can best be understood as the “sphere of the Spirit.”¹¹ Most prominent in this regard are John 3:6 and 6:63. Jesus said, “What has been born of the Spirit *is spirit*” (3:6) and “The words that I have spoken to you *are spirit* and are life” (6:63). What has been born of the Spirit and is thereby spirit is contrasted with what has been born of flesh and is flesh in 3:6; and the reference in 6:63 to the words Jesus speaks, which are life, follows a reference to the flesh, which profits nothing. In both cases “flesh” seems to refer to the natural order of things, whereas “spirit” corresponds to the order of things that are “from above” in John’s thinking.¹² As Bernard states, “The ῥήματα of

¹⁰For further discussion of when in salvation history the Spirit creates this new life, see chapters 4 and 5. For further discussion of the nature of the new life, see chapter 5.

¹¹Cf. the following:

3:6, τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν (what has been born of the Spirit *is spirit*).

4:23, προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ (they will worship *in spirit* and truth).

4:24, πνεῦμα ὁ θεός (God *is spirit*).

6:63, τὰ ῥήματα . . . πνεῦμά ἐστιν καὶ ζωὴ ἐστιν (the words I have spoken . . . *are spirit* and are life).

7:39, οὐπω γὰρ ἦν πνεῦμα (For it was not yet *spirit*) (emphasis added throughout).

¹²It seems that “My words *are spirit*” (6:63) means that Jesus’ words are of the sphere of the Spirit rather than that Jesus’ words communicate the Spirit, though perhaps the two concepts are not mutually exclusive. Jesus’ words belong to the sphere of the Spirit, and the Spirit takes Jesus’ words and makes people

Christ are words of God (8⁴⁷ 17⁸), and as such belong to the sphere of spiritual realities.”¹³

Similarly, Schweizer states,

If 3:6 speaks of γεννηθῆναι ἐκ τοῦ πνεύματος, 3:3 and 1:13 speak of γεννηθῆναι ἄνωθεν ἢ ἐκ θεοῦ. εἶναι ἐκ τοῦ θεοῦ is contrasted with εἶναι ἐκ τῶν κάτω, ἐκ τοῦ διαβόλου, ἐκ τοῦ κόσμου, and similarly γεγεννημένον ἐκ τοῦ πνεύματος is the opposite of γεγεννημένον ἐκ τοῦ τῆς σαρκός, 3:6. πνεῦμα, ἄνω, θεός are thus equivalent on the one side, σὰρξ, κάτω, διάβολος, κόσμος on the other.¹⁴

This “sphere of the Spirit” is also helpful for explaining what Jesus says about true worshipers worshiping “in spirit” in John 4:21–23. There Jesus states that local worship, whether in Jerusalem or on Mount Gerizim, is replaced by worship “in spirit and in truth” (4:21–24).¹⁵ It is not likely that this is a reference to the human spirit,¹⁶ any more

live (6:63). For the view that Jesus conveys the Spirit through his words in 6:63, see F. Porsch, *Pneuma und Wort* (Frankfurt: Knecht, 1974), 211. R. E. Brown’s assessment is similar to mine. On 3:6 he writes, “For John ‘flesh’ emphasizes the weakness and mortality of the creature (not the sinfulness as in Paul); Spirit, as opposed to flesh, is the principle of divine power and life operating in the human sphere” (*The Gospel according to John*, 2 vols., AB [New York: Doubleday, 1966, 1970], 131). Cf. also his similar comments on page 141. R. Schnackenburg speaks of “the two realms of being, σὰρξ and πνεῦμα” (*The Gospel according to St. John*, 3 vols. trans. K. Smith [New York: Crossroad, 1968, 1979, 1982], 1:371). Cf. also D. Guthrie, *New Testament Theology* (Downers Grove: InterVarsity, 1981), 528.

¹³J. H. Bernard, *The Gospel according to St. John*, 2 vols., ICC (Edinburgh: T & T Clark, 1928), 218. On John 3:6 Bernard writes, “*Flesh and Spirit* are distinct, and must not be confused. . . . They represent the two different orders of being, the lower and the higher . . . Flesh can only beget flesh, while spirit can only beget spirit” (ibid., 106). Cf. also G. M. Burge, *The Anointed Community* (Grand Rapids: Eerdmans, 1987), 168–69.

¹⁴Schweizer, “πνεῦμα,” in *TDNT*, 6:438.

¹⁵On the phrase in John 4:23, ἐν πνεύματι καὶ ἀληθείᾳ (“in spirit and in truth”), Mary L. Coloe writes, “Reading the καὶ epexegetically, since the second noun has no definite article, this phrase about worship reads ‘a Spirit which is true’ or ‘a true Spirit’ or even ‘a Spirit of truth,’ which is very close to what is said in 14:17” (*God Dwells with Us: Temple Symbolism in the Fourth Gospel* [Collegeville, MN: Liturgical Press, 2001], 176). These translations, stimulating as they are, fail their respective grammatical tests. The fact that the second noun has no definite article is irrelevant. The first noun does not have the definite article either. Both nouns are in the dative case; they are linked by καὶ; and they serve as objects of the preposition ἐν. The first translation, “a Spirit which is true,” takes the καὶ epexegetically, but this is unlikely since the two nouns are both dative. Since neither noun has the article, the καὶ indicates that they are in a parallel relationship to the preposition ἐν. The second translation, “a true Spirit,” makes ἀληθείᾳ here into an adjective, but it is a noun and not an adjective. Moreover, this translation ignores the fact that both nouns are objects of ἐν. The third translation, “a Spirit of truth,” would work if there were no καὶ, and if ἀληθείᾳ were in the genitive case rather than the dative. As it is, the grammatical way to translate the phrase is “in spirit and in truth.”

¹⁶Contra Morris, who thinks this is a reference to the human spirit (*Jesus is the Christ: Studies in the Theology of John* [Grand Rapids: Eerdmans, 1989], 146).

than the truth is human truth. The reference to spirit is a reference to God's order as contrasted with the natural order, and the reference to truth is a reference to that which corresponds to God's reality.¹⁷ Nor should this be taken as a reference to the beginning of genuine worship, for worship at the place Yahweh chose to set his name was divinely sanctioned in the period prior to the coming of the Messiah (cf. Deut 12:5). Local worship is replaced by worship that takes place in the Spirit's domain, namely, in spirit and in truth.¹⁸ Jesus' words to the Samaritan woman in John 4 provide the foundation for the "strong consciousness of living in the realm and time of the Spirit [that] permeates every aspect of early Christian faith and practice."¹⁹

Thinking in terms of the sphere of the Spirit also helps us to understand the statement in John 4:24 that "God is spirit."²⁰ John does not seem to be combating a material conception of God,²¹ but rather explaining that the sphere of the Spirit is the sphere of God, as contrasted with the earthly sphere to which localized worship

¹⁷Reference to the "truth" also alludes to Jesus, who is the truth (14:6), and the Spirit, who is the Spirit of truth (e.g., 14:17). Cf. D. E. Holwerda, "Truth is reality. Both Jesus and the Spirit are sent by the Father and thus reveal divine reality. That which they are and that which they say is the truth. In this sense truth is opposed to falsehood. This interpretation coincides with the Johannine dualism of light and darkness, life and death. Jesus and the Spirit manifest divine reality over against the falsehood of the world" (*The Holy Spirit and Eschatology in the Gospel of John* (Kampen: Kok, 1959), 60). B. M. Newman commends a dynamic equivalent rendering of "in spirit and truth" that results in the translation, "God's Spirit will enable men to worship God as he really is" ("Appendix II: Translating 'In Spirit and Truth' and 'The Spirit of Truth' in the Gospel of John," in *A Translator's Handbook on the Gospel of John*, by B. M. Newman and E. A. Nida [London: United Bible Societies, 1980], 656). While this translation makes the phrase easier to understand, by explaining the phrase in this way it determines the reader's interpretation and closes the door to other interpretive possibilities.

¹⁸For further discussion of the salvation historical implications of John 4, see chapter 4 of this study.

¹⁹Skarsaune, *In the Shadow of the Temple*, 374.

²⁰I find this proposal more helpful than those usually offered. There is no consensus on what this text means. Morris vaguely says that this verse tells us "something about the nature of the Father" (*Jesus is the Christ*, 146).

²¹So also Newman, "Translating," 656.

corresponds.²² Because God is of the sphere of the Spirit, his true worshipers must worship him in a manner that corresponds with that same sphere.

The sphere of the Spirit being described here could be in view in John 3:5 when Jesus says, “Unless one is born from water and spirit.” This could be a reference to distinct elements: (1) water, and (2) the Holy Spirit, but “water” and “spirit” are both governed by the same preposition, indicating that they are to be taken together.²³ If birth from water and from the Holy Spirit—as distinct entities—were in view we might expect a different grammatical construction. As it is “water and spirit” seems to be a hendiadys, two elements designating the same reality. The new birth, as described in this phrase, is a birth that is sprinkled clean, as the reference to *water* indicates,²⁴ and it is from the life-giving Spirit, as the reference to *spirit* indicates. Carson writes,

In short, *born of water and spirit* (the article and the capital ‘S’ in the NIV should be dropped: the focus is on the impartation of God’s nature as ‘spirit’ [cf. 4:24], not on the Holy Spirit as such) signals a new begetting, a new birth that cleanses and renews, the eschatological cleansing and renewal promised by the Old Testament prophets. . . . It appears that individual regeneration is presupposed.²⁵

We should note here that Carson’s words, “the focus is on the impartation of God’s nature as ‘spirit’,” are immediately followed by the words, “not on the Holy Spirit as such.” This

²²Cf. D. A. Carson, “In this context ‘spirit’ characterizes what God is like, in the same way that flesh, location, and corporeality characterize what human beings and their world are like. . . . ‘God is spirit’ means that God is invisible, divine as opposed to human” (*The Gospel according to John*, PNTC [Grand Rapids: Eerdmans, 1991], 225).

²³M. J. Harris, “Appendix: Prepositions and Theology in the Greek New Testament,” in *NIDNTT*, 3:1178; L. Belleville, “‘Born of Water and Spirit’: John 3:5” *TJ* 1 (1980): 135–36; Brown, *John*, 131. Bernard sovereignly declared, “The words ὕδωρ καὶ . . . are not to be regarded as representing precisely the saying of Jesus. They are due to a restatement by Jn. of the original saying of v. 3, and are a gloss, added to bring the saying of Jesus into harmony with the belief and practice of a later generation” (*John*, 105). In my view this assumes what it needs to prove. For a summary of the interpretations offered for these two elements when taken separately, see Belleville, “Born of Water and Spirit,” 125–34.

²⁴Belleville writes, “The use of ὕδωρ in John 3:5 most probably recalls God’s redemptive activities of cleansing and renewal—an eschatological theme prominent both in the OT and in the literary milieu of Jesus’ day” (Belleville, “Born of Water and Spirit,” 140).

²⁵Carson, *John*, 195 (italics and bracketed note his); similarly Belleville, “Born of Water and Spirit,” 140–41.

appears to indicate that Carson is not equating “the impartation of God’s nature as ‘spirit’” with the indwelling of the Holy Spirit, for what is in view is a new nature that belongs to the sphere of the Spirit not “the Holy Spirit as such.”²⁶

One final reference to the sphere of the Spirit could be found in John 7:39. There John explains that those who had believed in Jesus had not yet received the Spirit, “For it was not yet spirit” (7:39). In this instance, however, because the reception of the Spirit by those who have believed in Jesus is at issue, this statement probably refers to the giving of the Spirit rather than to the sphere of the Spirit.²⁷ Thus, the idea is probably not so much, “the sphere of the Spirit was not yet in effect,” as it is “the Spirit was not yet given.”²⁸

Summary

In the first twelve chapters of John we see that the Spirit anoints and empowers the Messiah Jesus (1:32–33; 3:34). The Spirit gives new life (3:6, 8; 6:63), and the Spirit’s domain is contrasted with the domain of the natural order of things apart from God (3:6; 4:23–24; 6:63). We now turn to what John tells us of the Spirit in Jesus’ farewell discourse.

²⁶Carson, *John*, 195. If I am interpreting Carson correctly, he sees regeneration but not indwelling in John 3:5, with which I agree.

²⁷Morris takes John 7:39 as a reference to “the era of the Spirit,” but it appears that he is slightly off the mark when he writes, “The words I have rendered ‘it was not yet Spirit’ are usually understood to mean ‘as yet the Spirit had not been given’ . . . The trouble with such translations is that the Spirit had been given, and there was a Spirit. John has spoken of the Spirit as coming down on Jesus (1:32), and he has said that Jesus would baptize with the Spirit (1:33)” (*Jesus is the Christ*, 153). The problem with Morris’s explanation is that John is speaking of “the Spirit, whom those who had believed in him were about to receive” (7:39). Neither the Spirit’s existence nor Jesus’ reception of the Spirit is in view. The sense in which the Spirit is yet to be given is that *believers* are about to receive him upon the glorification of Jesus. Read in light of 14:17 and 20:22, it seems that the *reception* that is in view is reception of the indwelling Spirit (see the argument for this in chapter 4). When we compare what comes before Jesus (no mention of the Spirit indwelling all members of the remnant) with what comes after him (references to believers being indwelt, cf. Rom 8:9–11; 1 Cor 6:19), this understanding is confirmed. Morris is correct, however, to emphasize that after Jesus is glorified, the era in which the Spirit will be received will ensue.

²⁸For further discussion of John 7:39, see chapter 4.

The Eschatological Gift of the Paraclete

In John's account of Jesus' promise of the Spirit in the farewell discourse, John records that Jesus referred to the Spirit as ὁ παράκλητος at least four times (John 14:16, 26; 15:26; 16:7).²⁹ The choice of this word has occasioned no small discussion.³⁰ To gain a clearer understanding of παράκλητος as John uses it we will first consider relevant lexical and background information before turning to the texts where the word is used in John's Gospel. We will then consider the question of when, according to the Fourth Gospel, the glorification of Jesus takes place and the eschatological gift of the Paraclete/Spirit is received by believers.

²⁹The only other use of this word in the New Testament is in reference to Jesus in 1 John 2:1. LSJ lists the form as a derivative of παράκλησις, and the range of meaning given for the word is as follows: "I. 1. *called to one's aid*, in a court of justice: as Subst., *legal assistant, advocate* . . . 2. *summoned* . . . II. *intercessor*" (LSJ, 1313). To the form παρακλήτωρ LSJ gives the gloss, "*one who encourages, comforter*" (ibid. [italics original throughout]).

³⁰It seems inconceivable that H. Sasse could have deplored "den Mangel einer eingehenden theologischen Untersuchung des Parakletproblems" ("Der Paraklet im Johannesevangelium," *ZNW* 24 [1925]: 260 [I owe this reference to Casarella, *The Johannine Paraclete in the Church Fathers*, Beiträge zur Geschichte der biblischen Exegese 25 (Tübingen: Mohr Siebeck, 1983) 181]). If there was a lacuna in Sasse's day, it exists no more. For studies on the Paraclete, see J. Behm, "παράκλητος," in *TDNT*, 5:800–14; O. Betz, *Der Paraklet*, Arbeiten zur Geschichte des Spätjudentums und Urchristentums (Leiden: Brill, 1963); G. Bornkamm, "Der Paraklet im Johannesevangelium," in *Festschrift Rudolf Bultmann* (Stuttgart: Kohlhammer, 1949), 12–35; J. Breck, *Spirit of Truth*, vol. 1 (Crestwood, NY: St. Vladimir's Seminary Press, 1991); R. E. Brown, "The Paraclete in the Fourth Gospel," *NTS* 13 (1967): 113–32; idem, *John*, 1135–44; Burge, *Anointed Community*, 6–41; G. Braumann, "παράκλητος" in *NIDNTT*, 1:88–92; D. A. Carson, "The Function of the Paraclete in John 16:7–11," *JBL* 98 (1979): 547–66; J. G. Davies, "The Primary Meaning of ΠΑΡΑΚΛΗΤΟΣ," *JTS* 4 (1953): 35–38; E. Franck, *Revelation Taught: The Paraclete in the Gospel of John*, Coniectanea Biblica, New Testament Series 14 (Lund: Gleerup, 1985); K. Grayston, "The Meaning of PARAKLÉTOS," *JSNT* 13 (1981): 67–82; J. Hastings, "Paraclete," in *A Dictionary of the Bible*, 4 vols. with supp., ed. James Hastings (New York: Scribner's, 1908), 3:665–68; N. Johansson, *Parakletoi. Vorstellungen von Fürsprechern für die Menschen vor Gott in der alttestamentlichen Religion, im Spätjudentum und Urchristentum* (Lund: Gleerup, 1940); G. Johnston, *The Spirit-Paraclete in the Gospel of John*, SNTSMS 12 (Cambridge: Cambridge University Press, 1970); A. R. C. Leaney, "The Historical Background and Theological Meaning of the Paraclete," *Duke Divinity School Review* 37 (1972): 146–59; E. Malatesta, "The Spirit/Paraclete in the Fourth Gospel," *Bib* 54 (1973): 539–50; W. Michaelis, "Zur Herkunft des Johanneischen Paraklet-Titels," in *Coniectanea Neotestamentica* 11 (Lund: Gleerup, 1947): 147–62; J. R. Michaels, "Paraclete," in *ISBE*, 3:659–60; S. Mowinckel, "Die Vorstellungen des Spätjudentums vom heiligen Geist als Fürsprecher und der johanneische Paraklet," *ZNW* 32 (1933): 97–130; Schnackenburg, *John*, 3:138–54, 427–30; S. S. Smalley, "The Paraclete: Pneumatology in the Johannine Gospel and Apocalypse," in *Exploring the Gospel of John*, ed. R. A. Culpepper and C. C. Black, 289–300 (Louisville: Westminster John Knox, 1996); N. H. Snaith, "The Meaning of 'The Paraclete,'" *ExpTim* 57 (1945): 47–50.

Lexical and Background Considerations for the Meaning of ὁ παράκλητος

Lexical considerations. Here three topics will be discussed. First the morphological derivation of the word παράκλητος will be discussed; then pertinent uses of the word will be summarized; and finally the suggestions as to how it should be translated in the farewell discourse will be surveyed.

A relationship has been suggested between the word παράκλητος and the perfect passive participial form of παρακαλέω, παρακεκλημένος.³¹ This would seem to lend to the verbal adjective παράκλητος a passive nuance, “one called alongside.”³² In secular usage παράκλητος seems to have carried judicial overtones, thus LSJ offers “legal assistant” and “advocate” as appropriate glosses when used as a substantive.³³ The word’s morphological configuration raises difficulty because “although the form of the word (a verbal adjective ending in *-tos*) points to a probable passive sense . . . , an active sense ‘Counselor,’ ‘Comforter’] [*sic*] cannot altogether be excluded.”³⁴

From the word’s usage it appears that “the pass[ive] idea of παρακεκλησθαι retreated into the background, and the active idea of παρακαλεῖν took its place.”³⁵ This

³¹Behm, “παράκλητος,” in *TDNT*, 5:800.

³²Westcott directs attention to the cognate forms, κλητός, “called;” ἀνάκλητος, “called back to service;” ἀπόκλητος, “chosen out;” ἔγκλητος, “liable to a charge;” ἐπίκλητος, “called upon;” σύγκλητος, “called together” (glosses from LSJ). Having listed these forms, Westcott avers, “No example of a like form with an active (middle) sense can be brought forward” (*The Gospel According to St. John*, 2 vols. [London: John Murray, 1908], 2:189).

³³LSJ, 1313; see also MM, 485. K. Grayston has examined “all known examples from 4C BC to 3C AD . . . together with patristic usage.” He concludes from ancient Greek that “*paraklētos* was a word of general meaning which could appear in legal contexts, and when it did the *paraklētos* was a supporter or sponsor.” Having surveyed Hellenistic Greek, Rabbinic usage, and Patristic evidence on the word, Grayston concludes, “The whole range of evidence for the appearance of *paraklētos* in classical and hellenistic Greek, as a rabbinic loan-word, and in patristic texts denies that it is a term deriving from legal activity” (Grayston, “The Meaning of PARAKLÉTOS,” 67, 75, 79).

³⁴J. Ashton, “Paraclete,” in *ABD* 5:152. Contra L. Morris, *The Gospel according to John*, rev. ed. NICNT (Grand Rapids: Eerdmans, 1995), 589–90.

³⁵BDAG, 766. The lexical range of παρακαλέω includes the idea expressed for παράκλητος, “call to one’s side.” Thus the “one called to another’s side” is the παράκλητος. παρακαλέω, however, can also mean “appeal to,” “implore,” and “comfort/encourage” (BDAG, 764–65). παράκλητος seems to have

does not solve the problem, however, for some hold that “none of the possible meanings of *parakalein*, either active or passive, squares precisely with the various functions attributed to the Paraclete in the Gospel.”³⁶ The use of the word in 1 John 2:1 (“We have an Advocate before the Father”) fits what most expect the word to mean.³⁷ The use of the word in the farewell discourses, however, points more in the unexpected direction of “Counselor” or “Comforter” (cf. particularly John 14:16 in view of its context).

The Rabbis adopted the word παράκλητος as a loanword, טַרְקֵלִיטָא, and in their literature it “always denoted an advocate before God” (cf. e.g., *m. ’Abot* 4:11).³⁸ BDAG states, “In the few places where the word is found in pre-Christian and extra-Christian lit[erature] . . . it has for the most part a more general sense: one who appears in another’s behalf, *mediator, intercessor, helper*.”³⁹

The usage of the word elsewhere, however, does point to its being understood in a more active sense (“comforter,” “counselor”). Both Aquila (*fl. ca.* AD 130) and

assimilated the meanings “appeal to,” “implore,” and “comfort/encourage,” for an advocate before God is presumably *appealing to* God on behalf of the one he represents (cf. *m. Abot* 4:11), and those who seek to counsel one who is in distress are presumably seeking to *comfort* and *encourage* (cf. Aquila and Theodotion on Job 16:2). J. G. Davies argues that “it is reasonable to hold that the term παράκλητος must derive its primary significance from the meaning of παρακαλεῖν . . . irrespective of voice” (Davies, “The Primary Meaning of ΠΑΡΑΚΛΗΤΟΣ,” 37). Contra Behm, “παράκλητος,” in *TDNT*, 5:803.

³⁶J. Ashton, “Paraclete,” in *ABD*, 5:152; A. L. Mansure, “The Relation of the Paraclete to the Spiritual Presence of Jesus in the Fourth Gospel” (Ph.D. diss., Boston University, 1950), 135.

³⁷In the Epistle of Barnabas [ca. AD 70–130] we read of πλουσίων παράκλητοι (“advocates of the wealthy”) (*Barn.* 20:2). In 2 Clement we read, “Or who will be our advocate (παράκλητος) if we are not found having holy and righteous works” (*2 Clem.* 6:9). In Eusebius’s *Historia Ecclesiastica* we read of Vettius Epagathus, παράκλητος Χριστιανῶν χρηματίσας, ἔχων δὲ τὸν παράκλητον ἐν ἑαυτῷ, τὸ πνεῦμα τοῦ Ζαχαρίου (“Having been called Paraclete of the Christians, having in himself the Paraclete, the Spirit of Zacharias”) (Eusebius, *Historia Ecclesiastica*, 5.1.10). Because of the context, where Epagathus is intervening on behalf of persecuted Christians, most translate παράκλητος here as “advocate” (so Westcott, *John*, 2:190). In the Loeb edition, however, Kirsopp Lake translates the word as “Comforter” in both instances (K. Lake, trans., *Historia Ecclesiastica*, 5.1.10 [LCL 153] [1926]: 411).

³⁸Behm, “παράκλητος,” 5:802; also BDAG, 766. Behm notes that the forms טַרְקֵלִיטָא, טַרְקֵלִיטָא, and טַרְקֵלִיטָא also occur, and that παράκλητος appears to be synonymous with συνήγορος, counsel—גִּבּוֹרֵי, the antonym of which is κατήγορος, accuser—גִּבּוֹרֵי (Behm, “παράκλητος,” 5:802).

³⁹BDAG, 766 (bold removed); similarly K. Grayston, “The Meaning of PARAKLÉTOS,” 75. Regarding the translation “helper,” Philo says that God employed no helper (παράκλητος) in the work of creation (Philo, *De opificio mundi* [*On the Creation of the World*], 6 [23]).

Theodotion (late second century AD) translate the phrase **לְמַעַן מְנַחֵם** (“troublesome comforters”) in Job 16:2 as **παράκλητοι**.⁴⁰ Here the plural of **παράκλητος** renders the plural piel participle of **נָחַם**.⁴¹ Even if the translations of Aquila and Theodotion were influenced by Christian usage,⁴² this indicates that early in the second century AD the word **παράκλητος** carried the nuance of “comforter” in the middle east (Aquila was active in Jerusalem, Theodotion in Ephesus).⁴³

Perhaps John’s choice to use the word with overtones of “comfort” gave to the word a connotation it had not previously enjoyed.⁴⁴ Whether or not Christian usage decisively influenced the word’s range of meaning can probably not be determined. From the translation of Job 16:2 and the common understanding that the word bears the nuance of “comforter” in the farewell discourses it seems unwise to insist on always translating the

⁴⁰The LXX (Old Greek) has **παρακλήτορες** from **παρακλήτωρ**, “one who encourages, comforter” (LSJ, 1313). In view of the fact that two translators, Aquila and Theodotion, render the plural construct form of **נָחַם** (piel participle of **נָחַם**, which used substantively means “comforter”) as **παράκλητος**, it is curious that Brown should write, “The closest study has not yet produced a Hebrew or Aramaic title for which *paraklētos* is clearly a translation” (*John*, 1136). To the contrary, **παράκλητος** is clearly a translation of **נָחַם**.

⁴¹In the piel, **נָחַם** carries the nuance, “comforter.” Cf. BDB, 636–37; *HALOT*^{SE}, 688–89. Davies concludes, “The meaning of **παρακαλεῖν** in the LXX is . . . primarily that of **נָחַם**, i.e. to comfort or console” (Davies, “The Primary Meaning of **ΠΑΡΑΚΛΗΤΟΣ**,” 37).

⁴²So Behm, “**παράκλητος**,” 5:805 n. 39; following Hastings, “Paraclete,” 3:666.

⁴³K. H. Jobes and M. Silva, *Invitation to the Septuagint* (Grand Rapids: Baker, 2000), 38–42. This evidence seems to be downplayed in the literature on the Paraclete. Behm calls this occurrence of the word “unusual in Jewish usage,” says that it is “an exception which the history of the word alone can hardly explain,” and appeals to the conjecture of Johannine influence made by Hastings (Behm, “**παράκλητος**,” 5:801, 803, 805; see also Hastings, “Paraclete,” 3:666–68). However unusual the usage may have seemed to Behm, the possibility exists that the word was in common use with the meaning of “comforter,” even if it has only survived for us in these few instances. Both Aquila and Theodotion found it appropriate, and “for at least parts of the Hebrew Bible, a translation very similar to Theodotion’s was already in use in the first century B.C.E.” (Jobes and Silva, *Invitation to the Septuagint*, 42).

⁴⁴Cf. H. N. Ridderbos, “Jesus uses the term here ad hoc, referring thus to an understanding of the Spirit specific to this context” (*The Gospel according to John*, trans. J. Vriend [Grand Rapids: Eerdmans, 1997], 503). It is impossible to know for sure whether the Greek word **παράκλητος** came from the lips of Jesus (was he speaking Aramaic?) or from the fourth evangelist.

word according to its morphologically passive form, viz., as “advocate” or the like.⁴⁵

Without more evidence, it is difficult to be more precise regarding the nuances carried by the word παράκλητος, but the word was used to denote *comforters/counselors* (Job 16:2, Aquila and Theodotion).⁴⁶ We turn, therefore, to the various glosses proposed as the best translation for the word as John uses it.

Origin [AD c. 185–253/4] seems to have been the first interpreter of John’s Gospel to understand παράκλητος as “comforter” in the farewell discourse and “advocate” in 1 John 2:1.⁴⁷ James Hastings offers a helpful summary of the way the word has been interpreted,

(1) The *Old Latin* has *Advocatus* in the Ep[istle] in all copies; in the Gospel there is variation between *Advocatus* . . . and *Paracletus* or *Paraclitus** . . . (2) The *Syriac* versions seem to have retained the original word ‘Paraclete’ everywhere. . . . (3) The *Arabic*, *Ethiopic*, and *Memphitic* versions also retain ‘Paraclete.’ The *Thebaic* has ‘Paraclete’ in the Gosp[el], but in the Ep[istle] ‘One that prayeth for us’ . . . (4) The *Vulg[ate]* has *Paracletus* . . . in the Gosp[el] and *Advocatus* in the Ep[istle]. (5) Wyclif and Purvey translated the *Vulg[ate]* *Paraclitus* into ‘Comforter’ in the Gosp[el] and retained ‘Advocate’ . . . in the Ep[istle]. . . . Luther likewise has ‘Tröster’ in Jn and ‘Fürsprecher’ in 1 Jn. Then Tindale also adopted ‘Comforter’ in the Gosp[el] and ‘Advocate’ in the Ep[istle], and these translations have come down through all the Eng[lish] versions. . . .⁴⁸

From Hastings’ overview of the history of the translation of the term, it seems the term was often transliterated. Further, translations have consistently distinguished between the

⁴⁵A. J. Köstenberger points out that “both the noun *paraklēsis* and the verb *parakaleō* are used in the Old Testament with regard to the ‘consoling’ expected to occur during the messianic era (e.g., Isa. 40:1; cf. *b. Makk. 5b*)” (*John*, in vol. 2 of *Zondervan Illustrated Bible Backgrounds Commentary*, ed. C. E. Arnold [Grand Rapids: Zondervan, 2002], 140).

⁴⁶The literary remains in our possession represent the smallest fraction of what was written in the first century AD, and what was written represents the smallest fraction of what was spoken. It is therefore difficult to know for certain how the word was used. The fact that numerous instances of the word being used as “comforter” do not remain does not rule out the possibility that what is reflected in Aquila and Theodotion at Job 16:2 and in John 14–16 is representative of the way the word παράκλητος was regularly used in Jewish and Christian circles in the middle east in the first century.

⁴⁷Origin, *De principiis*, 2.7.4. Cf. the discussion of fathers who opt for both meanings, with Origin, and others who choose one meaning or the other in A. Casarella, *The Johannine Paraclete in the Church Fathers*, 141–43.

⁴⁸Hastings, “Paraclete,” 3:667.

nuances the word carries in the Gospel and in the Epistle. Observe the following sample of modern English translations:

ESV: Gospel—“Helper,”	Epistle—“Advocate.”
KJV: Gospel—“Comforter,”	Epistle—“Advocate.”
NAB: Gospel—“Advocate,”	Epistle—“Advocate.”
NAS: Gospel—“Helper,”	Epistle—“Advocate.”
NIV: Gospel—“Counselor,”	Epistle—“One who speaks . . . in our defense.”
NJB: Gospel—“Paraclete,”	Epistle—“Advocate.”
NKJV: Gospel—“Helper,”	Epistle—“Advocate.”
NRSV: Gospel—“Advocate,”	Epistle—“Advocate.”
REB: Gospel—“Advocate,”	Epistle—“One who will plead our case”
RSV: Gospel—“Counselor,”	Epistle—“Advocate.” ⁴⁹

Transliterations of the word appear to be far less common, for in these ten translations only the NJB opts to do so. The NAB, REB, and NRSV resist the notion that *παράκλητος* can carry the sense of “comforter/counselor,” neither do they indicate that the word carries different connotations in the Gospel and in the Epistle. The other seven translations do distinguish between the way the word is used in the Gospel and in the Epistle.

Various proposals have been made in the attempt to better capture the word’s range of meaning in translation. It has been pointed out that Wycliffe’s choice of “comforter,” which some find “weak and misleading,”⁵⁰ should be understood as the word was used in Wycliffe’s day, in which case “its first meaning, like the Latin *con-fortare* (from *con* intensive prefix, and *fortis* ‘strong’), is to strengthen.”⁵¹ But arguments have been mounted for “Comforter” in terms of consolation by J. G. Davies and U. B. Müller.⁵²

⁴⁹These translations all employ the same gloss consistently throughout the Paraclete passages in the Gospel of John.

⁵⁰G. Braumann, “*παράκλητος*,” in *NIDNTT*, 1:91 (the opinion is expressed in an editorial note). Carson argues, “In today’s ears, ‘Comforter’ sounds either like a quilt or like a do-gooder at a wake, and for most speakers of English should be abandoned” (*John*, 499). This seems slightly overstated. Those who troubled Job meant to comfort him (cf. Job 16:2, Aquila and Theodotion). Are most speakers of English so insensitive that they would not distinguish between the Holy Spirit and a quilt?

⁵¹Hastings, “Paraclete,” 3:667.

⁵²J. G. Davies argues from the LXX, “The Primary Meaning of *ΠΑΡΑΚΛΗΤΟΣ*,” 35–38, while U. B. Müller argues from the literary genre of the farewell discourse that *ὁ παράκλητος* in John is equivalent to *ὁ παρακαλῶν* in apocalyptic literature, in which case it bears the active meaning, “comforter”

Some prefer “Helper,”⁵³ while N. Snaith has argued for “‘Convincer,’ *i.e.* He who convinces men of the things of God, and accomplishes in them a change of heart.”⁵⁴ Morris prefers “friend” if the legal background of the term can be kept in view.⁵⁵ Others think that “advocate/intercessor” is best.⁵⁶ Dunn regards the RSV’s “Counselor” “both sufficiently precise and sufficiently comprehensive.”⁵⁷ Johnston avers, “*The most useful word in English to cover all the meanings of the Greek παράκλητος is the word ‘representative’*,”⁵⁸ and C. K. Barrett notes that “exhortation” shades into the meaning of the word from its relation to παρακαλεῖν.⁵⁹ Because of these complexities, some have concluded that like other terms (e.g., apostle, Christ, deacon) the word Paraclete should be brought over as a loanword.⁶⁰ The problem with this is that the word Paraclete is “neutral and meaningless, unless the G[ree]k background is known.”⁶¹

(U. B. Müller, “Die Parakletenvorstellung im Johannesevangelium,” *ZTK* 71 [1974]: 31–77). Cf. also H. Riesenfeld, who argues for “Comforter” based on the Old Testament figure of Wisdom (Prov 8:4) and the eschatological overtones of comfort (Isa 40:1) (H. Reisenfeld, “A Probable Background to the Johannine Paraclete,” in *Ex orbe religionum*, 2 Vols. [Leiden: Brill, 1972], 1:266–74).

⁵³G. Braumann, “παράκλητος,” in *NIDNTT*, 1:91 (the preference for helper is expressed in a note by the editor); Newman and Nida, *A Translator’s Handbook on the Gospel of John*, 466–67.

⁵⁴Snaith, “The Meaning of ‘The Paraclete,’” 50. Similarly J. Giblet, who argues that the Paraclete pleads the case of Christ (J. Giblet, “Les Promesses de L’Esprit et la Mission des Apôtres dans les Evangiles,” *Irenikon* 30 [1957]: 34).

⁵⁵Morris, *John*, 576, 590.

⁵⁶Behm, “παράκλητος,” in *TDNT*, 5:814.

⁵⁷J. D. G. Dunn, “πνεῦμα,” in *NIDNTT*, 3:704 (this article was reproduced in *The Christ and the Spirit*, vol. 2, *Pneumatology* [Grand Rapids: Eerdmans, 1998], 3–21).

⁵⁸Johnston, *The Spirit-Paraclete in the Gospel of John*, 87 (emphasis his). Johnston, however, agrees that because of the context “Comforter” is appropriate (90).

⁵⁹C. K. Barrett, “The Holy Spirit in the Fourth Gospel,” *JTS* 1 (1950): 14–15; idem, *The Gospel according to St. John*, 2nd ed. (Philadelphia: Westminster, 1978), 462.

⁶⁰E.g., G. R. Beasley-Murray, *John*, 2nd ed., WBC 36 (Nashville: Nelson, 1999), 242; Brown, *John*, 1137; Hastings, “Paraclete,” 3:668; W. B. Simon, “The Role of the Spirit-Paraclete in the Disciples’ Mission in the Fourth Gospel” (Ph.D. diss., The Southern Baptist Theological Seminary, 2002), 130–31.

⁶¹G. Braumann, “παράκλητος,” in *NIDNTT*, 1:91 (the opinion is expressed in an editorial note).

Several translations reflect the view that the word παράκλητος itself encompasses the meanings “comforter” and “advocate.” Others have maintained that the notion of “comfort” only comes from the context of the farewell discourses in John.⁶² The idea of comfort/consolation, however, seems to be supported by the evidence adduced by Davies⁶³ and the translation of Job 16:2 by Aquila and Theodotion, though Aquila and Theodotion are later than the Gospel of John.⁶⁴ Translating the word as “comforter/helper” in the farewell discourses and as “advocate/intercessor” in 1 John 2:1 seems firmly entrenched in modern translations. In view of the contexts in which παράκλητος is employed in the farewell discourses, its use at Job 16:2, and the way the Rabbis employed the term, this is acceptable.⁶⁵ But because “comforter/counselor” does not cover all the functions ascribed to the Paraclete in the farewell discourse,⁶⁶ transliterating the word would perhaps be preferable. Transliterating the word would recognize that the word is used as a title.⁶⁷ Those who bear titles often do things that are not encompassed by the definition of the word used as their title (cf. e.g., “the *secretary* of state”). Translations will never satisfy those who know the original, so those who know the original will always have to explain the translations. We now turn to consider the concepts and motifs that have been suggested as influences on John’s understanding of the Paraclete.

⁶²Hastings, “Paraclete,” 3:667;

⁶³Cf. Davies, “The Primary Meaning of ΠΑΡΑΚΛΗΤΟΣ,” 36–38.

⁶⁴The Gospel of John is generally dated no earlier than AD 60 and no later than AD 95. Aquila’s translation was probably complete by AD 150. If Jesus spoke in Aramaic and the word παράκλητος was selected by John in the latter half of the first century AD, it is not inconceivable that he and Aquila are using the word as contemporaries and with the connotation of “comfort.”

⁶⁵Schnackenburg acknowledges, “The ‘Paraclete’ can be understood as ‘comforter’ according to one very early interpretation that is linguistically quite possible” (Schnackenburg, *John*, 3:75). Schnackenburg seems to have Origin in mind (cf. 3:413 n. 91).

⁶⁶Ashton, “Paraclete,” in *ABD* 5:152; Brown, *John*, 1137; Ridderbos, *John*, 501, 503;

⁶⁷Ashton, “Paraclete,” in *ABD* 5:152.

Background considerations. The Johannine Paraclete passages have been explained through recourse to Mandaean Gnosticism,⁶⁸ the Qumran literature,⁶⁹ combinations of the Old Testament, the Qumran literature, and Zoroastrian Literature,⁷⁰ various themes from the Old Testament and Inter-Testamental literature,⁷¹ and Jesus himself.⁷² Others think that these passages are explained by what happened in the Johannine community.⁷³ There are even scholars who conclude that the Paraclete passages in the Fourth Gospel actually find their origin in the words of Jesus.⁷⁴ Some of these explanations are more illuminating than others, and not all deny that Jesus is speaking of the Spirit of God who actually exists.

⁶⁸R. Bultmann, *The Gospel of John*, trans. G. R. Beasley-Murray (Philadelphia: Westminster, 1971), 566–72; H. Windisch, *The Spirit-Paraclete in the Fourth Gospel*, Biblical Series 20, trans. J. W. Cox (Philadelphia: Fortress, 1968).

⁶⁹Betz, *Der Paraklet*; A. R. C. Leaney, “The Johannine Paraclete and the Qumran Scrolls,” in *John and Qumran*, ed. J. H. Charlesworth (London: Chapman, 1972), 38–61.

⁷⁰Breck, *The Spirit of Truth*. Cf. W. Eichrodt’s comments on the possibility of Zoroastrianism influencing Jewish thought on the Spirit: “The balance of probability is against such an assumption The history of the concept in Zoroastrianism . . . is precisely the reverse of the development of the Jewish conception, and this must be a constant warning against the tendency to find a causal relation between Persian and Jewish ideas of the Spirit” (*Theology of the Old Testament*, 2 vols., OTL, trans. J. A. Baker [Philadelphia: Westminster, 1961, 1967], 2:68).

⁷¹Bornkamm, “Der Paraklet im Johannesevangelium;” Franck, *Revelation Taught*; Johansson, *Parakletoi*; Mowinckel, “Die Vorstellungen des Spätjudentums vom heiligen Geist als Fürsprecher und der johanneische Paraklet.”

⁷²Brown, “The Paraclete in the Fourth Gospel,” 126–28; Burge, *Anointed Community*, 41; M. Turner, “Holy Spirit,” in *DJG*, 349. With others these scholars have drawn attention to the parallels in John between the ministry of Jesus and the ministry of the Spirit. What has not been so often noted is that the ministry parallels are not limited to the ministries of Jesus and the Spirit. John also tells us that the Father does many of the things that the Son and the Spirit do. Father, Son, and Spirit give life (5:21; 5:25; 6:63). Father, Son, and Spirit proclaim the future (1:33; 13:19; 16:13). Father, Son, and Spirit indwell believers after Jesus is glorified (14:23; 14:20; 14:17). Father, Son, and Spirit teach (6:45; 7:14; 14:26). Father, Son, and Spirit testify to Jesus (8:18; 8:18; 15:26). Father, Son, and Spirit glorify Jesus (5:22–23; 17:24; 16:14). There are also ministries shared by the Father and the Son, as well as actions done by (or to) both the Son and the Spirit. This information is summarized on the table, “Actions God Does in John,” on page 121 below.

⁷³E.g., Barrett, “The Holy Spirit in the Fourth Gospel.”

⁷⁴Behm, “παράκλητος,” in *TDNT*, 5:812–13; J. Kremer, “Jesu Verheissung des Geistes: Zur Verankerung der Aussage von Joh 16:13 im Leben Jesu,” in *Die Kirche des Anfangs*, Erfurter Theologische Studien 38, ed. R. Schnackenburg, J. Ernst, and J. Wanke (Leipzig: St. Benno-Verlag, 1977), 247–76.

In response to these suggestions Rudolph Schnackenburg declares, “The search for a completely unambiguous derivation of the term [παράκλητος] has to be abandoned, although considerations based on the history of traditions and influences exerted by the environment can certainly be taken into account.”⁷⁵ Herman Ridderbos’ conclusion is similar, though more specific in its focus on John: “For the specific use and meaning of the name ‘Paraclete’ in John 14–16 we are dependent on the texts themselves and cannot base our conclusions on representations and figures in other sources.”⁷⁶ D. M. Smith likewise writes, “The surest guide to understanding the Paraclete is the description of its functions in the Gospel itself.”⁷⁷ In agreement with these statements we turn our attention to the Paraclete passages in John’s Gospel. Background material that is helpful for understanding what John says of the Paraclete will be noted as the passages are discussed.⁷⁸

Johannine Considerations for the Meaning of ὁ παράκλητος

The Paraclete provides for the disciples the experience of God’s presence (14:15–17). He teaches them (14:26; 16:13–15). He testifies to Jesus (15:26). He convicts the world (16:7–11). And in all this he glorifies Jesus (16:14).⁷⁹ As we seek to determine the meaning of παράκλητος, each of these passages will be discussed.

⁷⁵Schnackenburg, *John*, 3:148.

⁷⁶Ridderbos, *John*, 503.

⁷⁷D. M. Smith, *The Theology of the Gospel of John* (Cambridge: Cambridge University Press, 1995), 140. Cf. also S. S. Smalley, “The functions of the Paraclete are too varied to be understood against the backdrop of a single image, legal or otherwise” (“The Paraclete’: Pneumatology in the Johannine Gospel and Apocalypse,” 291).

⁷⁸For a full discussion of the literature on the Paraclete, see especially Burge, *Anointed Community*, 6–43. Brown’s summary of the proposed backgrounds for the Paraclete is also helpful (“The Paraclete in the Fourth Gospel,” 119–26).

⁷⁹I have opted for four functions: (1) presence; (2) teaching; (3) testimony; and (4) conviction. I find these more descriptive than A. L. Mansure’s three-fold classification of the functions: (1) fellowship; (2) revelation; (3) judgment (“The Relation of the Paraclete to the Spiritual Presence of Jesus in the Fourth Gospel,” 137).

The context of the farewell discourse must be borne in mind as Jesus' statements regarding the other Paraclete are examined.⁸⁰ The disciples are troubled by Jesus' announcement that where he is going they cannot follow (13:33, 36). Peter's assertion that he is ready to die with Jesus (13:37) only leads to another troubling statement: Peter will deny Jesus thrice before a cock crows (13:38).

Jesus then commands his disciples not to be troubled but to trust in God and trust in him (14:1).⁸¹ The command to trust given, Jesus commences giving his disciples reasons they can trust him. He is leaving, but he is going to prepare a place for them and will return for them (14:2–3). Because they know him, the disciples know not only the way to the place he is going but they also know the Father (14:4–11). The disciples will continue Jesus' work and even do greater work than he has done while enjoying greater access to God in prayer because Jesus goes to the Father (14:12–14). In this context, as Jesus gives his disciples reasons to trust him, we meet the first Paraclete passage in John 14:15–17. Prominent in this passage is the assurance that the disciples will continue to experience the blessing of the Divine presence.

Divine presence, John 14:15–17. In the presence of Jesus the disciples enjoyed the presence of God.⁸² In John 14:9 Jesus said, "he who has seen me has seen the Father." In John 14:15–17 Jesus continues to give the disciples reasons to trust him (14:1) by assuring them that the Paraclete will come to them so that they will forever enjoy the Divine presence in a deepened way (14:16–17).

Jesus states that if the disciples love him, two things will happen. First, they will keep his commands. Second, he will petition the Father. The protasis of the third class

⁸⁰Schnackenburg, *John*, 3:74.

⁸¹The two occurrences of πιστεύετε in 14:1 could be parsed as indicatives, but in view of the context it is more likely that they are imperatives.

⁸²See further on this point the discussion of Jesus' replacement of the temple, the dwelling place of God, in chapter 5.

conditional clause is Ἐὰν ἀγαπᾷτέ με (“If you love me”).⁸³ At this point in the Fourth Gospel, with Judas gone, it seems that these disciples do love Jesus.⁸⁴ In 14:17 Jesus will contrast the disciples with the world, saying that they already know the Spirit of truth, the Paraclete, because he remains with them. Further, in 14:21–24 Jesus explains why he is going to reveal (ἐμφανίσω) himself to the disciples and not to the world—because they love him and keep his commandments! It seems, therefore, that when Jesus says to the disciples “If you love me” in 14:15, the evangelist means for his audience to understand that the disciples do love him (cf. 16:27, “For the Father himself loves you, because you have loved me and have believed that I came from the Father”).⁸⁵

The protasis, “If you love me,” has a twofold apodosis.⁸⁶ The apodosis consists of two future indicative verbs linked by καὶ, the crasis form of καί and ἐγώ (and I). Jesus said, “If you love me, you will keep⁸⁷ my commands; and I will petition the Father, and he will give to you another Paraclete.”

⁸³Cf. BDF, “Ἐάν with the subjunctive denotes that which under certain circumstances is expected from an existing general or concrete standpoint in the present” (BDF, §371). Wallace writes, “The third class condition often presents the condition as *uncertain of fulfillment, but still likely*” (D. B. Wallace, *Greek Grammar beyond the Basics* [Grand Rapids: Zondervan, 1996], 696 [emphasis his]).

⁸⁴They have confessed that he is the Messiah (1:41), that he is the one of whom Moses wrote (1:45), and that he is the son of God (1:49). They saw his glory and believed in him (2:11), they trusted his intentions even when he was in questionable circumstances (4:27), and when others departed they realized they had nowhere else to go for he had the words of eternal life (6:66–68). Indeed, they had believed and come to know that was the holy one of God (6:69). Faltering though they may be, these disciples have confessed their willingness to die with Jesus (11:16; 13:37 [they continue to falter after Jesus is glorified, cf. Gal 2:11–14]). Jesus has told them that they know the way (14:4), that they know the Father (14:7), and that having seen him they have seen the Father (14:9). They confess their belief that he has come from the Father (16:30), and Jesus states that they have believed the same (17:8). There are good grounds for thinking the disciples love Jesus, contra Carson, who writes, “The conditional is third class: Jesus neither assumes that his followers love him, nor assumes that they do not . . .” (*John*, 498).

⁸⁵Thus Moloney writes, “The disciples are part of the world of Jesus. They are ‘his own’ (cf. 13:1: *hoi idioi*)” (F. J. Moloney, *The Gospel of John*, SP 4 [Collegeville, MN: Liturgical Press, 1998], 402).

⁸⁶Barrett states, “This protasis controls the grammar of the next two verses (15–17a), and the thought of the next six (15–21)” (*The Gospel according to John*, 2nd ed. [Philadelphia: Westminster, 1978], 461). Similarly Carson, *John*, 498–99; Westcott, *John*, 2:176.

⁸⁷The grammatical parallelism—both verbs depending on the disciples’ love for Jesus—indicates that the future is the correct reading rather than the imperative. So also B. M. Metzger, *A Textual*

The disciples will keep the commands of Jesus because they love him, and he will ask the Father to give to them another Paraclete because they love him.⁸⁸ The text does not say that he will give another Paraclete because they keep his commands, but because they love him.⁸⁹ Nor does the text say that they will keep his commands because they will have the Spirit, although that thought is consonant with New Testament teaching elsewhere (cf. Rom 8:1–4).⁹⁰ In this passage, the disciples will obey Jesus because they love him, not because they have the Spirit. It seems, therefore, that Jesus assumes that the disciples are able to love him (cf. 16:27) and obey him (14:15) even though they are yet to receive the Spirit (cf. 7:39).⁹¹ The Father's gift of the Paraclete comes not as a result of the disciples' love, but as a result of the request of Jesus.

Commentary on the Greek New Testament, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 208. Contra Brown, *John*, 638. Brown claims that opting for the subjunctive isolates verse 15 from verse 16, “establishing no grammatical relationship between the stipulations of 15 and the giving of the Spirit in 16” (*John*, 638). I do not think his solution is successful.

⁸⁸The Father gives the Spirit in 14:16 and sends him in Jesus' name in 14:26. Jesus sends the Spirit in 15:26 and 16:7, and in 20:22 he commands the disciples to receive the Spirit. Cf. the table “Actions God Does in John” (page 121 below). In John Jesus is the one who is sent by the Father into the world (e.g., 3:17), who in turn sends the disciples (20:21). On this theme, see A. J. Köstenberger, *The Missions of Jesus & the Disciples according to the Fourth Gospel* (Grand Rapids: Eerdmans, 1998). W. B. Simon builds on Köstenberger's study to investigate “The Role of the Spirit-Paraclete in the Disciple's Mission in the Fourth Gospel.”

⁸⁹Morris makes the pertinent observation that the verb ἀγαπάω occurs eight times in John 14:15–24 (*John*, 575).

⁹⁰Contra Snaith, who writes, “In the Gospel, the context of Jn 14¹⁶ demands the meaning ‘one who causes (enables) men to do the things of God’” (Snaith, “The Meaning of ‘The Paraclete,’” 50).

⁹¹The Gospel of John has been clear to this point that no one is able to come to Jesus unless the Father draws him (6:44, 65), and that “everyone who does sin is a slave to sin” (8:34). If the disciples can love Jesus and keep his commandments, it is because they have been drawn to Jesus by the Father and freed from sin by the Son (8:36). This point is significant because it is often thought that the enabling of an individual to believe (cf. the stress on ability and inability in John 3:1–12, a form of the word δύνωμαι [I am able] occurs six times) is equivalent to an individual's reception of the indwelling Spirit. John 7:39 however, speaks of people who had been enabled to believe in Jesus but had not yet received the Spirit. Similarly, in this passage the disciples are assumed to be able to love and obey Jesus before they receive the Spirit. For the argument that regeneration is distinct from indwelling, see chapter 5. For discussion of how Old Testament saints became and remained faithful if they were not individually, continuously indwelt by the Spirit, see J. M. Hamilton Jr., “God with Men in the Torah,” *WTJ* 65 (2003): forthcoming.

The grammatical connection between John 14:15 and 16 demonstrates the need to recognize that regeneration and indwelling are separate phenomena. The disciples are able to love Jesus because they have been regenerated, though they are yet to receive the Spirit. If regeneration and indwelling are not separated, this text becomes very difficult to interpret because of its grammar.

For example, J. J. Suurmond writes, “I cannot accept the interpretation that a moral life is prerequisite for the reception of the Holy Spirit. . . . I therefore take the condition of v 15 to mean that one must be willing to love and obey Christ, before the ministry of the Spirit-Paraclete can be fully operational in one’s life.”⁹² Suurmond wrongly attributes the gift of the Spirit to “a moral life,” for Jesus did not condition the Spirit on morality but on love, which will be manifest in obedience/morality. Further, Suurmond seeks to explain that the condition of 14:15 means that one must be willing to love and obey Christ. But this does not overcome the difficulty, for willingness/desire flows from love and results in ethical behavior. I contend that this desire comes from regeneration, and that the disciples had already experienced new birth by the Spirit.

What Jesus is telling the disciples in John 14:15–17 is that the Spirit will be given to those who are regenerate. Regeneration is manifested in love for Jesus that results in obedience. Thus John 14:15–17 fits with John 7:39, where those who have believed (i.e., those who have been born again) are said to have not yet received the Spirit.

What are the ἐντολάς (commands) of Jesus that the disciples are to keep? Before that question is answered it must be recognized that the conditional statement, “If you love me, you will keep my commandments” (14:15), operates on a number of levels. On one level, loving Jesus will motivate the disciples to do what he has commanded them. They will do what he has said because they love him. On another level, carrying through

⁹²J. J. Suurmond, “The Ethical Influence of the Spirit of God” (Ph.D. diss., Fuller Theological Seminary, 1983), 241. Perhaps the same difficulty Suurmond is wrestling with prompted the editors of the NASB to introduce a paragraph division and insert a subtitle between John 14:15 and 14:16. Such a move flies in the face of the grammar of the passage, but it alleviates possible theological tension.

on what they have been commanded to do *is* loving Jesus. A similar thought is expressed in 1 John 5:3, “For this is the love of God, that we keep his commandments, and his commandments are not burdensome.”

If Jesus’ disciples are united with his very person, and there is much in the farewell discourse on Jesus being in the disciples and the disciples being in Jesus (cf. 14:20, “In that day you will know that I am in my Father and you are in me and I am in you”), then there is a sense in which to love a disciple is to love Jesus. This links John 14:15 with the most immediate command that Jesus has given, namely, the “new commandment” that the disciples love one another (13:34; cf. also 15:12).⁹³ If the disciples love Jesus they will obey his command to love one another. Thus, to love Jesus is to obey the new commandment, and to obey the new commandment is to love Jesus (cf. 14:15). But the new commandment is only one command, and Jesus’ statement in John 14:15 refers to more than one command (ἐντολήν, 13:34). In 14:15 he speaks of “commandments” (ἐντολάς).

Regarding these commands, some hold that “the interchange of ‘my commands’ with ‘my word’ and ‘my words’ in vv 21, 23, 24 suggests that they include the full range of the revelation from the Father, not simply ethical instructions.”⁹⁴ Nevertheless, prior to the giving of the new commandment, on at least two occasions Jesus gave commands that are probably in view when Jesus speaks of keeping his commandments in 14:15. First, Jesus stated in the imperative that his disciples should work for food that remains unto eternal life, which the Son of Man will give (6:27). Working for this food means believing in Jesus (6:28–29).⁹⁵ Second, Jesus stated in the imperative that all who thirst should *come*

⁹³Often in Johannine literature obedience to commandments (ἐντολή) is associated with love (ἀγάπη and ἀγαπάω) for God, Jesus, and believers. See John 13:34; 14:15, 21; 15:10, 12; 1 John 3:23; 4:21; 5:2, 3; 2 John 1:5. Cf. also *1 Clem.* 49:1. Similarly Carson, *John*, 498.

⁹⁴Beasley-Murray, *John*, 256.

⁹⁵Bultmann argues that love for Jesus finds expression in faith (*John*, 614).

to him and *drink* (7:37). Doing so results in living water flowing out of the innermost being, which John makes plain is the Holy Spirit (7:38–39). Thus, believing in Jesus as the food for eternal life (6:27–29) and going to him for the satisfaction of thirst (7:37–39) are obedience to commands given by Jesus in John. Just as loving Jesus and obeying his commands result in the gift of the Spirit in 14:15–16, so obeying Jesus’ commands to go to him and drink result in the gift of the Spirit in 7:37–39.

The next phrase in John 14:16 gives the purpose of the Father’s gift of the Paraclete to the disciples: “that he might be with you forever.” It seems that the *reason* for the Paraclete’s coming to the disciples in this first Paraclete passage is that they might continue to enjoy the presence of God forever.⁹⁶ As Barrett correctly concludes, “The Spirit is given in order that the divine presence may be with the disciples continually . . .”⁹⁷ Jesus tells his disciples that they will continue to experience the presence of God (14:15–17, 20–23) because he is giving them reason to trust him (14:1).

In John 14:17 the other Paraclete is identified as τὸ πνεῦμα τῆς ἀληθείας (“the Spirit of truth”). This identification is made through the phrase, τὸ πνεῦμα τῆς ἀληθείας being placed in grammatical apposition to ἄλλον παράκλητον (another Paraclete).⁹⁸ Most scholars agree that “Spirit of Truth,” “Holy Spirit,” and “Paraclete” are all used to designate the Spirit of God in John.⁹⁹ Most also agree that the designation

⁹⁶Philo writes, “It is possible that the spirit of God may remain in the soul, but that it should remain forever is impossible” (*De gigantibus* [*On Giants*], 7 [28]). Cf. also I. F. Wood, *The Spirit of God in Biblical Literature* (New York: Armstrong, 1904), 237: “This gift of the Spirit is not special and temporary, given for the needs of a special occasion and passing away when its purpose is fulfilled; it is an abiding gift. . . . The older Jewish connection of the Spirit with the extraordinary and unusual has been entirely displaced by its connection with the usual and normal.”

⁹⁷Barrett, *John*, 463. Similarly Morris, *John*, 576–77. For an argument that the Spirit is given before (rather than after) the ascension, see below.

⁹⁸“An appositional construction involves two adjacent substantives that refer to the same person or thing and have the same syntactical relation to the rest of the clause” (Wallace, *Greek Grammar*, 199).

⁹⁹There are, of course, exceptions. In a desperate attempt to maintain that the “Holy Spirit” and the “Paraclete” are disparate, Leaney writes, “14.26 sets me on my hobby horse. Here it seems that the Paraclete is identified *tout court* with the Holy Spirit just as I argued at the outset that he was not. In my view

“another Paraclete” implies that Jesus has served as a Paraclete for the disciples,¹⁰⁰ and upon his departure he will ask the Father to provide for them “another Paraclete.”¹⁰¹

The phrase, “the Spirit of the Truth” (14:17) designates the Paraclete thrice—14:17, 15:26, and 16:13.¹⁰² Jesus has just claimed to be the truth (14:6), those who worship the Father must worship him in truth (4:23–24), and elsewhere in Johannine literature we read, “The Spirit is the Truth” (1 John 5:6).¹⁰³ The phrase τὸ πνεῦμα τῆς ἀληθείας has been interpreted by some to mean “the Spirit who communicates truth,”¹⁰⁴ or “the Spirit who bears witness to the truth *which is Jesus*.”¹⁰⁵ The genitive case is flexible enough to allow for such interpretive translations, and in view of the Spirit teaching truth in the

this isolated example must be a wrong reading. Only the Sinaitic Syriac version supports me among the texts or versions, but I remain obstinate” (Leaney, “The Historical Background and Theological Meaning of the Paraclete,” 157).

¹⁰⁰ As A. Schlatter says, “Darum war auch Jesus, solange er bei den Jüngern war, ihr Paraklet” (*Der Evangelist Johannes* [Stuttgart: Calwer Verlag, 1960], 298). Jesus is called a Paraclete in 1 John 2:1 (cf. also John 17:12). Similarly Beasley-Murray, *John*, 256; Brown, *John*, 644; Bultmann, *John*, 615; Carson, *John*, 500; Porsch, *Pneuma und Wort*, 243; Schnackenburg, *John*, 3:74–75; Tew, “The Pneumatology of John as Seen in the Fourth Gospel,” 78; J. C. Thomas, “The Spirit in the Fourth Gospel,” in *The Spirit and the Mind*, ed. T. L. Cross and E. B. Powery (Lanham, MD: University Press of America), 98.

¹⁰¹ Abbott argues that the phrase ἄλλον παράκλητον should be translated, “The Father will send you *Another*, a Spirit like yours but beyond yours [as] *Paraclete* [to you]” (Abbott, *Johannine Grammar*, §2793 [bracketed and italicized words original]). He then claims that this translation alleviates the “difficulty” with the usual translation that indicates that the Paraclete is another *like Jesus* rather than *like the disciples*. Abbott sees the difficulty in the fact that Jesus has not been previously referred to as a Paraclete. In my view this suggestion does not sufficiently account for the context, where Jesus is comforting the disciples with the assurance of continued Divine presence. How will another like themselves help them when Jesus goes away? Abbott’s suggestion has not won wide support, nor have others like it (e.g., Michaelis, “Zur Herkunft des Johanneischen Paraklet-Titels,” 153). Cf. the discussion in Morris, *John*, 576 n. 43.

¹⁰² For the Spirit and truth cf. 1 John 4:6, “From this we know the Spirit of Truth and the spirit of error;” and 1 John 5:6 [ET 5:7], “And the Spirit is the one who testifies, because the Spirit is the Truth.” Cf. also the wording of John 14:16, ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ἦ (“that he might be with you forever”) with the wording of 2 John 2, τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ’ ἡμῶν ἔσται εἰς τὸν αἰῶνα (“the Truth that abides in us and will be with us forever”). In John 14:16 the Paraclete, who is named the Spirit of Truth in 14:17, will be with them forever, and in 14:17 he will be in them. In 2 John 2 the Truth “remains in us and will be with us forever.”

¹⁰³ Morris states, “Clearly truth is very closely associated with the Godhead” (*John*, 577).

¹⁰⁴ So Barrett, *John*, 463; Brown, *John*, 639.

¹⁰⁵ So Beasley-Murray, *John*, 257.

context (14:26; cf. 16:13) this is certainly true. The stress in 14:15–17, however, is not on the Spirit’s teaching but on the Spirit’s abiding presence with and in the disciples.

Some think that there is a direct relationship between the references to the spirit of truth in the Gospel of John and those found in the *Testament of Judah* and the Qumran Scrolls.¹⁰⁶ Because of the vastly different contexts, the theological differences, and the impossibility of establishing that Jesus or the fourth evangelist ever endorsed these documents, a genealogical relationship between the Gospel of John and either the *Testament of Judah* or the Qumran Scrolls cannot be established.¹⁰⁷ Though there are

¹⁰⁶Cf. Betz, *Der Paraklet*. Burge provides a complex diagram synthesizing Betz’s theory of the origin of the Johannine Spirit of truth/Paraclete (Burge, *Anointed Community*, 19). See too Burge’s summary of the crippling objections to Betz’s thesis that have been voiced (19–20). More recently, Breck has concluded, “As ‘Revealer of Truth’ and ‘Giver of Life,’ the Spirit of Truth of Qumran, shaped by the ancient spirit-dualism of Persian origin, directly foreshadows the various images of the divine Spirit presented in the First Epistle and the Gospel of John” (Breck, *Spirit of Truth*, 162). Foreshadowing is a literary device used by an author to prepare readers for what will be revealed as the story unfolds. Breck does not argue for common authorship of the Qumran scrolls and the Johannine literature, but he states that he is looking for “the conceptual origins of each of these titles [“Holy Spirit,” “Spirit of Truth,” and “Paraclete”]” (2). Breck also writes, “I would be especially gratified if the reader came to accept and appreciate the fact that sources such as the hymns of the Iranian prophet Zarathustra and the Qumran Teacher of Righteousness embody spiritual and theological qualities that make them genuine expressions of a ‘proto-Gospel’” (x). Whatever Breck means by his claim that the Qumran documents foreshadow the Johannine Spirit of truth, it is more likely that the various authors are writing with a common stock of ideas and expressions, which they employ to engage in polemic against one another. The author of the Fourth Gospel does not mean to fill out the literary tradition begun at Qumran, nor does he wish to develop their existing theology; rather, he means to *persuade* his contemporaries to his point of view (cf. John 20:31).

¹⁰⁷The texts usually cited are *T. Jud.* 20:1, 5 and 1QS 3:18; 4:23. In *T. Jud.* 20:1–2, 5 we read (superscript numbers are verse references): “¹So understand, my children, that two spirits await an opportunity with humanity: *the spirit of truth* and the spirit of error. ²In between is the conscience of the mind which inclines as it will . . . ⁵And *the spirit of truth* testifies to all things and brings all accusations. He who has sinned is consumed in his heart and cannot raise his head to face the judge” (translation from *OTP*, 1:800 [emphasis added]). Here Carson’s comment that the phrase “Spirit of truth” “never has this dualistic force in John” rings true (*John*, 500).

In 1QS 3:15–18 we read: “¹⁵From the God of knowledge stems all there is and all there shall be. . . . ¹⁷ . . . He created man to rule ¹⁸the world and placed within him *two spirits* so that he would walk with them until the moment of his visitation: they are *the spirits of truth and of deceit*” (emphasis added, all translations of Qumran material come from F. G. Martinez, *The Dead Sea Scrolls Translated*, 2nd ed. [Grand Rapids: Eerdmans, 1996]). The *spirit of truth* spoken of here is presented as part of God’s created order and is therefore fundamentally different from the eschatological Paraclete that John portrays Jesus promising in the farewell discourses.

In 1QS 4:20–21 we find, “²⁰ . . . God will refine, with his truth, all man’s deeds . . . ²¹ . . . cleansing him with *the spirit of holiness* from every irreverent deed. He will sprinkle over him *the spirit of truth* like lustral water (in order to cleanse him) from all the abhorrences of deceit . . .” (emphasis added). Here again there are concepts and phrases similar to those found in John, but the broader theological systems

parallel expressions, the contexts make clear that the same concepts are not in view. As Barrett states,

T. Judah 20.1, 5 . . . which is sometimes quoted, is not relevant, since the ‘spirits’ seem to be the good and evil ‘inclinations.’ This applies also to the spirits of truth and wickedness . . . in I QS 3.18f.; 4.23. The Spirit of truth . . . in 1 QS 4.12 is . . . an agent of cleansing, not of instruction, and there is nothing to connect the Prince of lights (. . . I QS 3.20) with the Paraclete.¹⁰⁸

Barrett is correct that these designations are not relevant for determining the origin of the idea of the Paraclete/Spirit of truth, but Beasley-Murray has a point when he insists that “these citations illustrate the familiarity of these notions in contemporary Judaism.”¹⁰⁹ The likelihood is that John is using terminology that is current with his contemporaries to argue for his view of the true “Spirit of truth.”¹¹⁰

are opposed to one another. As J. Pryke states, “Christianity, however, in its trinitarian doctrine, and belief in Christ as God incarnate and Saviour, diverges as widely from the faith of the sectarians as it does from orthodox Judaism” (“‘Spirit’ and ‘Flesh’ in the Qumran Documents and Some New Testament Texts,” *RevQ* 5 [1965–66]: 356).

Cf. also 1QS 3:3, 6–8, where the term *spirit* seems to refer to attitudes. The text reads: “³ . . . He shall not be justified while he maintains the stubbornness of his heart . . . ⁶ . . . For, by the *spirit of the true counsel* concerning the paths of man all ⁷his sins are atoned so that he can look at the light of life. And by the *spirit of holiness* which links him with his truth he is cleansed of all ⁸his sins. And by the *spirit of uprightness and of humility* his sin is atoned” (emphasis added). This use of רִיחַ (spirit) to designate attitudes is in accordance with Old Testament usage, cf. e.g., Gen 26:35; Isa 57:15 (for more references see the full list in the “Appendix: The Semantic Range of רִיחַ ,” in Hamilton, “God with Men in the Torah,” §2.c.–h.). For discussion of the Spirit in Judaism, see M. A. Elliott, *The Survivors of Israel: A Reconsideration of the Theology of Pre-Christian Judaism* (Grand Rapids: Eerdmans, 2000), esp. chapter 9, “The Dualistic Trajectory of Pneumatology,” 393–432; J. R. Levison, *The Spirit in First Century Judaism*, *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums* 29 (New York: Brill, 1997); A. A. Anderson, “The Use of ‘Ruah’ in 1QS, 1QH and 1QM,” *JSS* 7 (1962): 293–303. For John and Qumran, see R. E. Brown, “The Qumran Scrolls and the Johannine Gospel and Epistles,” *CBQ* 17 (1955): 403–19; the essays in J. H. Charlesworth, ed., *John and Qumran* (London: Chapman, 1972); as well as L. Morris, “The Dead Sea Scrolls and St. John’s Gospel,” in *Studies in the Fourth Gospel* (Grand Rapids: Eerdmans, 1969), 321–58.

¹⁰⁸Barrett, *John*, 463; Morris notes that we have here “a coincidence of language, not thought” (*John*, 577 n. 46).

¹⁰⁹Beasley-Murray, *John*, 257. C. M. Pate argues that “the similarities between the DSS and the NT are due . . . to their common parent tradition (the story of Israel) but presented from antithetical perspectives” (*Communities of the Last Days* [Downers Grove: InterVarsity, 2000], 20).

¹¹⁰Johnston argues, “John implies without any question that for him the spirit of truth is the spirit of Christ or the spirit of God. He must have had good reason for thus adopting a phrase that has quite different meaning in early Judaism . . . John cannot be speaking about an angel. . . . Nor does he mean to describe Michael. . . . What then was his reason? It is a polemical one” (Johnston, *The Spirit-Paraclete in the Gospel of John*, 121).

It seems that Jesus can be understood as defining a new concept for the disciples on this occasion. He introduces the Paraclete and immediately places the phrase “the Spirit of the truth” in apposition to “another Paraclete” in order to define who the Paraclete is. The phrase “the Spirit of the truth” is then immediately defined as well for the disciples. They are told that the world is not able to receive the Spirit of the truth because it neither sees him nor knows him (14:17a).¹¹¹ By contrast, the disciples know the Spirit of the truth because he abides with them and will be in them (14:17b–c).¹¹² In the Gospel of John the Spirit has come down upon Jesus to remain upon him (1:33), so it seems that by being with Jesus the disciples are with the Spirit.

The disciples have just been told that by virtue of their knowledge of Jesus they know the Father (14:7). It seems that in 14:17 they are likewise told that by virtue of their knowledge of him they know the Spirit. As to John 14:17c, it has been stated in the Gospel of John that the disciples will receive the Spirit after Jesus is glorified (7:39). It seems, then, that the phrase “he will be in you” refers to the anticipated reception of the Spirit—particularly when the verse has just stated that the world will not *receive* the Spirit.¹¹³ As Carson states, “There are peculiar ways in which the Spirit of truth remains with them already, and will be in them following Jesus’ glorification.”¹¹⁴

¹¹¹Neither is the world able to know and receive Jesus (1:10–11). Bultmann interprets θεωρεῖ (see) and γινώσκει (know) as a hendiadys (*John*, 616 n. 7). Cf. 1 Cor 2:14.

¹¹²Bultmann rightly notes, “The statement that the world cannot ‘receive’ this Spirit does not mean that the unbeliever cannot become a believer, but rather *describes the essential contrast between the community and the world*” (*John*, 616 [emphasis added]). Similarly Barrett, *John*, 463; Schlatter, *Johannes*, 299.

¹¹³Consideration of the relationship between John 14:15–17 and 14:18–24 is beyond the purview of this study, but John 14 clearly envisions a coming of the Paraclete *as well as* a return of Jesus. For consideration of the text-critical variant in John 14:17c, see Appendix 2, “The Text of John 14:17c.”

¹¹⁴Carson, *John*, 500. Similarly Barrett, who writes, “παρ’ ὑμῖν, like μεθ’ ὑμῶν (v. 16) suggests the presence of the Spirit in the church, ἐν ὑμῖν his indwelling in the individual Christian” (*John*, 463).

In John 14:15–17 Jesus introduces the other Paraclete to his disciples. He does so as he gives them reasons to obey his command that they trust him (14:1). The primary function of the Paraclete in John 14:15–17 is to ensure that they enjoy the Divine presence forever (14:16b).¹¹⁵

Teaching, John 14:25–26; 16:12–15. In these statements on the Paraclete the teaching ministry that the Spirit will have among the disciples is prominent. We will examine John 14:26 first, then 16:13–15.

Jesus is giving the disciples reason to trust him (14:1). He has assured them that their experience of God’s presence will continue and take on a new level of intimacy (14:15–24), and in John 14:25–26 Jesus contrasts his own ministry with the Paraclete’s.¹¹⁶ The thrust of the passage is that just as the Paraclete will be not only *with* them but also *in* them (14:17), so also the Paraclete will teach them all things (14:25–26).

Jesus said, “These things I have spoken while remaining with you” (14:25).¹¹⁷ “These things I have spoken” refers primarily to all that Jesus has said to the disciples in this his farewell discourse. From the indications in John that the Paraclete caused the disciples to understand things that Jesus said on other occasions (on which see below), it appears that “these things” can refer secondarily to all that Jesus said and taught during his ministry.

¹¹⁵The only grounds for Bultmann’s claim, “The promise is the promise of the continuation of the revelation, as in 16.12–15,” appear to be that the Paraclete is called here “the Spirit of the truth.” Bultmann, however, does not link his assertion to the moniker “Spirit of truth,” so it appears that—in view of his emphasis on Jesus as the Gnostic revealer—his system is driving his exegesis (*John*, 615).

¹¹⁶Holwerda, *The Holy Spirit and Eschatology in the Gospel of John*, 60; W. B. Hunt, “John’s Doctrine of the Spirit,” *SWJT* 8 (1965): 54; Westcott, *John*, 2:182.

¹¹⁷ταῦτα λελάληκα ὑμῖν occurs in John 14:25; 15:11; 16:1, 4a, 6, 25, 33. Bernard comments, “In these Last Discourses the phrase . . . recurs like a solemn refrain seven times . . . just as ἐγὼ κύριος λελάληκα recurs several times in Ezekiel (5^{13.15.17} 6¹⁰ 7^{21.24} etc.)” (*John*, 485). Brown notes that the phrase “while remaining with you” is “an unhappy reminder that Jesus’ time with his disciples is running out” (*John*, 652).

The phrase “παρ’ ὑμῶν μένων” in 14:25 is strikingly similar to the phrase “παρ’ ὑμῶν μένει” in 14:17. The verbal connection between the Paraclete abiding with the disciples in 14:17 and Jesus abiding with the disciples in 14:25 supports the notion that the Spirit is with the disciples in 14:17 because the disciples are with Jesus, who has the Spirit without measure (3:34).

Next comes the contrast between Jesus’ communication with the disciples and the Paraclete’s. He said, “But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things and will remind you of all that I myself spoke to you” (14:26).¹¹⁸ The first thing to note about John 14:25–26 is that with the two phrases juxtaposed this way, the teaching ministry of the Paraclete is presented as being superior to the teaching ministry of Jesus. Jesus has spoken “these things” to the disciples (14:25), but the Paraclete will teach them “all things” and will remind them of “everything” that Jesus said (14:26). It is obvious here that the Paraclete’s ministry is set in the future.¹¹⁹

¹¹⁸It is consistently noted that John employs masculine pronouns with reference to the Spirit (cf. 14:26; 15:26; 16:7, 8, 13, 14). In an unpublished paper, D. B. Wallace cites over forty scholars who have cited this as evidence that the Spirit was conceived in personal terms. Noteworthy adherents of this view include C. K. Barrett, J. H. Bernard, R. E. Brown, D. A. Carson, L. Godet, G. E. Ladd, B. Lindars, E. A. Nida, A. T. Robertson, and H. B. Swete. Wallace is probably not the only scholar to reject this position, but he appears to be the first to have examined these arguments systematically and rejected them whole-scale. In the end, Wallace’s arguments are unpersuasive. It seems that the majority of interpreters are correct—the masculine pronouns do indicate that John regarded the Spirit as more than a mere power or force. Wallace’s study seems driven by an argument with what he calls, “A tacit *assumption* by many scholars that the Spirit’s distinct personality was fully recognized in the early apostolic period” (D. B. Wallace, “Greek Grammar and the Personality of the Holy Spirit,” paper presented at the national meeting of the Institute for Biblical Research [Denver, CO, November 2001], 21 [emphasis his]). There seems to be evidence that the distinct personality of the Spirit was conceptualized well before the early apostolic period (cf. e.g., 2 Sam 23:2, where the Spirit of Yahweh uses David as his instrument to speak). Cf. also other evidence from the apostolic period that the Spirit is understood as an independent personal agent: he can be tested (Acts 5:9); he testifies (5:32; 20:23); he speaks to people (8:29; 10:19; 13:2; 21:11); he comforts (9:31); he can express approval (15:28); and he can prohibit entrance into regions (16:6–7). It is difficult to imagine an impersonal power or force doing all these things. Another consideration that weighs against late recognition of the Spirit’s deity and personality is the fact that, as Hengel observes, “From the second half of the first century [i.e., AD 50–100] the Christian scriptures may already have been predominantly codices in which the names for God and Christ and the Holy Spirit were written as *nomina sacra* . . .” (M. Hengel, *The Four Gospels and the One Gospel of Jesus Christ*, trans. J. Bowden [Harrisburg, PA: Trinity, 2000], 118).

¹¹⁹Cf. Jörg Frey, “Besonders Klar ist die Differenzierung in Joh 14,25f.: Das auf Jesu irdische Verkündigung zurückweisende ταῦτα λελάληκα ist temporal bestimmt durch das Partizip παρ’ ὑμῶν μένων, V. 26 ist durch δε und futurische Formen (πέμψει, διδάξει, ὑπομνήσει) davon deutlich abgesetzt

That said, again we see that Jesus is continuing to give the disciples reasons they should not be troubled (14:1). He again takes up the promised Paraclete, and as before he immediately defines who the Paraclete is in Old Testament terms that the disciples will recognize. Thus ὁ παράκλητος is placed in apposition with τὸ πνεῦμα τὸ ἅγιον.¹²⁰ The definition of who the Paraclete is does not stop there. Jesus goes on to say, “whom the Father will send in my name” (14:26). This is the answer to the request that Jesus said he would make in 14:16. That the Paraclete is sent in Jesus’ name links the sending of the Paraclete to Jesus’ request and also warrants the conclusion that the Paraclete comes to continue the ministry of Jesus.¹²¹

The Paraclete’s ministry to the disciples both goes beyond and is limited by Jesus’ ministry. On the one hand, the Paraclete will teach the disciples “all things” (14:26), and so the disciples will know more from the Paraclete’s teaching than they know from Jesus’ teaching (cf. 1 John 2:27). On the other hand, “all things” is immediately qualified by the words, “and he will remind you of everything I myself spoke to you” (14:26; cf. 8:31–32).¹²² John shows throughout his Gospel that the Paraclete indeed exercised this ministry among the disciples by noting that the disciples later understood things that were

und prospektiv auf die Zeit nach der Verherrlichung Jesu bezogen” (*Die johanneische Eschatologie: Das johanneische Zeitverständnis*, Band II, WUNT 110 [Tübingen: Mohr Siebeck, 1998], 223).

¹²⁰This is the only place in John where the full Greek form, τὸ πνεῦμα τὸ ἅγιον (“the Holy Spirit”), occurs (Brown, *John*, 650; Westcott, *John*, 2:183).

¹²¹Cf. the other uses of “in my name/in the Father’s name” in John 5:43; 10:25; 12:13; 14:13, 14; 15:16, 21; 16:23, 24, 26; 17:6, 11, 12, 26; 20:31. Brown states, “Jesus bore God’s name (xvii 11, 12) because he was the revelation of God to men; the Spirit is sent in Jesus’ name because he unfolds the meaning of Jesus for men” (*John*, 653).

¹²²Brown regards the last two lines of 14:26 (teach all things, remind what I said) as synonymous parallelism (*John*, 651). Westcott writes that “the former office [teaching] appears to find its fulfilment in the interpretation of the true character of Christ, of what He was, and what He did: the latter [reminding], in opening the minds of the disciples to the right understanding of Christ’s words” (*John*, 2:183). Many agree that teaching and reminding are not two different functions, but different aspects of the same function (cf. e.g., Beasley-Murray, *John*, 261; Bultmann, *John*, 485 n. 1).

not understood when Jesus spoke them (2:22; 12:16; 14:26; 20:9).¹²³ The Paraclete's ministry of teaching "all things" to the disciples most likely amounts to his teaching them the truth about Jesus and the significance of what Jesus himself taught (cf. 2 John 9).¹²⁴

Jesus' statements in John 14:25–26 are closely paralleled by his statements in 16:12–15.¹²⁵ John 14:25, "These things I have spoken to you while remaining with you," is matched by 16:12, "Much more I have to say to you, but you are not able to bear it now."¹²⁶ What seems implicit in John 14:25–26, that Jesus had deliberately limited what he told the disciples because of their inability to understand, is made explicit in 16:12. They had trouble understanding what he did tell them, and now the reason for that is made plain:

¹²³In 14:26 the verb is ὑπομνήσκω. In 2:17, 22 and 12:16 the related verb μμνήσκομαι is used. The most thorough treatment of these narratorial comments in John is by G. Van Belle, *Les parenthèses dans l'Évangile de Jean*, SNTA 11 (Leuven: University Press, 1985). See also M. C. Tenney, "The Footnotes of John's Gospel," *BSac* 117 (1960): 350–63; J. J. O'Rourke, "Asides in the Gospel of John," *NovT* 21 (1978–79): 210–19; T. Thatcher, "A New Look at Asides in the Fourth Gospel," *BSac* 151 (1994): 428–39.

¹²⁴Westcott writes, "The revelation of Christ in His Person and work was absolute and complete, but without the gradual illumination of the Spirit it is partly unintelligible and partly unobserved" (*John*, 2:182–83).

¹²⁵W. Brouwer argues that these passages are part of adjacent units in the "macro-chiasm" that he sees in the farewell discourse (W. Brouwer, *The Literary Development of John 13–17: A Chiasmic Reading*, SBLDS 182 [Atlanta: SBL, 2000]). While we can never be sure that this is precisely what John himself had in mind, this proposed chiasm is more plausible than the view that, "All this, in keeping with the character of the Fourth Gospel, is not laid out in a meticulously balanced system of teachings" (Ridderbos, *John*, 535). Would an author whose subtle profundity is hidden throughout his work haphazardly put things together? Brouwer's chiasm is as follows:

A. Gathering scene (Focus on unity with Jesus expressed in mutual love)	13:1–35
B. Prediction of the disciple's denial	13:36–38
C. Jesus' departure tempered by assurance of the father's power	14:1–14
D. The promise of the παράκλητος ("Advocate")	14:15–26
E. Troubling encounter with the world	14:27–31
F. The vine and branches teaching	
("Abide in me!") producing	
a community of mutual love	15:1–17
E ₁ . Troubling encounter with the world	15:18–16:4a
D ₁ . The promise of the παράκλητος ("Advocate")	16:4b–15
C ₁ . Jesus' departure tempered by assurance of the father's power	16:16–28
B ₁ . Prediction of the disciples' denial	16:29–33
A ₁ . Departing prayer (Focus on unity with Jesus expressed in mutual love)	17:1–26

¹²⁶Schnackenburg notes, "The image of carrying heavy burdens underlies the term 'bearing' and this leads on to the situation of 'sorrow,' which was the point of departure for the discourse" (*John*, 3:133). Cf. John 16:6.

their abilities are limited. The limitation of the disciples' ability, however, does not result from not "knowing" or "seeing" the Spirit, which is the root of the world's inability in 14:17. Rather, the disciples' inability to bear what Jesus has to tell them is a function of their location on the salvation-historical time line (cf. ἄρτι in 16:12 and ὅταν in 16:13).¹²⁷

Just as in 14:25–26 the Paraclete will teach more than Jesus taught, in 16:12–13 he will do the same. Just as in 14:25–26 Jesus' teaching set the parameters for "all things" that the Paraclete would teach, so in 16:13–15 what belongs to Jesus sets the parameters for "all truth" into which the Paraclete will lead the disciples.¹²⁸

Jesus is speaking of the Paraclete in John 16:12–15 (cf. 16:7), and once again the reference to the Paraclete (ἐκεῖνος) is placed in apposition with τὸ πνεῦμα τῆς ἀληθείας (16:13). We noted above that the genitive could be rendered "the Spirit who communicates truth," and here there is direct contextual warrant in the immediately following phrase, "he will lead you into all truth" (16:13).¹²⁹ It might be better, however, to leave the genitive construction un-interpreted since the context clearly supplies the nuance added when the phrase is translated with the dynamic equivalent, "who communicates

¹²⁷Cf. Burge, *Anointed Community*, 214. Contra Westcott, who takes this as a reference to a "point in [the apostles'] spiritual growth" (*John*, 2:223). For discussion of the Spirit in Johannine salvation history, see chapter 4.

¹²⁸Bernard writes, "By 'all the truth' is meant here 'all the truth about Christ and His Gospel'" (*John*, 510). Brown states, "Since John considers the Paraclete's message to be that of Jesus, the Paraclete's message is . . . complete" (*John*, 708).

¹²⁹John's diction echoes Ps 24:5 (LXX/OG, ET 25:5), ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου καὶ δίδαξόν με ὅτι σὺ εἶ ὁ θεὸς ὁ σωτήρ μου καὶ σὲ ὑπέμεινα ὅλην τὴν ἡμέραν ("Lead me in your truth and teach me, for you are God, my Savior, and I wait for you all the day"). Cf. also Ps 142:10 (LXX/OG, ET 143:10), δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου ὅτι σὺ εἶ ὁ θεός μου τὸ πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῆ εὐθείᾳ ("Teach me to do your will, for you are my God. Your good Spirit will lead me on level ground"); Rev 7:17, ὅτι τὸ ἄρνιον τὸ ἀνά μέσον τοῦ θρόνου ποιμανεῖ αὐτούς καὶ ὁδηγήσει αὐτούς ἐπὶ ζωῆς πηγῶς ὕδατος ("for the lamb in the middle of the throne will shepherd them, and he will lead them to fountains of living water"); and Isa 63:14 LXX/OG: . . . κατέβη πνεῦμα παρὰ κυρίου καὶ ὠδήγησεν αὐτούς οὕτως ἡγαγες τὸν λαόν σου ποιῆσαι σεαυτῷ ὄνομα δόξης ("The Spirit came down from the Lord and led them; thus you led your people to make for yourself a glorious name"). Underlining and italics added to show key Johannine terms. Cf. also Ps 107:7; Acts 8:31.

truth.” In view of 1 John 5:6 (“the Spirit is the truth”), more may be intended by the phrase τὸ πνεῦμα τῆς ἀληθείας than merely that the Spirit communicates truth.

The explanation given (explanatory γάρ) of the whole truth into which the Spirit will lead the disciples is that the Spirit will not speak from himself; rather, he will speak what he hears (16:13). This is just the way that Jesus himself has claimed to speak in John—not of himself but what he has heard (cf. e.g., 12:49–50).¹³⁰ The Spirit will also declare to the disciples “τὰ ἐρχόμενα (what is coming)” (16:13).¹³¹ The nature of the Spirit’s proclamation of the future to the disciples should be defined in light of the rest of the Johannine literary corpus. Holwerda says this not only includes the book of Revelation, but that

The task of the Spirit to teach all things, to lead into all the truth, and to declare the things to come is essentially one: the Spirit reveals the meaning of the *Heilsgeschichte*, the meaning of the saving events, past, present, and future. The Spirit reveals to the disciples the meaning of the work of the historical Jesus, the exalted Jesus, and the Jesus who is to come. The proper commentary on this work of the Spirit is the New Testament itself.¹³²

In teaching the disciples, the Paraclete will glorify Jesus by proclaiming to the disciples what belongs to Jesus (16:14). In this statement, “He will glorify me,” is

¹³⁰For similar references see the table, “Actions God Does in John,” on page 121 below.

¹³¹The ability to proclaim the future is uniquely God’s. (Cf. particularly Isa 41:23, “Declare the things to come that we may know that you are gods!” A recent discussion of the uniquely precise knowledge of the future possessed by Jesus and the Father may be found in B. A. Ware, *God’s Lesser Glory* [Wheaton, IL: Crossway, 2000], 100–41.). In John, the Father proclaims the future to John the Baptist (1:33), Jesus tells the disciples what will take place so that they will believe when his word comes to pass (13:19), and the Spirit will disclose things to come to the disciples (16:13). Brown points out, “Almost the same expression that John uses is found in the LXX of Isa xlii 7 where Yahweh challenges anyone else to declare the things that are to come” (*John*, 708). The text Brown alludes to reads, καὶ τὰ ἐπέρχόμενα πρὸ τοῦ ἐλθεῖν ἀναγγειλάτωσαν ὑμῖν (“and let them proclaim to you the things that are to come before they arrive!”) (Isa 44:7 [correspondences with John 16:13 underlined]). Cf. also the similar arguments in F. W. Young, “A Study of the Relation of Isaiah to the Fourth Gospel,” *ZNW* 46 (1955): 224–27.

¹³²Holwerda, *The Holy Spirit and Eschatology in the Gospel of John*, 62. Thus Holwerda takes the Spirit’s declaration of “what is coming” to refer to: (1) the book of Revelation; (2) the meaning of salvation history; (3) the meaning of the work of the historical Jesus; (4) the exalted Jesus; (5) the coming Jesus; and (6) the New Testament. Most interpreters opt for one or more of these six items. Cf. R. Hoferkamp, “The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ’s Glorification,” *CTM* 33 (1962): 528.

contained the ultimate purpose of all the Paraclete's ministries.¹³³ Jesus said that the Paraclete would take ἐκ τοῦ ἐμοῦ ("from what is mine") and proclaim it to the disciples (16:14). This genitive phrase is defined as what belongs to the Father and the Son in the sense of what they "have" (cf. ἔχει in 16:15). There could be a sense in which ἐκ τοῦ ἐμοῦ means "from the things *concerning* me." Thus the Paraclete glorifies Jesus by proclaiming to the disciples what the Father and the Son have—which includes an understanding of the significance of the things that Jesus said and did.¹³⁴ In this way of understanding the passage ἐκ τοῦ ἐμοῦ (16:14) corresponds to the Spirit reminding the disciples of all that Jesus said to them (14:26).¹³⁵

In John 14:25–26 and 16:12–15 the Paraclete's teaching ministry is prominent. The Paraclete continues Jesus' own teaching ministry (he comes in Jesus' name), but he also goes beyond what Jesus taught (these things/all truth), while remaining within the constraints of what belongs to Jesus and the Father (16:14–15). By teaching the disciples the meaning and significance of what Jesus said and did, the Spirit makes known to them what they do not understand during Jesus' ministry, namely, how it is that the cross is glory (13:31–33). Thus Jesus claims, "He will glorify me" (16:14).¹³⁶

Testimony, John 15:26. Having continued to discuss the intimacy of relationship that will continue even after his departure (15:1–17), Jesus warns his disciples

¹³³So also Franck, "Glorifying, on the other hand, may be said to be the function which covers all the others and is their ultimate goal" (*Revelation Taught*, 74).

¹³⁴De la Potterie notes, "Now in this literary tradition *anagellein* does not imply the proclamation of a completely new revelation, but the interpretation or clear explanation of a previous revelation which had been mysterious and obscure. . . . His task will be to interpret, through the church, the revelation of Jesus. . . . The Spirit will give . . . understanding of the eschatological order" ("The Truth in Saint John," 77).

¹³⁵F. F. Bruce concludes, "We are no doubt intended to infer that the Gospel of John provides a prime example of the fulfillment of this promise" (*The Gospel of John* [Grand Rapids: Eerdmans, 1983], 320). Similarly U. Schnelle, "Johannes als Geisttheologe," *NovT* 40 (1998): 22.

¹³⁶Bernard avers, "Every fresh revelation of the Spirit, all new insight into the meaning of Christ's gospel, would be a fresh 'glorification' of Christ" (*John*, 512). Similarly Beasley-Murray, *John*, 284.

that they will be received as he has been received (15:18–25). Some will accept them (15:20b); others will reject them (15:20a). To reject Jesus is to reject the Father (15:23). In spite of the reality that Jesus, and by implication those who carry his name, will be hated (15:25), testimony to Jesus will continue (15:26–27).

The temporal marker ὅταν designating *when* the Spirit comes sets the coming of the Spirit in the future.¹³⁷ Whereas in 14:26 the Father sends the Spirit in Jesus' name, in 15:26 Jesus sends the Spirit. There is no tension between the Father and the Son both sending the Spirit (cf. 10:30).¹³⁸ Just as Jesus is sent and given by the Father (e.g., 3:16, 17), so the Spirit is given and sent by the Father and the Son (14:16, 26; 15:26). As before, the designation ὁ παράκλητος is set in apposition with τὸ πνεῦμα τῆς ἀληθείας. And as before, the phrase in apposition with ὁ παράκλητος is qualified by a relative clause.¹³⁹ That the Spirit goes out from the Father shows that, like the Word (1:1–2), the Spirit was (and is) with the Father.¹⁴⁰ That the Spirit goes out *from the Father* being sent *by Jesus* (15:26) is another indication of the unity of purpose and action between the Father and

¹³⁷Also Frey, *Die johanneische Eschatologie*, 2:223. Contra Morris, who thinks that “the ὅταν that introduces the verse leaves the time indefinite” (*John*, 606).

¹³⁸Cf. Brown, *John*, 689. Carson seems to misrepresent Burge on this point. Carson writes, “It is not that the Evangelist cannot distinguish these expressions one from the other, still less that the two ways of referring to the sending of the Spirit are ‘in direct tension’ (Burge, p. 203). Rather, the same sending can be described in various complementary ways” (*John*, 499). But right after Burge says, “In 16:7 Jesus will send him. John 15:26 places these two views in direct tension,” one line down the page he states, “As Brown comments, there is no theological tension here. Jesus and the Father are one (10:30).” Then Burge cites Loisy's words: “they are variant formulas, not variant ideas” (*Anointed Community*, 203, and n. 22). Carson gives the impression that he is disputing with Burge's position, but what Carson cites is not Burge's view. Carson and Burge seem to be saying the same thing.

¹³⁹Cf. 14:16–17, “Another Paraclete . . . the Spirit of truth, *whom* the world cannot receive;” 14:26, “The Paraclete, the Spirit of truth, *whom* the Father will send in my name;” 15:26, “The Paraclete, *whom* I will send to you from the Father, the Spirit of truth, *who* goes out from the Father” (emphasis added).

¹⁴⁰Similarly Moloney, *John*, 434.

Jesus.¹⁴¹ This also shows that Jesus has at his disposal all that belongs to the Father (cf. 13:3; 16:14–15).

Sent by Jesus, going out from the Father, the Spirit will do what has been done by the Baptist (1:15), the woman at the well (4:39), the Father (5:32), the works Jesus did (5:36), the Scriptures (5:39), Jesus himself (8:18), and the crowd (12:17). The Spirit will testify to Jesus (15:26), as will the disciples (15:26).¹⁴²

As the Spirit teaches the disciples the meaning of Jesus' words and actions he glorifies Jesus. The Spirit's testimony to Jesus will teach the disciples, but the testimony is not only directed at the disciples. Just as the other testimony in John is experienced by those who accept and reject Jesus, so the Spirit's testimony will be experienced not only by believers, but also by the world. This is seen in the fact that the disciples also will testify—the implication being that their testimony is not to each other but to outsiders. This testimony to outsiders results in the rejection and acceptance Jesus told them they would face (15:20; cf. 1:11; 14:17). Just as the Spirit's testimony to the disciples is related to his

¹⁴¹Cf. the language of the third paragraph of the Nicene Creed, Καὶ εἰς τὸ ΠΝΕΥΜΑ ΤΟ ἍΓΙΟΝ, τὸ κύριον, (καὶ) τὸ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ ὑἱῷ σὺν προσκυνούμενον καὶ συνδοξαζόμενον (“And [I believe] in the Holy Spirit, the Lord, the one who makes alive, the one who goes out from the Father, the one who is worshiped and glorified with the Father and the Son”) (my translation, Greek text from P. Schaff, *The Creeds of Christendom*, 3 vols. [New York: Harper & Brothers, 1896], 2:57–58). Carson helpfully notes, “The Evangelist . . . cannot be thought to be speaking without reflection. . . . Thus although the clause ‘who goes out from the Father’ refers to the mission of the Spirit, in analogy with the mission of the Son, this is the mission of the Spirit who in certain respects replaces the Son, is sent by the Father and the Son, and belongs (so far as we can meaningfully use such ambiguous terminology) to the Godhead every bit as much as the Son. In short, the elements of a full-blown doctrine of the Trinity crop up repeatedly in the Fourth Gospel; and the early creedal statement, complete with the *filioque* phrase, is eminently defensible, once we allow that this clause in 15:26 does not itself specify a certain ontological status, but joins with the matrix of Johannine Christology and pneumatology to presuppose it” (*John*, 529).

¹⁴²Schlatter writes, “Würden nur Menschen von Jesus reden, so könnte nicht Glaube entstehen. Er entsteht aber, weil Gott für ihn spricht, und er tut dies dadurch, dass der Geist für Jesus zeugt” (*Johannes*, 310). For a full discussion of “witness” in the Fourth Gospel, and the argument that “the witness of Jesus Christ emerges as the focal point of all divine and saving revelation,” see the published version of J. M. Boice’s dissertation done at Basel under Bo Reicke and Oscar Cullman, *Witness and Revelation in the Gospel of John* (Grand Rapids: Zondervan, 1970), 7.

teaching ministry to them, so the Spirit's testimony to the world is related to his ministry of conviction.

Conviction, John 16:7–11. Jesus continues to confront the sorrow that has filled the hearts of his disciples (16:6).¹⁴³ Jesus' declaration that his departure would benefit them must have sounded absurd (16:7a). The explanation of this counter-intuitive declaration follows: If Jesus does not go away, the Paraclete will not come to them; but if he goes away, he will send the Paraclete to them (16:7b). Jesus has articulated that the Paraclete will be with and in them forever (14:16–17). He has explained that the Paraclete will teach them and make his own words plain (14:26; cf. also 16:12–15). Further, Jesus has stated that the Paraclete will bear witness concerning him (15:26). The Paraclete's ministry of convicting the world (16:8–11) seems to be the natural result of the Paraclete's testimony to Jesus (15:26).¹⁴⁴ Just as the Paraclete replaces Jesus as the disciples' teacher (14:25–26), the Paraclete replaces Jesus as the witness against the world.¹⁴⁵

The fact that the departure of Jesus and the coming of the Paraclete is described as beneficial for the disciples implies that the Paraclete's ministry will be in some sense superior to Jesus' own (cf. the Paraclete's teaching ministry). John 16:7 makes clear that the Paraclete's ministry will not commence until Jesus goes away. Indeed, if Jesus does not

¹⁴³Cf. R. J. Mathews, "The Spirit-Paraclete in the Testament of Jesus According to Saint John's Gospel" (Ph.D. diss., Fordham University, 1992), 270–71. In view of the personal allegiance that the disciples show toward Jesus (cf. John 13:37), Holwerda falsely dichotomizes when he writes, "They were sorrowful: sorrowful not because their teacher was departing but because the Messiah was not fulfilling their expectations. Their sorrow was caused not by the broken bonds of personal friendship, but by the threatened shattering of their faith" (*The Holy Spirit and Eschatology in the Gospel of John*, 48). It is more likely that their sorrow results from *both* their love for Jesus and from their dashed hopes.

¹⁴⁴Holwerda, *The Holy Spirit and Eschatology in the Gospel of John*, 53; Thomas, "The Spirit in the Fourth Gospel," 100.

¹⁴⁵For Jesus convicting of sin in John cf. 3:19–20; 4:16, 18; [8:7]; 8:34; 9:39–41; 11:40; 12:7–8; 13:8, 38. Similarly Bernard, *John*, 506; Turner, "Holy Spirit," in *DJG*, 349.

go away the Paraclete will not come.¹⁴⁶ With John 7:39, John 16:7 clearly urges that the Spirit's work will be qualitatively different after the cross.

In John 16:8–11 Jesus describes one aspect of the Paraclete's better ministry, that of convicting the world. The object of the verb ἐλέγξει (he will convict) is τὸν κόσμον (the world) (16:8). This means that the world receives the action of the verb. Therefore, the affect that this ministry of the Spirit has upon the disciples—making them certain—is only secondary. It is the world that is convicted here, not the disciples that are strengthened in their convictions.¹⁴⁷

The nature of the action in view seems relatively clear from the use of this verb, ἐλέγχω, and from related expressions elsewhere in John's Gospel. In John 8:46 Jesus asks, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; (“Which of you convicts me concerning sin?”). Syntactically, John 16:8 and 8:46 are parallel—verb, object, prepositional phrase:

ἐλέγξει	τὸν κόσμον	περὶ ἁμαρτίας
and ἐλέγχει	με	περὶ ἁμαρτίας. ¹⁴⁸

In John 8:46 Jesus is not asking that someone *convince* him that he is wrong; he is challenging his hearers to demonstrate his culpability or guilt.¹⁴⁹ The only other use of this

¹⁴⁶Smalley, “‘The Paraclete’: Pneumatology in the Johannine Gospel and Apocalypse,” 291.

¹⁴⁷For the view that John 16:8–11 does not refer to the world being proven guilty but to proof provided to believers to make them certain, see M. F. Berrouard, “Le Paraclet, défenseur du Christ devant la conscience du croyant (Jo XVI, 8–11),” *RSPT* 33 (1949): 361–89. Similarly Brown, *John*, 704–14; I. de la Potterie, *La Vérité dans Saint Jean*, 2 vols. (Rome: Biblical Institute Press, 1977), 399–421; S. Lyonnet, “The Paraclete,” in *The Christian Lives by the Spirit*, by I. de la Potterie and S. Lyonnet, trans. J. Morris (New York: Alba House, 1971), 73–75; Porsch, *Pneuma und Wort*, 280–89.

¹⁴⁸Cf. the similar construction in Jude 15 (ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν). Less similar, but still close, is Luke 3:19 (ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος).

¹⁴⁹Brown writes that the conviction in view “is a question of bringing the merciless light of truth to bear on guilt” (*John*, 711). The translation of ἐλέγχω as “convince” and the translation “convict” are very close to one another—presumably if guilt can be demonstrated (convict) the demonstration will be convincing. In this case, however, “convict” is the better choice because the Gospel of John is clear that not all those “convicted” are “convinced” (cf. 3:19–21). Even if certain members of the world are not “convinced” by the Paraclete's ministry in 16:8–11, they remain guilty, i.e., convicted (cf. 3:18; 16:8, 9).

verb in John is in 3:20 (cf. 7:7).¹⁵⁰ There too the verb has to do with the demonstration of culpability, not with persuasion. It would seem likely, then, that the verb has to do with the demonstration of culpability in John 16:8.¹⁵¹

The three prepositional phrases identify three points on which the world will be convicted.¹⁵² In each case the preposition is περί (about, concerning, with reference to). The world will be convicted concerning sin, concerning righteousness, and concerning judgment (16:8).¹⁵³ These three prepositional phrases are elaborated upon in 16:9–11. The explanation of the world’s conviction is given in parallel statements. First the prepositional phrase is restated; then it is followed by a causal ὅτι clause showing why the world is guilty.¹⁵⁴

First, Jesus states that the world will be convicted concerning sin because it does not believe in him (16:9). This is no surprise to the readers of John’s Gospel. At the outset it was declared that the world’s creator was in the world, but that the world did not recognize him (1:10). Nor is it surprising that the world is convicted for not believing in Jesus. Readers of John’s Gospel have seen that “God did not send the Son into the world to

¹⁵⁰John 3:20 reads, πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγθῆ τὰ ἔργα αὐτοῦ (“For everyone who practices evil hates the light and does not come to the light, that his deeds might not be shown wrong”).

¹⁵¹Cf. F. Büchsel, “The use of ἐλέγχω in the NT is restricted. . . . It means ‘to show someone his sin and to summon him to repentance’” (Büchsel, “ἐλέγχω κτλ,” in *TDNT*, 2:474). I see very little difference between the world being “convicted” and the world being “proven wrong.”

¹⁵²The righteousness and justice do not need to belong to the world for the world to be convicted concerning righteousness and judgment. Contra Brown, *John*, 705.

¹⁵³Schlatter notes, “ἁμαρτία = ΠΝΨΠ, δικαιοσύνη = ΠΖΤΞ and κρίσις = Ξ” are die aneinander gebundenen zentralen Anliegen der vom Pharisäismus bestimmten Frömmigkeit” (*Johannes*, 311). Similarly Westcott, *John*, 2:219–20.

¹⁵⁴Wallace explains that the causal ὅτι gives the “reason” for what precedes (Wallace, *Greek Grammar*, 460). A number of interpreters take the ὅτι clauses as explicative rather than as causal. See the summary in Carson, “The Function of the Paraclete in John 16:7–11,” 549–58. It seems that even if the ὅτι clauses are explicative, their function is to explain—give the grounds (i.e., the reason) for—the guilt of the world. However the clauses are described (causal—because, or explicative—in that), the point is that these are the reasons the world is guilty.

condemn the world, but that the world might be saved through him. The one who believes is not condemned; but the one who does not believe has already been condemned, because he has not believed in the name of the only begotten Son of God” (3:17–18). The Paraclete will convict the world concerning the sin of unbelief (16:9). In John, the sin of not believing in Jesus results in condemnation (3:18).

Second, Jesus states that the Paraclete will convict the world “concerning righteousness, because I go to the Father and you no longer see me” (16:10). John 16:8 and 16:10 are the only two uses of δικαιοσύνη (righteousness) in the Gospel of John. Jesus stated in John 5:30 that his judgment is righteous (δίκαιος). He also challenged those questioning him to make a righteous judgment (7:24), and addressed the Father as “righteous Father” (17:25).¹⁵⁵ It may be that the world is “convicted concerning righteousness” (16:8, 10) because of its failure to make a “righteous judgment” (7:24; cf. 5:30).¹⁵⁶ It seems safer, however, to define “righteousness” in 16:8, 10 in view of the ὄτι clause. Thus “righteousness” is bound up with Jesus going to the Father. In this context, Jesus’ departure to the Father is primarily a reference to the cross.¹⁵⁷ The righteousness that the world is convicted of here is righteousness that is made known when Jesus goes to the Father and his disciples no longer see him. Jesus’ departure to the Father is his

¹⁵⁵For Jesus as the one in whom there is no unrighteousness (ἀδικία), cf. John 7:18.

¹⁵⁶This seems to be what Carson means by the world’s (wrong ideas about) righteousness (cf. “The Function of the Paraclete in John 16:7–11,” 558–65).

¹⁵⁷In 16:10 Jesus goes to the Father and the disciples will no longer see him. In 16:16 he says, “In a little while you will no longer see me [cf. 16:10], and again in a little while you will see me.” This reference to the disciples seeing Jesus again is a reference to the disciples seeing Jesus in his resurrection appearances because he tells them that their grief upon his departure to the Father will be turned to joy (16:20). Similarly, upon his departure the world will rejoice (16:20). The world will not rejoice upon the ascension, but it will rejoice when Jesus is crucified. Therefore, Jesus’ departure to the Father refers primarily to the cross. If there are overtones of or allusions to the ascension in the discourse they are not primary. Cf. Barrett, who directs attention here to Rom 3:21–31 (*John*, 488). Beasley-Murray also points to the cross (*John*, 282). For the position that the righteousness in view is that possessed by Jesus in view of his origin, see W. Stenger, “Δικαιοσύνη in Jo. XVI 8.10,” *NovT* 21 (1979): 2–10. Brown thinks that the vindication of Jesus’ righteousness is in view (*John*, 712); so also Burge, *Anointed Community*, 210.

glorification/exaltation—not his ascension—but the cross.¹⁵⁸ In John, Jesus is glorified when he is crucified. Earlier in John Jesus declared, “When you lift up the Son of Man, then you will know that I Am” (8:28). Here Jesus appears to say that when his enemies crucify him, it will become apparent who he truly is. It is a small step from this absolute “I Am” statement to the manifestation of righteousness. When Jesus is crucified, true righteousness is put on display for the world to behold.¹⁵⁹ The Paraclete will convict the world concerning this righteousness.

Third, the Paraclete will convict the world “concerning judgment (κρίσεως), because the ruler of this world (ὁ ἄρχων τοῦ κόσμου τούτου) has been judged” (16:11). Just after Jesus declared that the hour had come for the Son of Man to be glorified (12:23), he also declared, “Now is the judgment (κρίσις) of this world; now the ruler of this world (ὁ ἄρχων τοῦ κόσμου τούτου) shall be cast out” (12:31; cf. Rev 12:7–12). Based on the parallel expressions in John 12:31 and 16:11, the judgment in view in 16:11 appears to be the cross. At this judgment, the ruler of this world has been condemned (16:11) and cast out (12:31).¹⁶⁰ Jesus triumphed over the ruler of this world at the cross, and the Paraclete will demonstrate to the world its culpability with reference to the cross. As Brown writes, “In condemning Jesus the world itself was judged.”¹⁶¹

¹⁵⁸On this point see further below.

¹⁵⁹The cross is glory and righteousness because there the supreme worth of the Father is made known (13:31–32). Jesus said, “Father, the hour has come. Glorify your Son that your Son may glorify you . . . And now glorify me, Father, with yourself, in the glory which I had with you before the world was” (17:1, 5). The cross makes plain that only the Son can satisfy the Father’s offended holiness. That the Son is able to satisfy the demand of the Father’s holiness exalts the Son. That the Father’s holiness requires one who shared his pre-incarnate glory (17:5), one who possessed life within himself (5:26), indeed, one who was God (1:1), exalts the Father. Thus it is that Jesus can say, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify himself in him, and he will glorify him immediately (13:31–32). I have translated the αὐτὸν in John 13:32 as a reflexive, “God will glorify *himself* in him” (rather than the NASB’s “God will glorify him in him”) because John elsewhere uses αὐτὸν as a reflexive: Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς (“Jesus did not entrust *himself* to them”) (2:24).

¹⁶⁰Cf. Beasley-Murray, *John*, 282.

¹⁶¹Brown, *John*, 713.

These three prepositional phrases are therefore related. The world's chief sin is not believing in Jesus (3:18; 16:9). The world will be convicted by the display of the righteousness of God and Christ on the cross (16:19).¹⁶² The judgment in view is also the cross (16:11). The sum total is that the world stands condemned by the righteousness manifested in God's judgment of sin at the cross because it has not believed in Jesus.¹⁶³ The Paraclete will show the world's culpability in this regard—he will make known to the world that it stands guilty for not believing in Jesus. The judgment at the cross typifies the judgment that is to come (cf. Rev 20:2, 10–15). If the world continues in its rejection of Jesus, it will face judgment on the last day and be condemned by the righteousness of God and Christ seen at the cross.

This understanding of the relationship between the righteousness and judgment in view in John 16:10–11 fits with the passage examined above, John 16:12–15. The disciples cannot bear the elucidation of the cross as Jesus speaks to them (16:12). But when the Paraclete comes he will take these things concerning Jesus and the Father and proclaim them to the disciples, thus leading them into all truth (16:13–15). It is in this sense that the Paraclete will glorify Jesus (16:14). Jesus' glory in John is the cross, and the Paraclete will glorify Jesus by teaching the disciples the truth about the cross (16:13–15) and applying the results of the cross to the world (16:8–11).

Brown suggests, "The idea that the world is to be convinced by the Paraclete contradicts the statement of xiv 17 that the world cannot accept the Paraclete."¹⁶⁴ But two pieces of evidence indicate that members of the world can be convicted, repent, and

¹⁶²Jesus was obediently righteous in going to the cross. Cf. John 10:17–18, "For this reason the Father loves me, because I lay down my life, that I might take it up again. No one takes it from me, but I lay it down on my own. I have authority to lay it down, and I have authority to take it up again. This command I received from my Father." Cf. also 12:27–28.

¹⁶³Similarly Morris, "Sin, righteousness, and judgment are all to be understood because of the way they relate to the Christ" (*John*, 620).

¹⁶⁴Brown, *John*, 711.

become believers in Jesus. First is the fact that Jesus came for the world to be saved through him (3:18); and second, that the disciples were given to Jesus out of the world (17:6). Jesus does describe the disciples as not being of the world (15:19; cf. 14:17), but in view of John 17:6 this seems to signify that he regards them as having been converted from the world—they have experienced new birth (3:3, 5; 5:24–25; 6:63–69). With regard to the ministry of the Spirit-Paraclete Holwerda rightly concludes, “The convicting of the world by the Paraclete has two results: viz. conversion and judgment.”¹⁶⁵ All the world experiences the convicting ministry of the Paraclete. Some are converted, and like the disciples, come out of the world (cf. 15:19; 17:6). The rest are not converted but condemned.

In conclusion, we see that the Spirit’s testimony (15:26) will teach the disciples (14:26; 16:13–15).¹⁶⁶ The Spirit instructed disciples will then join the Spirit in testifying to Jesus (15:26–27), and the testimony to Jesus given by the Spirit and the disciples will convict the world of the sin of not believing in Jesus (16:8, 9). The testimony of the disciples and the Spirit makes plain to the world its guilt in rejecting the righteousness manifested at the cross (16:8, 10), and shows to the world that it is wrong and stands judged before the cross, where its ruler was condemned (16:8, 11).¹⁶⁷ Some members of the world will receive the testimony; others will reject it (cf. 15:20). As stated above, in all this the Spirit will glorify Jesus (16:14).

The Eschatological Gift

At several points in the foregoing discussion it has been noted that John uses temporal markers to designate when the Paraclete will be received by believers. This is

¹⁶⁵Holwerda, *The Holy Spirit and Eschatology in the Gospel of John*, 58.

¹⁶⁶Cf. de la Potterie, “The Truth in Saint John,” 73: “In Johannine theology the function of the Spirit is carried out mainly in relation to the truth of Christ, and consists in arousing faith in Christ and in his truth by rendering this truth present and active in the hearts of the faithful.”

¹⁶⁷Burge, *Anointed Community*, 210.

perhaps most prominent in John 7:39, where John explains that the Spirit was not yet given because Jesus was not yet glorified, and 16:7, where Jesus states that if he goes away he will send the Paraclete to the disciples. The question this section seeks to explore is: when, according to John, is the Spirit-Paraclete given? The answer to this question rests on two other questions: first, according to John, when was Jesus glorified? Second, what happened in John 20:22? We will explore first the former then the latter.

The Paraclete and the glorification of Jesus. It is widely acknowledged that in John, references to Jesus' *glorification/exaltation* are references to the cross.¹⁶⁸ This hardly needs demonstration, for when Jesus declares in John 12:23, "The hour has come for the Son of Man to be glorified," he is clearly referring to the cross. This is evident from his next statement about a kernel of wheat falling into the ground and dying that it might bear much fruit (12:24). Jesus' death, like the death of the kernel of wheat, will bear much fruit. Again, when Judas leaves to accomplish his wretched task, Jesus declares, "Now is the Son of Man glorified" (13:31).

It seems clear that in the statements of Jesus' *departure* in John both the cross and the ascension are at times in view.¹⁶⁹ It does not seem, however that John "works to show the unity of the diverse events of 'the hour'" in the sense that he "has a clear motive for bringing the Spirit into Easter."¹⁷⁰ Nor is it "arbitrary to insist that because Jesus was

¹⁶⁸Cf. e.g., Bernard, *John*, 284–85.

¹⁶⁹The statements that use the word ἀναβαίνω (go up, ascend) have the ascension in view, cf. 3:13; 6:62; 20:17 (Cf. Bernard: "ἀναβαίνειν . . . never refers to the Crucifixion, but to the Ascension" [*John*, 217]). Those that use the words δοξάζω (glorify) and ὑψόω (exalt) primarily have the cross in view (for δοξάζω see 7:39; 12:16, 23; 13:31–32; for ὑψόω see 3:14 [2x]; 8:28; 12:32, 34). The verb ἀπέρχομαι (go away) is used twice in John 16:7, and these probably refer to the cross since grief is filling the disciples' hearts (16:6). The statements with ὑπάγω (go away, depart, return) probably indicate both the cross and Jesus' return to the place from whence he came, i.e., his ascension (cf. 7:33; 8:14, 21, 22; 13:3, 33; 14:4, 5, 28; 16:5, 10, 17). G. C. Nicholson unsuccessfully argues that all of these refer primarily to Jesus' "return to the Father" ("To Your Advantage": The Lifting up of Jesus and the Descent-Ascent Schema in the Fourth Gospel" [Ph.D. diss., Vanderbilt University, 1980]).

¹⁷⁰Burge, *Anointed Community*, 148.

glorified in His death and resurrection, the bestowal of the Spirit on Easter Sunday was that gift indicated in 7:39.”¹⁷¹ John is able to distinguish between the glorification of the cross and Jesus’ ascension when he desires to do so. For instance, it is clear that the departure to the cross is in view when Jesus acknowledges that sorrow has filled the hearts of his disciples (16:6). The cross is still in view when Jesus speaks of the world rejoicing and the disciples mourning (16:20). But when Jesus speaks of the disciples’ sorrow being turned to joy, resurrection is in view (16:20).

It would seem that after the resurrection, even though Jesus continues to appear visibly and tangibly to the disciples, he has already been glorified.¹⁷² Evidence for this is seen in the completion of Jesus’ task (cf. 19:30, “It is finished!”),¹⁷³ and in the fact that Jesus does not say to Mary that he has not yet been glorified, but that he has not yet ascended (ἀναβαίνω) (20:17). Further, though he is still manifesting himself visibly to his disciples, Jesus possesses a changed body—one that can apparently enter rooms though doors are shut (20:19).¹⁷⁴

These considerations are significant because in John the Spirit is not given until Jesus is glorified (7:39). According to the reading presented here, Jesus’ glorification is complete when he is raised from the dead, and so he can bestow the Spirit though he has

¹⁷¹Holwerda, *The Holy Spirit and Eschatology in the Gospel of John*, 17. Holwerda says this because in his view, “It is not possible to restrict it [glorification] to this event [the cross]” (ibid., 11).

¹⁷²That the cross is the glorification of Jesus in John is supported by the findings of Steve Booth, who writes, “Heavy emphasis is placed on the day of his arrest and execution in Jerusalem at the time of the Passover Festival (29% of the entire book) during which tension in the story reaches its highest point. . . . The previous analysis is sufficient . . . to substantiate the claim that the author of John used, whether consciously or subconsciously, identifiable linguistic principles to mark 18:1–19:42 as the ‘zone of turbulence’ in the action line of his story” (*Selected Peak Marking Features in the Gospel of John*, American University Studies 7, Theology and Religion 178 [New York: Peter Lang, 1996], 119, 121). Contra Holwerda, *The Holy Spirit and Eschatology in the Gospel of John*, 17. Rightly Guthrie, *New Testament Theology*, 529.

¹⁷³Cf. Bernard, *John*, 516.

¹⁷⁴Beasley-Murray writes, “The feature of the locked doors, . . . shows the ability of Jesus to presence himself in any place . . . the Lord reveals himself where he wills, in a mode beyond comprehension, and it is well for us to acknowledge the limits of our understanding here” (*John*, 378).

not yet ascended. As Burge puts it, “*The prerequisite departure of Jesus does not refer to his necessary absence when the Paraclete appears. It refers to the preliminary death and glorification of Jesus for which the Spirit must wait (7:39).*”¹⁷⁵ If that is the case, what happened on resurrection day when Jesus “exhaled and said to them, ‘Receive the Holy Spirit’” (20:22)?

The Paraclete and John 20:22. On the evening of the first day of the week, the day of the resurrection,¹⁷⁶ with the doors shut for fear of the Jews, Jesus entered and said to his followers, “Peace to you” (20:19). Jesus then showed his hands and his side to his rejoicing disciples (20:20), and said, “Peace to you, just as the Father sent me, I also send you” (20:21). We then read, “And having said this, he exhaled and says to them, ‘Receive the Holy Spirit. If you forgive the sins of someone, they have been forgiven; if you retain the sins of someone, they have been retained’” (20:22–23).¹⁷⁷

The three most significant components of this episode are: first, Jesus sends the disciples just as the Father sent him (20:21); second, Jesus “exhaled”¹⁷⁸ and says to them, ‘Receive the Holy Spirit’” (20:22); and third, Jesus gives the disciples authority to forgive and retain sin (20:23).¹⁷⁹ It would seem natural to understand this text as Jesus sending the

¹⁷⁵Burge, *Anointed Community*, 133 (italics his).

¹⁷⁶Beasley-Murray writes, “John is not recording in vv 19–23 something that took place in five minutes on the first Easter Sunday evening. In briefest compass he summarizes the acts of the risen Lord, bringing together sayings and happenings uttered and performed in the Easter period. . . . The Fourth Evangelist does not specify the Easter events according to chronology” (*John*, 382). Against this, it seems that John does mean to present what takes place here as having happened on the day of the resurrection. Cf. John 20:19, “Then when it was evening, *on that day*, the first day of the week” (emphasis added). Carson provides a helpful clarification here, “John is undoubtedly selecting and moulding and explaining the history he reports, but he is not trying to write a theological treatise which uses history in purely symbolic ways” (*Divine Sovereignty and Human Responsibility* [Grand Rapids: Baker, 1994], 142).

¹⁷⁷See also the discussion of this passage in chapter 5.

¹⁷⁸For discussion of the use of the verb ἐμφυσάω in Gen 2:7; Ezek 37:9; and John 20:22, see Appendix 1, “The Use of ἐμφυσάω in John 20:22.”

¹⁷⁹On the connection between the giving of the Spirit and the forgiveness and retention of sins, see chapter 5.

disciples, and supplying them with the promised Spirit that they might accomplish the task he gives them.

Some interpreters are content to view the resurrection day episode as John's version of what Luke depicts as having taken place on the day of Pentecost in Acts 2.¹⁸⁰ Others are unhappy with this suggestion and seek to show that what John depicts is not a real "giving of the Spirit" but more of a "parabolic anticipation" or "symbolic pre-figuration" of what would take place on Pentecost fifty days later.¹⁸¹ Still others suggest that the disciples received the Spirit on both occasions,¹⁸² and here I will present evidence for this position that is not regularly cited.

Before turning to the evidence just mentioned, it seems that if John were read by persons with no knowledge of what took place on the day of Pentecost and no awareness of Luke's account of the events in Acts 1–2, there would be little question as to when, according to John, the Spirit was given and received. The book views the cross as Jesus' glory. It indicates that the Spirit will be given after Jesus is glorified. Then Jesus is lifted up on the cross and proclaims, "It is finished" (19:30).¹⁸³ Jesus then appears to his disciples

¹⁸⁰Dunn, "πνεῦμα," in *NIDNTT*, 3:704; Burge, *Anointed Community*, 133.

¹⁸¹The interpretation of John 20:22 as an "acted parable" or as a "symbolic promise" to explain how John 20:22 fits with Acts 2 was condemned as heretical at the fifth ecumenical council in AD 553. Nevertheless, a number of recent evangelicals have endorsed this interpretation. Cf. Carson, *John*, 651–55; A. J. Köstenberger, *Encountering John* (Grand Rapids: Baker, 1999), 186; G. E. Ladd, *A Theology of the New Testament*, revised and ed. by D. A. Hagner (Grand Rapids: Eerdmans, 1993), 325; Thomas, "The Spirit in the Fourth Gospel," 104; B. Witherington, *John's Wisdom* (Louisville: Westminster/John Knox, 1995), 340.

¹⁸²Blomberg, *The Historical Reliability of John's Gospel*, 267; Morris, *John*, 748; idem, *Jesus is the Christ*, 165–67. Holwerda's view is something of a variation of this position. He holds that John 20:22 is an authentic reception of the Spirit, but that in view of the commission that Jesus gives the disciples in 20:23, just as Jesus received the Spirit when he began his ministry, so also the disciples receive the Spirit when they are given "the apostolic office and the power of the keys." Holwerda concludes, "This is neither the Johannine version of Pentecost nor the fulfillment of the promise of the Paraclete" (Holwerda, *The Holy Spirit and Eschatology in the Gospel of John*, 24); similarly Westcott, *John*, 2:350–51. Holwerda's position is unlikely in view of the use of the verb λαμβάνω in both John 7:39 and 20:22. In both places the reception of the Spirit is in view.

¹⁸³If the cross is Jesus' departure, there is no problem with his being present when he bestows the Spirit in 20:22, contra Holwerda, *The Holy Spirit and Eschatology in the Gospel of John*, 23

in a glorified body and breathes on them and says the words, “Receive the Holy Spirit” (20:22). Were it not for the account in Acts 2, would anyone object to the thesis that the Spirit-Paraclete was given to the disciples by Jesus on resurrection day, and that this is precisely what is recorded in John 20:22?¹⁸⁴

That said, there is evidence that these events can both be understood as having taken place—evidence that alleviates any necessity for tortuous “harmonization” or exegetical gymnastics.¹⁸⁵ This evidence arises out of the words used to describe what takes place in the two different accounts. Here we will briefly discuss the relationship between the baptism in the eschatological Spirit, the filling of the Spirit, and the coming of the eschatological indwelling of the Spirit. These items will be discussed in the order just mentioned.

John knows the word “baptize” (cf. John 1:33), but he does not employ that word to describe what takes place on resurrection day. When Luke describes the Spirit-baptism that took place some fifty days after the resurrection in Acts 2, he states that the disciples were “filled” (2:4, using the verb πίμπλημι). The disciples were “baptized” in the Spirit on the day of Pentecost, but all “fillings” are not “baptisms.” Baptisms in the Spirit happen only in Acts 2, 8, 10, and 19. There is no indication that the other “fillings” in Acts (cf. the use of πίμπλημι in Acts 4:8, 31; 9:17; 13:9) were also regarded as “baptisms.”¹⁸⁶

¹⁸⁴Rightly J. L. Kipp, “The Relationship between the Conceptions of ‘Holy Spirit’ and ‘Risen Christ’ in the Fourth Gospel” (Ph.D. diss., Princeton Theological Seminary, 1967), 147: “The bestowal of the Spirit in 20:22 can be interpreted as a fulfillment of the promises of the coming of the Spirit in the farewell discourses.”

¹⁸⁵Dunn thinks we should recognize that the death, resurrection, ascension, and the gift of the Spirit form a single theological unity, which “should render unnecessary any attempt to achieve a chronological or theological harmonization of Jn. 20:22 with Acts 2” (Dunn, “Spirit,” in *NIDNTT*, 3:704). There is no need for harmonization in this case, for the two events clearly take place on different occasions (resurrection day, Pentecost) and are different experiences of the Spirit (indwelling is not to be equated with filling, see below). There would only be need for harmonization if John 20:22 and Acts 2 were accounts of the same experience, which they are not.

¹⁸⁶On the “filling” in 4:31 F. F. Bruce writes, “While this was a fresh filling of the Spirit, it could not be called a fresh baptism” (*The Book of the Acts*, rev. ed., NICNT [Grand Rapids: Eerdmans, 1988], 100).

These baptisms do not happen at every conversion¹⁸⁷ (though believers after Jesus are indwelt at conversion—being indwelt is not the same as being baptized in the Spirit). Each time a baptism in the Spirit occurs it is to mark divine approval of a significant movement in the church’s advance.¹⁸⁸ In Acts 2 the church is brought into the open for the first time. In Acts 8 the age-old breach with Samaria is healed. In Acts 10 Gentiles are brought into the church without circumcision. And in Acts 19 believers in the prophets of Israel are shown that they must believe in the one to whom the prophets point.¹⁸⁹

These instances of baptism in the Spirit are not recorded to show what happens at conversion. Nor are these “baptisms” necessary for indwelling, for Luke seems to show people who are “full of the Spirit” (using πλήρης/πληρώω, not πίμπλημι [cf. 6:5; 7:55; 11:24; 13:52]), whom he has not shown being “baptized” in the Spirit. Baptisms in the Spirit seem to be unique demonstrations of divine approval in salvation history. Luke shows representative Jews, Samaritans, and Gentiles being baptized in the Spirit, and he does not seem to indicate that all converts experience this phenomenon. The whole church experiences it representatively.

Turning from *baptism* in the Spirit to *fillings* in the Spirit for empowerment, we see that Luke reserves the word πίμπλημι (fill) for these occasions. The use of the word πίμπλημι (fill) is significant for this discussion because both Peter and Paul are “filled” (πίμπλημι) multiple times in Acts (cf. 2:4; 4:8, 31; 9:17; 13:7). Being “filled” for an anointed task, therefore, can happen repeatedly and is not presented as an ongoing state. This “filling” is akin to what anointed Old Testament figures experienced. The enabling of

¹⁸⁷Luke records at least fifteen conversion accounts in Acts, and not one of these is described as a baptism in the Spirit (cf. Acts 2:47; 5:14; 6:7; 16:5; 17:11–12; 2:41; 4:4; 8:12–13, 36–37; 9:35, 42; 13:48; 16:14, 31–34; 18:8).

¹⁸⁸On the “baptism” of the Samaritans in Acts 10 Bruce writes, “Apart from such external manifestations, none of the Jewish believers present, perhaps not even Peter himself, would have been so ready to accept the reality of the Spirit’s coming upon them” (*Acts*, 217).

¹⁸⁹Similarly F. R. Harm, “Structural Elements Related to the Gift of the Holy Spirit in Acts,” *Concordia Journal* 14 (1988): 28, 38.

certain individuals in the Old Testament is not unlike what happens when Paul and Peter are “filled” for inspired proclamation in Acts (cf. Exod 28:3; 31:3; 35:31; Deut 34:9, where the verb ἐμπύπλημι is used to translate the Hebrew verb מִלֵּא).¹⁹⁰

We have noted above that it does not seem that when Peter, for instance, was “filled” anew in Acts 4:8 he was “baptized” anew. Nor does it not seem that these “fillings” where the word πύπλημι is used are to be equated with the reception of the abiding, indwelling Spirit that only takes place after Jesus has been glorified (John 7:39; 14:16–17; 20:22), for again, why should that experience be repeated? Therefore, it is not difficult to maintain that the indwelling Spirit-Paraclete the disciples received on resurrection day (20:22) is distinct from what they experienced when they were filled with power for inspired proclamation on Pentecost (Acts 2:4).¹⁹⁰

If the disciples were “filled” (πύπλημι) for inspired proclamation on the day of Pentecost, and this indeed appears to be what happened (cf. Acts 2:4), then Acts 2 presents no more difficulty for John 20:22 than Acts 4:8, or any of the other passages in Acts where the verb πύπλημι is used to describe a person being inspired for a particular task. Nor do the baptisms in the Spirit described in Acts 2, 8, 10, and 19 present a difficulty for John 20:22, for John 20:22 is not recording a dramatic demonstration of God’s approval (i.e., a baptism in the Spirit) as Acts 2 is.¹⁹¹

Turning from *baptism* and *filling* to consider the *indwelling* of the Spirit, it does not seem that John means to describe either a *baptism* or a *filling* in John 20:22, but a *reception* (cf. 7:39; 14:17). John 20:22 seems to be indicating that Jesus has been glorified and that he is making good on his promise. The disciples need not wait for Pentecost to be

¹⁹⁰So also Bernard with less detail: “The Day of Pentecost is described in Acts 2 as a Day when a special gift of spiritual power was manifested, and there is nothing in Jn. which is inconsistent with such a manifestation” (*John*, 516).

¹⁹¹Contra Beasley-Murray, who writes, “But there is no question of viewing the sending of the Spirit as taking place at Easter *and* at Pentecost. It is one or the other, in view of the nature of each Evangelist’s presentation of the event” (*John*, 382 [emphasis his]). It seems to me that it is precisely in view of the nature of each evangelist’s presentation that *both* givings of the Spirit are possible.

converted. The Gospel of John indicates that they already believed in Jesus as the Messiah in John 1:41, 45, 49. The fact that they stumbled on the night Jesus was crucified is not evidence that they were not believers, for they stumbled after Pentecost as well (cf. Gal 2:11–14). Nor need the disciples wait until Pentecost to receive the indwelling Spirit, for what they received at Pentecost was a temporary empowerment, an experience that was repeated and therefore not ongoing (cf. 2:4; 4:8). By contrast, the indwelling Spirit is described as something that would be with and in the disciples forever, i.e., indwelling is ongoing (John 14:15–17). Is it too difficult to maintain that people who are *indwelt* can also be *empowered*?

Read in the context of the Gospel of John, John 20:22 fits nicely as the fulfillment of the promised reception of the indwelling Spirit.¹⁹² From the different descriptions given by John and Luke, it does not seem difficult to affirm that the two authors are not describing the same thing. In other words, we need not choose between Luke and John. Comparison and contrast of each author's description of the bestowal of the Spirit makes each author's message more clear. It seems that *baptisms* in the Spirit, *fillings* with the Spirit, and *indwelling* by the Spirit are three distinct manifestations of the eschatological gift of the Spirit.

¹⁹²See the argument in chapter 4 that John 20:22 refers to the *indwelling* of the Spirit. Cf. Bernard, "The action and words of Jesus here are a complete fulfillment of the promise of the Paraclete" (*John*, 677). M. Turner objects to this understanding of John 20:22 because of the account of Thomas (John 20:24–29), and because "Paraclete activity" does not immediately commence. Turner holds that John 20:22 is a "*climacteric* in the process that was already under way," not a real giving of the Spirit ("The Concept of Receiving the Spirit in John's Gospel," *VE* 10 [1977]: 34 [emphasis his]). Thomas is clearly a believer after Jesus appears to him, "My Lord and my God!" (20:28), and since Jesus was now glorified he probably had the Spirit—even though there had been no dramatic, visible manifestation of the Spirit's coming. They were in fact indwelt by the Spirit upon conversion. Theologically, I would suggest that the same happened with Thomas. We are not told how many other believers were or were not present to receive the Spirit on resurrection day, but the absence of Thomas is no indication that John intended for his readers to think that the Spirit was not given, nor is it possible to know that "Paraclete activity" did not commence immediately. If they received the indwelling Spirit when Jesus said, "Receive the Holy Spirit" (20:22), then "Paraclete activity" did commence immediately—they were indwelt (cf. 14:16–17). To suggest that the Spirit was not really bequeathed when Jesus said, "Receive the Holy Spirit," is to underestimate the power of Jesus' words in John. The question of those who were not present, like Thomas, is not a question that John addresses for us.

Conclusion

In John we see that the Spirit anoints Jesus, remains upon him, and empowers him to speak the word of God (1:32–33; 3:34). Those who are physically alive must be born of the Spirit to partake of the Kingdom of God (3:5–8). Through the words of Jesus the Spirit makes alive (6:63). Those made alive belong to the sphere of the Spirit as opposed to the sphere of the flesh (3:6). It is in this sphere of the Spirit that believers worship the Father in truth (4:21–24).

The Spirit-Paraclete promised by Jesus in the farewell discourse, delivered on the day of his resurrection, continues the ministry of Jesus. He is sent to the disciples to ensure them of God's continued favor, and he guarantees that they will continue to enjoy God's presence forever (14:16–17). He testifies to Jesus (15:26), and as he does so he teaches the disciples (14:26; 16:12–15) and convicts the world (16:8–11). The focus of the next chapter will be on what John tells us of the Spirit in salvation history.

Table 2: Actions God Does in John

Actions Common to Father, Son, and Spirit			
Action	Father	Son	Spirit
Give Life	5:21; (6:33); 17:3	5:21, 25–26, 40; 6:33; 17:3	3:6, 8; 6:63
Proclaim Future	1:33	13:19, 26, 36–38; 14:3, 29; 16:1–4, 16–28, 32; 20:18	16:13
Indwell Believers	14:23	14:20, 23; (15:4–7); 17:23, 26	14:17
Teach	6:45; 7:16, 17; 8:28	7:14; (8:2); 8:20; 13:13–14	14:26
Testify to Jesus	5:32; 6:27; 8:18	8:12–14, 18	15:26
Glorify Jesus	5:22–23; 8:50, 54; 13:31–32; 17:1, 22	(1:14); 2:11; 13:31–32; 17:5, 24	16:14
Actions Common to Father and Son			
	Father	Son	
Glorify the Father	4:23; 12:28; 13:31–32	(2:16); (9:3–4); 11:40; 12:28; 13:31–32; 14:13; 17:1, 4–5	
Give the Spirit	3:34; 14:16	(4:10–14); (7:37–39); 20:22	
Send the Spirit	14:26	15:26; 16:7	
Actions Common to Son and Spirit			
	Son	Spirit	
Be Given by the Father	3:16	(4:10–14); 14:16	
Be Sent by the Father	3:17; 4:34; 5:23–24, 36; 6:29, 57; 7:28–29, 33; 8:16, 26, 29, 42; 9:4; 10:36; 11:42; 12:44–45; 13:20; 15:21; 17:3, 8; 17:18, 23, 25; 20:21	14:26; 15:26	
Speak Not from Himself	(5:19); 5:30; (6:38); 7:16; 12:49–50	16:13	
Speak Only What He Hears	3:32; (3:34); (5:30); 8:26, 40; 12:50; 15:15	16:13	
Convict	3:19–20; 4:16, 18; (5:27); (8:7); 8:34, 40; 11:40; 12:7–8; 13:8	16:7–11	
Be Received	1:12 (cf. 1:10–11)	7:39 (cf. 14:17)	
Disclose What Belongs to God	1:18	16:13–14	

CHAPTER 4
THE SPIRIT WAS NOT YET GIVEN

Introduction

Chapter 1 surveyed the various positions taken on whether or not Old Covenant believers were indwelt by the Holy Spirit. Chapter 2 argued that the Old Testament does not present its faithful as indwelt by the Holy Spirit. Chapter 3 provided an overview of the Holy Spirit in the Gospel of John. We now turn our attention to what John says about the Spirit in salvation history.¹ The objective of this chapter is to demonstrate that John presents the reception of the indwelling Spirit by believers as an eschatological blessing only experienced after the glorification of Jesus.² As George Ladd put it, the reception of the indwelling Spirit indicates that “the eschatological experiences associated with the age to come have reached back into the present age.”³

¹For salvation history more generally, see P. E. Satterthwaite, “Biblical History,” in *NDBT*, 43–51. For a thorough study of time in John, see Jörg Frey, *Die johanneische Eschatologie: Das johanneische Zeitverständnis*, Band 2, WUNT 110 (Tübingen: Mohr Siebeck, 1998).

²Such an investigation is warranted by John’s consistent ability to distinguish between things that were believed, experienced, or understood before and after Jesus’ time on earth was complete: e.g., 2:22; 12:16; 13:7, 19; 14:26; 16:12–13; 20:9. Cf. also C. K. Barrett, “It was only his resurrection, and the gift, contingent upon it, of the Paraclete, which called his sayings to mind and enabled them to be understood” (*The Gospel according to St. John*, 2nd ed. [Philadelphia: Westminster, 1978], 201). Not surprisingly Bultmann detects “editorial addition” at 2:22 (R. Bultmann, *The Gospel of John*, trans. G. R. Beasley-Murray [Philadelphia: Westminster, 1971], 128 n. 2). His judgment is not based upon manuscript evidence, but upon *Sachkritik* (content criticism). It is better to interpret the Gospel as it stands. On 2:22 R. E. Brown writes, “The evangelist has been kind enough to warn us in vs. 22 (and perhaps 17) that his theological understanding of the scene far exceeds what was understood when the scene took place” (*The Gospel according to John*, 2 vols., AB [New York: Doubleday, 1966, 1970], 121). Frey writes, “Der Evangelist unterscheidet aus seiner nachösterlichen Retrospektive in reflektierter und konsistenter Weise zwischen der Zeit vor und der Zeit nach dem Geschehen dieser Stunde” (Frey, *Die johanneische Eschatologie*, 2:221).

³G. E. Ladd, *A Theology of the New Testament*, rev. edition ed. D. A. Hagner (Grand Rapids: Eerdmans, 1993 [1974]), 344.

This chapter aims to show that the indwelling of the Spirit is the fulfillment of an eschatological hope promised in the Old Testament (e.g., Isa 32:15; 44:3; Ezek 37:14; 39:29; Joel 3:1–2 [ET 2:28–29]). Another aspect of the Old Testament’s eschatological hope is the coming of a Spirit-anointed Messiah⁴ (e.g., Isa 61:1).⁵ Certain texts seem to hint that the Messiah will bring the Spirit to his people (e.g., Isa 48:16).⁶ The argument here is that John presents Jesus as the fulfillment and fulfiller of these hopes. The lines of expectation converge in Jesus, the Spirit-anointed Messiah (John 1:33) who ushers in the eschaton and gives the Spirit to his people (20:22) after his glorification (7:39).⁷

The logic of this chapter is as follows: premise one, the Old Testament expected both a Spirit-anointed Messiah and renewal by the Holy Spirit in the last days (e.g., Isa 61:1; Ezek 37:14). Premise two, John presents Jesus as the Spirit-anointed Messiah (John 1:32–33; 3:34), who inaugurates the age to come (4:23; 5:25), and gives the Spirit to those who believe in him (15:26; 20:22). Premise three, to the existing expectation of the eschatological reception of the Holy Spirit, John adds that this reception of the Spirit awaits the glorification of Jesus (7:39). When we add to these three premises the argument of chapter 2—that the Old Testament does not present its faithful as individually indwelt by the Spirit—the conclusion follows that if a believer does not live in the age when the

⁴I recognize that the phrase “Spirit-anointed Messiah” is redundant, for “Messiah” is precisely the person who has been anointed by the Spirit. Because the significance of the word Messiah seems often overlooked, I will employ this redundant expression to emphasize the meaning of the term.

⁵Cf. D. E. Holwerda, *The Holy Spirit and Eschatology in the Gospel of John* (Kampen: Kok, 1959), 1: “The N.T. shares with the Judaism of its time the belief that the activity of the Spirit ceased with the last prophet and that He would return with the coming of the Messiah and the Messianic age.” Cf. 1 Macc 4:46; 9:27; 14:41; 2 Bar. 85:1–3; *t. Sotah* 13:3; Josephus, *Ag. Ap.* 1.41.

⁶J. J. Suurmond claims, “John the Baptist was . . . the first to link the Jewish expectation of an eschatological outpouring of the Spirit with a Spirit-anointed messiah” (“The Ethical Influence of the Spirit of God” [Ph.D. diss., Fuller Theological Seminary, 1983], 235). So also J. D. G. Dunn, “Spirit and Fire Baptism,” in *The Christ and the Spirit: Pneumatology*, vol. 2 (Grand Rapids: Eerdmans, 1998), 102.

⁷Cf. W. Eichrodt, *Theology of the Old Testament*, 2 vols., OTL, trans. J. A. Baker (Philadelphia: Westminster, 1961, 1967), 1:26: “In the encounter with the Christ of the Gospels there is the assertion of a mighty living reality as inseparably bound up with the OT past as pointing forward into the future.”

Spirit-anointed, Spirit-bestowing Messiah has come and been glorified, that believer cannot be indwelt by the Holy Spirit.⁸ The veracity of this argument depends upon whether each premise is sound, and whether the conclusion drawn from these premises follows. The present chapter seeks to validate this argument.

This chapter, then, contends that the indwelling of the Spirit is an eschatological blessing only received by believers after Messiah Jesus has been glorified. To demonstrate this we will seek to show the soundness of the premises and the conclusion articulated above. Having presented this argument that John 7:39 will not permit the inference that Old Covenant saints were indwelt by the Holy Spirit, we will consider whether this understanding of the Spirit in salvation history resonates with the rest of the New Testament. We begin with premise one.

The Old Testament Expectation

The aim here is to show that the Old Testament did indeed give rise to eschatological hopes for a Spirit-anointed Messiah and a renewal by God's Spirit.⁹ The hope for a Spirit-anointed Messiah will be considered first. Then we will discuss the evidence for the hope of renewal by the Spirit. Having looked at the Old Testament, we will briefly consider the expectations that resulted from the Old Testament's proclamation in literature from the New Testament's milieu.

⁸This understanding of the Spirit in salvation history also seems to be reflected in Justin's *Dialogue with Trypho* 87.4–6. Commenting on this passage, Oskar Skarsaune writes, "When Justin sought to convince Trypho the Jew that after all the messianic age *had* been inaugurated with the coming of Jesus, he pointed first and foremost to the now manifest presence of the Spirit. Before Jesus came, certain gifts of the Spirit were granted to prophets and kings in Israel In Jesus, the Spirit dwelt in the fullness of all his gifts, and through Jesus the Spirit is now granted in his fullness—not to chosen individuals as in former times, but to the new people of God" (*In the Shadow of the Temple* [Downers Grove: InterVarsity, 2002], 340 [emphasis his]).

⁹On the significance of allowing the Old and New Testaments to inform one another Eichrodt writes, "In addition to this historical movement from the Old Testament to the New there is a current of life flowing in the reverse direction from the New Testament to the Old" (*Theology of the Old Testament*, 1:26). Similarly G. Goldsworthy, *According to Plan* (Downers Grove: InterVarsity, 2002), 76.

The Coming Messiah

The aim of this section is to draw attention to three elements in the promises given by Yahweh to his people. These three elements are essential for understanding the significance of Jesus' life according to John. This discussion will draw attention to the indications that God would raise up for his people an anointed ruler in the last days. Each piece of this conception is most clearly seen in the prophecies of Isaiah: (1) the coming ruler; (2) his being anointed with the Spirit of God; and (3) his inauguration of a new epoch characterized by the reversal of the curse (Gen 3).¹⁰

In the Old Testament the children of Israel were promised a figure who would vanquish evil (Gen 3:15).¹¹ This figure would speak the words of God to the people (Deut 18:18), and be an anointed, Davidic King, who would reign forever in peace and righteousness (2 Sam 7:13; Ps 72:1–4). Moses had specified that Israel's king would be chosen by Yahweh (Deut 17:15), just as David was (1 Sam 13:14; 16:3). While Moses had also specified that priests were to be anointed (Exod 29:7), apparently the practice of anointing came to be associated with king-making (Judg 9:8, 15),¹² and Yahweh

¹⁰This is not the place for a discussion that seeks to exhaust the messianic hope seen in either Isaiah or the rest of the prophets. What follows will focus on the development of the three items mentioned in this paragraph in the book of Isaiah. For the significance of Isaiah in regard to John's Gospel, see F. W. Young, "A Study of the Relation of Isaiah to the Fourth Gospel," *ZNW* 46 (1955): 215–33; C. A. Evans, "Obduracy and the Lord's Servant: Some Observations on the Use of the Old Testament in the Fourth Gospel," in *Early Jewish and Christian Exegesis*, ed. C. A. Evans and W. F. Stinespring (Atlanta: Scholars, 1987): 221–36; D. A. Carson, "John and the Johannine Epistles," in *It is Written: Scripture Citing Scripture*, ed. D. A. Carson and H. G. M. Williamson (New York: Cambridge University Press, 1988), 245–64. For a study of John's use of the Old Testament, see A. T. Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T & T Clark, 1991).

¹¹For the messianism of the Pentateuch, see T. D. Alexander, *From Paradise to the Promised Land* (Carlisle: Paternoster, 1995); idem, "Royal Expectations in Genesis to Kings: Their Importance for Biblical Theology," *TynBul* 49 (1998): 191–212; idem, "Further Observations on the Term 'Seed' in Genesis," *TynBul* 48 (1997): 363–67; J. Collins, "A Syntactical Note (Genesis 3:15): Is the Woman's Seed Singular or Plural?" *TynBul* 48 (1997): 139–48; J. Sailhamer, "Creation, Genesis 1–11, and the Canon," *BBR* 10 (2000): 89–106; idem, "Messiah and the Hebrew Bible," *JETS* 44 (2001): 5–23; W. Wifall, "Gen 3:15—A Protevangelium?" *CBQ* 36 (1974): 361–65.

¹²In the Greek translation of Judges 9:8 and 15 we find forms of χρίεν, to anoint, for the Hebrew verb מָשַׁח. D. H. Engelhard writes, "Israelite kings were not the only ones anointed, as we know from texts from several other ancient Near Eastern cities (Amarna Letters and Hittite sources)" ("Anoint, Anointing," *ISBE* 1:129). Cf. also L. W. Hurtado, "Christ," in *DJG*, 107.

specifically commands Samuel to anoint Saul ruler of Israel (1 Sam 9:16). Samuel was later commanded to anoint David, and we read that, “Then Samuel took the horn of the oil and he anointed him in the midst of his brothers, and the Spirit of Yahweh rushed to David from that day forward. And Samuel rose and went to the Ramah. And the Spirit of Yahweh had departed from being with Saul” (1 Sam 16:13–14).¹³ Much is revealed and promised to David regarding his seed. He is told that his descendant will sit on his throne and be peculiarly anointed of Yahweh (e.g., 2 Sam 7; Pss 2; 45; 72; 110). Once again, at the *anointing* of David, the Spirit came upon him, so if David’s son is to be the *anointed* of Yahweh, he too will have the Spirit.

When we come to the prophet Isaiah we see that the sketch of the expected one drawn through earlier statements is more vivid as further details regarding the anointed son of David are revealed. Particularly significant for the interests of this study is the close linkage of the Spirit of Yahweh with the prophecies of the longed for messianic King. In Isaiah 4 a day is prophesied¹⁴ when “the Branch of Yahweh will be beautiful and glorious” (4:2), and as a renewed creation is ushered in “he will cause the bloodstains of Jerusalem to be cleansed from the midst of her by the Spirit of Judgment and the Spirit of Burning” (4:4).¹⁵

¹³Cf. the discussion of this text in chapter 2, pages 37–38. It is interesting to note that while Saul is told at his anointing that the Spirit will come upon him (10:6, 10), at David’s anointing the Spirit immediately comes to him (16:13).

¹⁴I understand Isaiah’s repeated *הַיּוֹם הַהוּא* (“in that day”) to be the prophet’s way of alerting the reader to the eschatological nature of the realities that follow this phrase. Isaiah’s usage of this phrase at 4:4 is parallel to the phrase found at 2:2 *בְּאַחֲרֵי הַיָּמִים* (“in the latter days,” which is also seen in a Mosaic passage anticipating the New Covenant, Deut 4:30). Cf. also Jeremiah’s not insignificant *יָמֵי קָדְמָיִם* (“days are coming”) found in Jer 31:31. I take these expressions to be designations of the eschatological, messianic Age to Come. Cf. esp. J. Calvin, *Commentary on the Book of the Prophet Isaiah*, [1551], in Calvin’s Commentaries, vols. 7, 8, trans. by W. Pringle [Grand Rapids: Baker, Reprint 1979], 91. Others acknowledge eschatology (but not necessarily messianism) in the phrase, see B. S. Childs, *Isaiah*, OTL (Louisville: Westminster/John Knox, 2001), 29, 36; F. Delitzsch, *Isaiah*, trans. J. Martin, vol. 7 of *Commentary on the Old Testament* (Edinburg: T & T Clark, 1866–91; reprint, Peabody, MA: Hendrickson, 2001), 74, 99; J. A. Motyer, *Isaiah*, TOTC (Downers Grove: InterVarsity, 1999), 51, 58–59.

¹⁵Given that Isaiah’s prophecy profoundly influenced John the Baptist (cf. John 1:23; Isa 40:3), it is possible that Isa 4 grounds his declaration that the greater one who comes after him “will baptize with

The reader of Isaiah encounters yet more prophecy regarding the coming Messiah in the chapters between 4 and 11 (particularly 7–9),¹⁶ but on coming to chapter 11 the reader finds that Isaiah has again linked the “branch” (11:1) with “the Spirit of Yahweh” (11:2).¹⁷ It is important to note that while Isaiah does not open the prophecy in chapter 11 with “in that day” or the like, the waw on the perfect (וַיִּבְרָא) places what follows in the future tense.¹⁸ The new creation language in the immediate context, replete with the uniquely anointed Davidic ruler who will reign in absolute righteousness (11:2–5), hunters and hunted resting together, and the seed of woman and serpent at peace with one another (11:6–9) confirm that Isaiah is speaking eschatologically. Gone is the enmity between the seed of woman and the seed of the serpent (Gen 3:15; Isa 11:8). Thus, the “in that day” in verse 10 is not contrasted with but continuing the prophecy found in the first 9 verses of the chapter.

This same bringing together of eschatology, Yahweh’s Spirit, and the branch-Messiah that we see in Isa 4:2–4 and 11:1–2 is to be found in Isa 61 (cf. also 42:1). Chapter 61 begins with the words, “The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed (מָשַׁח) me” (61:1), and closes with the words, “For just as concerning the land, he causes its *branches* (צִמְחָהּ) to go forth; and as for the garden, its seed he causes to *branch* out (תִּצְמַח); thus the Lord Yahweh will cause righteousness and praises to *branch* out (יִצְמַח), before all the nations” (61:11, emphasis mine). At the very least we

the Holy Spirit and fire” (Matt 3:11; Luke 3:16; cf. also Mark 1:8; John 1:33).

¹⁶“Chapter 7 introduces the messianic hope associated with Immanuel and begins to develop the theme of the remnant . . . these themes of chapter 7 are further expanded in an integral way in 8:1 – 9:7(6),” (Childs, *Isaiah*, 62).

¹⁷Some modern scholars are dissuaded from linking “the branch” in chapters 4 and 11 because different Hebrew terms are used (4:2, צֶמַח; 11:1, הַטֵּר, נֶצֶר), and because in 4:2 the branch is “of Yahweh,” while in 11:1 he is “of Jesse.” Regarding the former, this stylistic variation is to be expected from a poet of Isaiah’s artistic brilliance; the breadth and freshness of his vocabulary is perhaps unparalleled. Regarding the latter, in my view it is a false disjunction to separate these two, for in Jesus the branch of Yahweh is indeed also the branch of Jesse. Cf. also Childs, *Isaiah*, 99–106.

¹⁸GKC, §112x; Joüon, §117.

can say that Isaiah probably intended for the reader to be reminded of the earlier use of branch (פֶּתַח) in 4:2.¹⁹ That פֶּתַח was a messianic word can be seen from the way later prophets take up the theme (cf. Jer 23:5; 33:15; Zech 3:8; 6:12).²⁰ Most significant, however, is the clear connection between the “Spirit of the Lord Yahweh” and the anointing of Yahweh in verse 1: “The Spirit of the Lord Yahweh is upon me because Yahweh has anointed (משח) me.” Here the Spirit is a direct result of the anointing of Yahweh. Thus to be the anointed of Yahweh (Messiah, derived from משח) is to possess the Spirit of Yahweh.

Along with the anointed one who possesses the Spirit in Isa 61:1, and the echoing branch motif in verse 11, there are a number of items in the intervening verses that locate this prophecy in the eschaton. The one on whom the Spirit rests has been anointed by Yahweh “to proclaim the year of favor to Yahweh, and the day of vengeance to our God, to comfort all who mourn” (61:2). He will grant gladness and praise in Zion, when the planting of Yahweh will have grown into oaks of righteousness (61:3; cf. 6:13). The year of favor and day of vengeance promise restoration for Israel and the subjugation of the enemies of the people of God (61:4–5). Also significant in this context is the promise that Yahweh “will cut the covenant of the age [or, the eternal covenant] for them” (61:8).

The point of this discussion is that the anointing of David, with the Spirit of Yahweh rushing to him (1 Sam 16:13), is paradigmatic for the anointing of David’s greater son (Ps 2:2; 110:1). Central to the discussion of the sample of messianic texts from Isaiah above is that in each context three items are prominent: the ruler, the Spirit of Yahweh, and the time. In Isa 4, 11, and 61 the coming Messiah is seen as uniquely anointed with

¹⁹Poets of Isaiah’s stature do not choose their words haphazardly, and in Isa 61:11 we find three variations of the tri-radical root for branch, פֶּתַח.

²⁰Further, Jesus apparently took Isa 61 as a messianic passage; Luke records Jesus reading it and claiming to fulfill it in the synagogue at Nazareth (Luke 4:16–21). For a discussion of the Old Testament’s interpretation of itself, cf. J. Day, “Inner-biblical Interpretation in the Prophets,” in *The Place Is Too Small for Us*, ed. R. Gordon, SBTS 5 (Winona Lake, IN: Eisenbrauns, 1995), 230–46.

Yahweh's Spirit and ushering in "that day."²¹

The Outpouring of the Spirit

We have seen that the Spirit-anointed Messiah is an eschatological concept. Because some have appealed to certain texts that speak of the outpouring of the Spirit to support the view that Old Covenant believers were indwelt, it is important to highlight the eschatological nature of these promises. Our purpose here is not to discuss these passages at length, but merely to note that in each case the promise of the Spirit is placed in the future.

Several times in the Old Testament the promise is given that the Spirit will be poured out (e.g., Isa 32:15; Ezek 36:27; 39:29; Joel 3:1–2 [ET 2:28–29]; and Zech 12:10).²² The claim of this section is that these promises are eschatological. There is also evidence in some of these contexts that when the Spirit is poured out the Messiah will have come. We will survey the passages in canonical order.

Isaiah 32 opens with the proclamation, "Behold the King will rule for righteousness" (32:1). Isaiah proclaims the blessings that will be when this King reigns by contrasting that time with the time in which he speaks (32:1–5; cf. עַד . . . לֹא "no longer" v. 5). He then calls his contemporaries to repentance (32:9–12), and states that the devastation will continue (32:13–14), "Until (עַד) the Spirit is poured out upon us from on high" (32:15).²³ The blessings of that time are then described (32:15–20).

In this passage the promise of a future King²⁴ who will reign for righteousness

²¹Cf. the helpful synthesis of the messianic promise in P. House, *Old Testament Theology* (Downers Grove: InterVarsity, 1998), 242–43.

²²Cf. also Isa 44:3; Ezek 11:19; 37:14.

²³Delitzsch writes, "The punishment would last till the Spirit, which Israel had not then dwelling in the midst of it . . . should be emptied out over Israel from the height of heaven When that was done, a great change would take place" (*Isaiah*, 334).

²⁴Cf. G. W. Gogan, "The reader almost inevitably makes a link with the picture of the righteous messianic King given in chapter 11" (*Isaiah*, in *EBC*, 6:205). Similarly Motyer, *Isaiah*, 204.

(32:1) is accompanied by the promise that the Spirit will be poured out upon the people (32:15). Both promises are set in the future and contrasted with the time when Isaiah speaks. Further, the description of the results of the righteous King and the outpoured Spirit are so far reaching that they are most easily understood as eschatological blessings (cf. 32:15–20). As Childs puts it, “A new age results in which both the natural world and human society are transformed.”²⁵

The eschatological context of Yahweh putting his Spirit among the people in Ezek 36:27 has been discussed in chapter 2 (pages 58–59). Ezekiel 39:28–29 similarly speaks of the eschatological regathering of the people and the pouring out of the Spirit. Between these two promises that the Spirit will be poured out (Ezek 36 and 39), we see that when these promises are fulfilled, “My servant David will be King over them, and there will be one shepherd for all of them” (37:24).²⁶ It would seem that the three themes of the glorious future, the Davidic King, and the outpouring of the Spirit are to be seen here in Ezekiel as well.

The eschatological outpouring of Joel 3:1–2 (ET 2:28–29) is set vaguely in the future, “after this” (3:1 [2:28]). And the outpouring of the Spirit promised in Zech 12:10 is a day when the nations who oppose Jerusalem will be destroyed (12:9), and the recipients of the Spirit “will look on me whom they pierced, and they will wail because of me, like one wails for an only son . . .” (12:10).

Each passage touched on here locates the outpouring of the Spirit in the future. Also prominent for our purposes are the messianic elements in several of these passages. As we turn now to note some expectations that were based on the Old Testament’s promises, it must be borne in mind that these are not the only messianic promises to be

²⁵Childs, *Isaiah*, 241.

²⁶In conversation with Professor D. I. Block, it has been suggested that Ezekiel’s audience would have understood these eschatological prophecies because they experienced the indwelling of the Spirit. This possibility has been disputed in chapter 2 (pages 58–66), and below I will argue that John 7:39 precludes this interpretation.

found in the Old Testament.²⁷ Further, the prophecies of the one anointed with Yahweh's Spirit who brings in the eschaton were never presented to the people as a clear portrait (and cf. Isa 6:9–10; 8:16–18). Given the mysterious and partial nature of what the prophets announced, we should not be surprised by the variety of expectations built on their proclamations. Not even those Jesus chose to be his apostles had put together a full picture of what God would do (cf. Mark 8:31–10:45). That is to say, we are not seeking to show uniform messianic hope, but universal messianic hope.

The Contemporary Expectation

The religious milieu at the time that the Word became flesh (John 1:14) was rife with hope for just such a figure that the texts seen in the previous section describe.²⁸ This section is not the place for an exhaustive account of messianic expectation in first century Judaism.²⁹ It is, however, the place to establish that the eschatological hopes seen in the prophecy of Isaiah—particularly for a *Messiah* anointed by the *Spirit of God* who would appear in the *latter days*—were common in first century Judaism.³⁰ This discussion will be

²⁷Much more could be said about the Messiah as Isaiah, for instance, foresees him. Isa 33, 42, and 53 in particular have much to say about Israel's future King. We must note, too, that texts such as Jer 31, Ezek 36–37, Joel 3:1–5 (2:28–32) have much to say about the role of the Spirit in the age to come. These texts prompt Adolf Schlatter to conclude, "Prophetic pronouncements did not describe merely the Christ as the bearer of the divine Spirit; they also cast the endtime community as filled by him" (*The History of the Christ*, trans. A. J. Köstenberger [Grand Rapids: Baker, 1997 (1923)], 58). The texts discussed here have been selected because they bring together the Spirit, the Messiah, and the age to come.

²⁸E. P. Sanders claims, "The expectation of a messiah was not the rule" (*Judaism: Practice and Belief 63 BCE – 66 CE* [Philadelphia: Trinity, 1992], 295). This is nothing short of astonishing. Such a statement can only be made by one who has been chastised for his practice of persistently ignoring or reinterpreting "New Testament reports" (cf. M. Hengel and R. Deines, "E. P. Sanders' 'Common Judaism', Jesus, and the Pharisees," trans. D. P. Bailey, *JTS* 46 (1995): 35. The New Testament is saturated with detail that reflects a widely-held messianic hope, thus M. De Jonge can do a study of the theme in the Gospel of John, "Jewish Expectations about the 'Messiah' according to the Fourth Gospel," *NTS* 19 (1972–73): 246–70. Cf. also Hurtado, "Christ," 107.

²⁹For more on this topic, see J. Neusner, W. S. Green, and E. Frerichs, *Judaisms and Their Messiahs at the Turn of the Christian Era* (Cambridge: University Press, 1987); E. Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.–A.D. 135)*, 3 vols. in 4, rev. and ed. by G. Vermes, F. Millar, and M. Black (Edinburgh: T. & T. Clark, 1979), 2:488–554.

³⁰It is relevant that J. C. Thomas has shown that "the Fourth Gospel exhibits an acquaintance

organized around three groups of writings, the Pseudepigrapha, the Qumran scrolls, and the New Testament.

These three bodies of literature are employed because they represent a broad spectrum of religious opinion. The Pseudepigrapha reflects the way that some, perhaps even many, religious Jews read the Old Testament.³¹ The Qumran scrolls represent Old Testament interpretation done by a conservative group of Jews who separated themselves from the rest of the nation in expectation of the last days.³² And the New Testament is the witness borne by a group of Christians who believed that their messianic expectations based on the Old Testament had been fulfilled in Jesus. At several places, the early chapters of Acts in particular, they are seen seeking to persuade their contemporaries that Jesus is the Messiah on the basis of commonly held messianic expectations.

Evidence from the Pseudepigrapha. The hope for a Spirit-filled ruler based on the promise given in Isa 11:2 is clearly reflected in the seventeenth Psalm of Solomon. Psalm of Solomon 17 is a hymn to the hoped for Messiah (cf. 17:32).³³ This hoped for

with many of the issues that were of concern for pre-90 Pharisaism and/or emerging rabbinic Judaism” (“The Fourth Gospel and Rabbinic Judaism,” *ZNW* 82 [1991]: 181).

³¹Steve Mason has established that the Pharisees exercised dominant influence in early Judaism in *Flavius Josephus on the Pharisees: A Composition Critical Study*, *Studia Post-Biblica* 39 (New York: Brill, 1991). Cf. also Ellis Rivkin, *A Hidden Revolution* (Nashville: Abingdon, 1978); and Joachim Schaper, “The Pharisees,” in *The Cambridge History of Judaism*, vol. 3, ed. W. Horbury, W. D. Davies and J. Sturdy (Cambridge: University Press, 1999), 402–27. I take the traditional view that the Psalms of Solomon are probably Pharisaic (cf. R. B. Wright, “Psalms of Solomon: A New Translation and Introduction,” in *OTP*, 2:642). Though Charlesworth urges that “it is unwise to label these Psalms as either Pharisaic or Essene” (*OTP*, 2:642), my view of the relationship between the Pharisees and Essenes allows for the texts to have influenced both groups, just as the biblical texts and other common literature did.

³²Florentino García Martínez writes, “This awareness of having received revelation would induce the Teacher of Righteousness to proclaim the end of time as imminent, the awareness of divine selection and predestination, the inadequacy of the temple and current worship . . . to end in forcing the group of the Teacher of Righteousness and his disciples to retreat to the isolation of the wilderness” (“Introduction” to *The Dead Sea Scrolls Translated: The Qumran Texts in English*, 2nd ed. trans. by W. G. E. Watson [Grand Rapids: Eerdmans, 1996], liv).

³³“This text was applied by some early Jewish authors to a future savior figure” (J. R. Levison, *The Spirit in First Century Judaism*, *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums* 29 [New York: Brill, 1997], 143).

Messiah is identified as “the son of David” (17:21), he is said to be “free from sin” (17:36), and significantly, “he will not be weak in his days because of his God, for God wrought in him ability by the holy spirit” (17:37). That this hope is eschatological is seen in the blessing pronounced upon “those born in those days” (17:44). Thus the three elements seen in Isaiah: Messiah, Spirit, and those days, are also present in Psalm of Solomon 17.³⁴

Evidence from the Qumran Scrolls. There is some discontinuity between the expectations reflected among the various writings. The three elements are present, but there is variation in their appearance. There is evidence in the Qumran literature of a messianic hope, that the end time is near, and that an outpouring of the Spirit of God is expected, but each of these three elements receives a distinctive twist.

That the group of Essenes at Qumran conceived of themselves as living in the last days is perhaps most clearly seen in the text referred to as “The Damascus Document.” These covenanters at Qumran apparently conceived of their time as “the last generation” (CD 1:12) and “the age/time of wickedness” (CD 6:10, 14; 12:23; 15:7).³⁵ Among the reasons for their withdrawal to the desert is a desire to “be segregated from within the dwelling of the men of sin to walk to the desert in order to open there His path. As it is written: ‘In the desert, prepare the way of ****, straighten in the steppe a roadway for our God’” (1QS 8:13–14; citing Isa 40:3).³⁶ The expectation of cleansing from God by the spirit of truth is seen in 1QS 4:20–22. Messianic hope is reflected in 1QS 9:11 (apparently they expected two messiahs and perhaps a prophet).³⁷ We need not explain all the

³⁴Cf. also *Ps. Sol.* 18:7; *Jub.* 1:23; *1 En.* 49:2–3; 52:4; *T. Jud.* 24:1–3; *T. Levi* 18:7, 11. For discussion of these writings, see the introductions in *OTP*; as well as G. W. E. Nickelsburg, “The Bible Rewritten and Expanded,” in *Jewish Writings of the Second Temple Period*, ed. M. E. Stone, *CRINT* 2.2 (Philadelphia: Fortress, 1984), 89–156.

³⁵D. Dimant, “Qumran Sectarian Literature,” in *Jewish Writings of the Second Temple Period*, 493.

³⁶The translation is that of García Martínez. Cf. Dimant, “Qumran Sectarian Literature,” 498.

³⁷For discussion of the messianic expectation at Qumran see John J. Collins, *The Scepter and the*

variations seen in these writings to establish the assertion that the prophecies found in the Old Testament created expectations for a Messiah and a better age to come.³⁸

Evidence from the New Testament. At a national feast day not long after Jesus' ascension, Peter gave a speech explaining the extraordinary stir that had caused a commotion and gathered a crowd. An extended study of Acts 2 is not our purpose here; I merely want to note that Luke depicts Peter arguing on the basis of the promises in the Old Testament. In trying to persuade that, "God made this Jesus both Lord and Christ" (Acts 2:36), Peter makes several connections between Jesus and the ancient promises given to Israel. First, Peter proclaims to the crowd that the last days have begun (2:17). As cited above, Peter identifies Jesus as the Christ, the Messiah (2:36). Further, Peter notes that Jesus was a man "having been attested to by God" (2:22), and that he had "received the promise of the Holy Spirit from the Father" (2:33). On another occasion Peter spoke of "Jesus of Nazareth, how God anointed him with the Holy Spirit and power" (10:38). Further, Peter claims that the Spirit is now available through Jesus the Messiah for all who will declare their allegiance to him (2:38).

As Luke records Peter's argument, it seems evident that Peter is basing his appeal on commonly held messianic expectation. He claims that the last days have arrived (Acts 2:17). He claims that God made Jesus the Messiah (2:36), that God anointed Jesus as the Messiah with the Spirit (10:38). And for what appears to be the first time in the history contained in the Old and New Testaments, a prophet of God proclaims that God's people can *now receive* God's Spirit (2:38). Unique individuals in Israel's history have had the

Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature, Anchor Bible Reference Library (New York: Doubleday, 1995). Cf. also Skarsaune, *In the Shadow of the Temple*, 115.

³⁸For discussions of these topics and the Qumran scrolls, see A. A. Anderson, "The Use of 'Ruah' in 1QS, 1QH and 1QM" *JSS* 7 (1962): 293-303; R. E. Brown, "The Qumran Scrolls and the Johannine Gospel and Epistles," *CBQ* 17 (1955): 403-19; D. Dimant, "Qumran Sectarian Literature," 483-550; L. Morris, "The Dead Sea Scrolls and St. John's Gospel," in *Studies in the Fourth Gospel* (1969), 321-58; C. M. Pate, *Communities of the Last Days* (Downers Grove: InterVarsity, 2000), esp. chapter 4, "Messianism in the DSS & in the NT," 107-32; J. Pryke, "'Spirit' and 'Flesh' in the Qumran Documents and Some New Testament Texts," *RevQ* 5 (1965-66): 345-60.

Spirit (e.g., Joshua, Num 27:18), but when an individual has the Spirit in the Old Testament, it is precisely the Spirit that marks that individual as in some way exceptional among God's people.³⁹ The reception of the Spirit was prophesied in the Old Testament (e.g., Ezek 36:26–27), but never before had it been proclaimed that *now* those who would repent and be baptized could *receive* the gift of the Holy Spirit.

From this discussion of the Old Testament, first century Jewish Literature, and the New Testament, I consider the first premise in the argument of this chapter established. The Old Testament expected an eschatological, Spirit-anointed Messiah as well as a deeper experience of the Spirit in the age brought about by the Messiah's coming.

Jesus in John's Gospel

The focus of this section is on John's presentation of Jesus as the fulfillment of the Old Testament expectation for an eschatological Messiah. John presents Jesus (1) being anointed by the Spirit, (2) speaking by the power of the Spirit, and (3) ushering in the eschaton.⁴⁰ This section will focus on John's presentation of Jesus as the Messiah (cf. 20:31).⁴¹ We are particularly interested here in the way that the Gospel of John stresses the Messiah's role as the possessor of the Spirit. Having seen this in John, we will explore the other element of messianic expectation seen above, the dawning of the age to come.

The Spirit-Anointed Messiah

All four Gospels record that the Spirit descended upon Jesus in the form of a

³⁹See the argument for this conclusion in chapter 2, pages 32–41.

⁴⁰Though here we are focusing on the way that John's presentation of the Messiah more or less corresponds with what others in the period expected, we must also note that in many ways John presents Jesus as redefining messiahship. Cf. the good summary of this in Hurtado, "Christ," 114–15.

⁴¹D. A. Carson has convincingly reasserted the primacy of John 20:31 when considering the purpose of the Gospel. His syntactical argument that the phrase should be translated, "the Messiah is Jesus," however, is possible but not conclusive. I am not persuaded. Cf. the discussion in D. B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 46–47.

dove⁴² (Matt 3:16; Mark 1:10; Luke 1:22). The Synoptics record that this took place after Jesus was baptized by John. The Fourth Gospel does not recount Jesus' baptism, but reports the descent of the Spirit in the form of a dove as part of the Baptist's testimony to Jesus (John 1:32).

The Gospel is insistent that John *saw* this take place.⁴³ Twice the Baptist says, "I have seen" (τεθέαμαι 1:32; ἑώρακα 1:34; cf. also 1:33, "the one on whom *you see*"). That the Baptist solemnly testified to this event is also emphasized, for the evangelist has the narrator state, "John bore witness" (ἐμαρτύρησεν, 1:32), and then he records John's direct testimony, "I have seen and I have testified" (μεμαρτύρηκα, 1:34).⁴⁴ Most significant for this discussion, however, is *what* John saw and proclaimed.

Twice in two verses the evangelist records statements that the Spirit "came down" and "remained upon" Jesus.⁴⁵ In the first instance the Baptist is declaring that he saw this take place (1:33). In the second, the Baptist is explaining that the One who sent him to baptize in water told him that he would see the Spirit come down and remain upon someone (1:33). God gives the Baptist this information so that the Baptist will be certain that, "This is the one who will baptize in the Holy Spirit" (1:33). The main thing to be seen

⁴²Bernard reports, "The dove was regarded among the Semites as a symbol of the Spirit. Of φωνὴ τῆς τρυγόνος, 'the voice of the turtle' (Cant. 2¹²), there is a Chaldee interpretation reported by Wetstein, 'the voice of the Spirit.' And by the Jewish doctors the Spirit hovering over the primeval waters (Gen 1²) was compared to a dove" (J. H. Bernard, *The Gospel according to St. John*, 2 vols., ICC [Edinburgh: T & T Clark, 1928], 49—he does not cite references). See also Carson, *John*, 153.

⁴³"It is evidently the intention in all the accounts to emphasize the objective reality of the event" (D. Guthrie, *New Testament Theology* [Downers Grove: InterVarsity, 1981], 518).

⁴⁴Testimony based on what has been experienced is significant for John. Cf. the following:

ἑώρακα καὶ μεμαρτύρηκα (1:34);
καὶ ὁ ἑώρακαμεν μαρτυροῦμεν (3:11);
ὁ ἑώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ (3:32);
ἑώρακαμεν καὶ μαρτυροῦμεν (1 John 1: 2).

On the Baptist's testimony, cf. J. M. Boice, *Witness and Revelation in the Gospel of John* (Grand Rapids: Zondervan, 1970), 80–88.

⁴⁵F. J. Moloney writes, "The Spirit of God has entered the human story by descending and remaining upon Jesus, just as the Baptist had been told" (*The Gospel of John*, SP 4 [Collegeville, MN: Liturgical Press, 1998], 53).

here is that the evangelist points out that the Spirit is the decisive marker of the Messiah to whom John testifies—apart from this he would not know him (1:31, 33).⁴⁶

Not only does the Spirit come down upon Jesus; he also remains upon him. The ongoing nature of the Spirit's remaining upon Jesus is communicated through the repetition of the verb μένω in 1:32 and 1:33, as well as its participial form (μένον) in 1:33. Here and in 3:34, where Jesus is said to have the Spirit without measure, the evangelist is apparently emphasizing the unique manner in which Messiah Jesus has the Spirit.⁴⁷ In former times the Spirit came down upon those who were engaged in anointed tasks, but it was not stated there that he was abiding continually upon them (cf. the discussion in chapter 2, pages 32–41).⁴⁸

The Baptist sees, and he then testifies, “And I have seen and I have born witness that this is the Son of God” (1:34; cf. 2 Sam 7:14).⁴⁹ Here “Son of God” seems to be

⁴⁶Barrett, *John*, 178; Bouman, “The Baptism of Christ with Special Reference to the Gift of the Spirit,” 2; G. M. Burge, *The Anointed Community* (Grand Rapids: Eerdmans, 1987), 51–58; Bultmann, *John*, 92; D. A. Carson, *The Gospel According to John*, PNTC (Grand Rapids: Eerdmans, 1991), 151; Morris, *John*, 133; R. Schnackenburg, *The Gospel according to St. John*, 3 vols., trans. K. Smith (New York: Crossroad, 1968, 1979, 1982), 1:303–04; Suurmond, “Ethical Influence,” 234.

⁴⁷G. R. Beasley-Murray writes, “The Spirit of the age to come descends from an opened heaven and remains on Jesus, just as the prophets of the OT anticipated the Spirit to rest on the Messiah (cf. Isa 11:1–2; 42:1)” (*John*, 2nd ed., WBC [Nashville: Nelson, 1999], 25).

⁴⁸The closest expression to this one is found at David's anointing, where “the Spirit of Yahweh rushed to David from that day” (1 Sam 16:13). This could be an ongoing experience of the Spirit, but it is more likely that from that day forward the Spirit came upon David on certain occasions to empower him. Pace Barrett, who cautions against placing too much weight upon the Spirit remaining upon Jesus (*John*, 178). Those who see Jesus as uniquely empowered by the Spirit here include Burge, *Anointed Community*, 55; idem, *John*, 74; Carson, *John*, 151–52; Schnackenburg, *John*, 1:303–4; Westcott, *John*, 1:44. Michaels proposes that “the references to the Spirit not only ‘coming down’ on Jesus but ‘remaining on him (vv. 32, 33) suggest that John the Baptist may have had weeks or even months to get to know Jesus as a man full of the Spirit” (*John*, 34). That might be the case, but there seems to be no way to verify or falsify this possibility. The Baptist's parents could have told him of the angel's words (Luke 1:13–17) and of his own prenatal recognition of Jesus (Luke 1:41). Or, as one full of the Spirit himself (Luke 1:15), it could have been directly revealed to the Baptist that the Spirit had come down upon Jesus to remain, as Burge suggests (*John*, NIVAC [Grand Rapids: Zondervan, 2000], 73).

⁴⁹Burge argues against the decision of the UBS⁴ committee (cf. B. M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. [Stuttgart: Deutsche Bibelgesellschaft, 1994], 172) for the variant ἐκλεκτός in place of υἱός (*Anointed Community*, 59–62). So also Brown, *John*, 57; Carson, *John*, 152; Morris, *John*, 134; Schnackenburg, *John*, 1:305. Either designation is messianic, so if ἐκλεκτός is the

equated with “the one who will baptize in the Holy Spirit” (1:33).⁵⁰ Both of these designations work with others in the context to declare that Jesus is the Messiah (cf. 1:41, 49).⁵¹ It is hard to avoid the conclusion that Jesus was anointed as the Messiah when the Spirit came down upon him (1:32–34).⁵² As the Spirit-anointed Messiah, Jesus will baptize with the Holy Spirit (1:33).⁵³ In other words, Jesus the Spirit-anointed Messiah will

original reading, the point argued here is not altered. Burge, however, sets up a false dichotomy between Ps 2 and Isa 42 based on his text critical conclusion. It is overly precise to say that John’s “pronouncement account points exclusively to Isa. 42 and omits all reference to Ps. 2” (*Anointed Community*, 62). For even if Burge is correct that Isa 42 is more prominent in John 1:34 (and if υἱός is original that point is doubtful), it is more likely that the messianic understanding of first century Jews would be colored by *all* the messianic texts of the Old Testament (or better, *all the Old Testament*) such that their conception of Isa 42 would not be isolated from their understanding of Ps 2 and vice versa. Cf. the way other first century Jews sometimes merged eschatological and messianic texts, e.g., Matt 2:6; Acts 15:16–18. Lest it be thought that parts of the Old Testament did not figure into John’s understanding of the Messiah, see Ann Roberts Winsor, *A King Is Bound in the Tresses: Allusions to the Song of Songs in the Fourth Gospel*, Studies in Biblical Literature 6 (New York: Peter Lang, 1999).

Sjef Van Tilborg points out, “Remarkable is that apart from Jn 1:34 (But the text tradition is not totally clear . . .) the title ‘son of God’ never appears alone, but is always accompanied by other titles: 1:49: + ‘Ραββί; βασιλεὺς τοῦ Ἰσραήλ; 11:27: + ὁ Χριστός; + ὁ εἰς τὸν κόσμον ἐρχόμενος; 20:31: + ὁ Χριστός” (*Reading John in Ephesus*, NovTSup 83 [Leiden: Brill, 1996], 28).

⁵⁰Cf. the two phrases: οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ (1:33);
οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ (1:34).

Similarly E. Haenchen, *John*, 2 vols., trans. R. W. Funk, Hermeneia (Philadelphia: Fortress, 1984), 1:154.

⁵¹In the first chapter of John Jesus is called the Logos (1:1, 14), God (1:1), the true Light (1:9), the Lord (1:23), the Lamb of God (1:29, 36), the One who baptizes in the Holy Spirit (1:33), the Son of God (1:34, 49), Messiah (1:41), Christ (1:41), the one of whom Moses wrote in the law, along with the Prophets (1:45), Rabbi (1:49), King of Israel (1:49), and he calls himself the Son of man (1:51). Van Tilborg is probably correct that, “The various titles used for Jesus in John’s text influence each other mutually in meaning and function” (*Reading John in Ephesus*, 26). Cf. also Haenchen, *John*, 1:154.

⁵²Long ago Tertullian saw this and wrote, “Ever since Aaron was anointed by Moses, there was a custom of anointing them for priesthood with oil out of a horn. That is why [the high priest] is called an anointed [a ‘christ’], from *chrism* which [is Greek for] anointing: and from this also our Lord obtained his title, though it had become a spiritual anointing, in that he was anointed with the Spirit by God the Father” (*On Baptism* 7, as translated by Skarsaune, *In the Shadow of the Temple*, 369 [bracketed material Skarsaune’s]). Westcott notes, “Messiah now enters on His public office” (*John*, 1:43).

⁵³Contra Haenchen, baptism in the Spirit is not to be equated with the giving of life (he cites John 5:26) (*John*, 1:154), for here Spirit-baptism seems to be contrasted with water baptism (1:33), but life comes through being born of water and Spirit (3:5). Schnackenburg and Morris also equate Spirit baptism with new life (Morris, *John*, 134; Schnackenburg, *John*, 305). In my view, regeneration (3:3–8) is to be distinguished from indwelling (7:39; 14:17; 20:22). John does not elaborate on Spirit-baptism, but see Acts 2, 8, 10, and 19. Spirit-baptism is not necessarily about conversion, but about divine approval of members of the messianic community (see chapter 3, pages 114–20).

minister the Spirit to his people.⁵⁴ Since the coming of the anointed Messiah and the pouring out of the Spirit on God's people are eschatological realities, it would seem that John is indicating "that the promised age is dawning."⁵⁵ As C. K. Barrett states, "Jesus has the Spirit in order that he may confer it; and it is the gift of the Spirit that pre-eminently distinguishes the new dispensation from the old (cf. vv. 26f.); it belongs neither to Judaism nor even to John [the Baptist]."⁵⁶

John the evangelist presents Jesus as the Messiah in fulfillment of what the Old Testament announced.⁵⁷ Not only was he uniquely anointed with the Spirit (1:32–34), he was also uniquely empowered by the Spirit (3:34).

The Spirit Empowered Messiah

The next hint that the relationship between Jesus and the Spirit is unique comes at John 3:34. There we read, "For the one whom God sent speaks the words of God, for he gives the Spirit not from measure."⁵⁸ While some conclude that the one whom God sent

⁵⁴Cf. Bernard, "The Spirit descended on Jesus, so that He might baptize therewith, and that the Spirit might rest on them as it rested on Him, although not in the same plenitude (cf. 3³⁴)" (*John*, 51). Similarly Brown, *John*, 66; Moloney, *John*, 53; Schnackenburg, *John*, 1:304; Westcott, *John*, 1:44–45.

⁵⁵Carson, *John*, 152. Cf. also S. S. Smalley, "Since the Word has become flesh (1:14), the new age of the Spirit has been inaugurated" ("The Paraclete": Pneumatology in the Johannine Gospel and Apocalypse," in *Exploring the Gospel of John*, ed. R. A. Culpepper and C. C. Black [Louisville: Westminster John Knox, 1996], 290).

⁵⁶Barrett, *John*, 178.

⁵⁷Similarly Burge, *John*, 74; Carson, *John*, 151.

⁵⁸In view of the existence of John 1:33 and 3:34, M. M. Thompson's view is unlikely. She speaks of "John's lack of emphasis on the Spirit as the empowering agent of Jesus' life and ministry" (*The God of the Gospel of John* [Grand Rapids: Eerdmans, 2001], 160). One wonders how many times John needs to show Jesus as especially anointed with God's Spirit for Thompson to be satisfied that John is emphasizing the reality. Her comment, "The one who was with God, and who was God, does not need the filling of the Spirit to accomplish his mission" (*ibid.*), is not only out of step with John 1:33 and 3:34, but also with the Jewish and Old Testament background. John argues that Jesus is the Messiah promised in the Old Testament (20:31), and from the Old Testament background it seems clear enough that the Messiah will be anointed with the Spirit (Isa 11:1; 42:1; 61:1). John presents Jesus in fulfillment of these promises (1:32–34; 3:34). It is difficult to conceive of a Jewish Messiah who "does not need the filling of the Spirit to accomplish his mission."

(i.e., Jesus) gives the Spirit as he speaks the words of God,⁵⁹ this is unlikely in view of the context.⁶⁰ Beginning in 3:25, the evangelist sets the Baptist up as a foil for the greatness of Jesus. The Baptist's response to a question about people going to Jesus for baptism (3:25–26) is, “A man is not able to receive anything except what is given (δεδομένον) to him from heaven” (3:27). The Baptist elaborates by saying that he is not the Christ but Jesus is (3:28), that he is not the bridegroom but Jesus is (3:29), and that while Jesus must increase, he must decrease (3:30).

Whether the Baptist continues to speak in 3:31 or the evangelist takes up the discourse,⁶¹ the comparison and contrast between Jesus and the Baptist continues. The one who comes from heaven, Jesus, is above all. The one who is from earth is from the earth and speaks as such (3:31). Verses 32–33 are concerned with the significance of the rejection/reception of the testimony of the one who is from heaven, and 3:34 explains why the reception of Jesus' testimony signifies that God is true (3:33). Whereas the Baptist can receive only what is given him from heaven (3:27), he is from the earth, and he speaks as one from the earth (3:31); God gives (δίδωσιν) the Spirit without measure to Jesus (3:34), who is from heaven (3:31) and testifies to what he has seen and heard (3:32).

In this passage, the superiority of Jesus as compared to the Baptist is stressed (cf. 1:33). The parallel between the Baptist receiving what he has been given (3:27), and God giving Jesus the Spirit without measure (3:34), argues that it is not Jesus but God who

⁵⁹W. F. Howard, *Christianity according to St. John* (London: Duckworth, 1943), 73; F. Porsch, *Pneuma und Wort* (Frankfurt: Knecht, 1974), 101–05; I. de la Potterie, “L'Esprit saint dans l'Évangile de Jean,” *NTS* 18 (1971–72): 448–51.

⁶⁰Cf. Beasley-Murray, *John*, 54; J. L. Kipp, “The Relationship between the Conceptions of ‘Holy Spirit’ and ‘Risen Christ’ in the Fourth Gospel” (Ph.D. diss., Princeton Theological Seminary, 1967), 144. Suurmond rightly links 3:34 to 1:33 (“Ethical Influence,” 235), but wrongly uses this to support the notion that Jesus is giving the Spirit in 3:34.

⁶¹Barrett thinks the Baptist continues to speak (*John*, 224). Brown thinks that Jesus is speaking (*John*, 160). Bernard thinks the evangelist is commenting (*John*, 123); so also Beasley-Murray, *John*, 53; C. L. Blomberg, *The Historical Reliability of John's Gospel* (Downers Grove: InterVarsity, 2001), 97; F. F. Bruce, *The Gospel of John* [Grand Rapids: Eerdmans, 1983], 96.

gives the Spirit in 3:34.⁶² This fits with 3:35, “The Father loves the Son and has given all things into his hand.”⁶³ God is the giver throughout this passage.⁶⁴

Jesus is the Messiah upon whom the Spirit remains (1:32–34). Not only is Jesus anointed, he is empowered to proclaim the words of God because he has the Spirit in full (3:34).⁶⁵ Just as there was probably a contrast intended by the emphasis on the Spirit *remaining* upon Jesus (1:32–33), here too there is likely a contrast between the unmeasured Spirit upon Jesus and those who received “portions” of the Spirit in the past (cf. 2 Kgs 2:9, where Elisha is concerned to receive a “double portion” of Elijah’s spirit).⁶⁶

There could also be a contrast in Johannine literature between the way Jesus has the Spirit and the way believers have the Spirit. Jesus speaks the words of God, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα (“for not from measure he [God] gives the Spirit”) (3:34). Whereas Jesus has the Spirit apart from measure, John writes, “In this we know that we

⁶²Perhaps the strength of this argument motivated Porsch to dislocate the text, placing 3:31–36 after 3:12, in the attempt to argue that it is Jesus, not God, who gives the Spirit in 3:34 (*Pneuma und Wort*, 101–05). There is no manuscript evidence indicating that the pericope belongs there.

⁶³Bernard, *John*, 125; Burge, *Anointed Community*, 83–84.

⁶⁴Barrett states, “To take either Jesus (understood) or τὸ πνεῦμα as the subject is to import alien ideas into the passage” (*John*, 226). Similarly Bernard, *John*, 125; Carson, *John*, 213; H. N. Ridderbos, *The Gospel according to John*, trans. J. Vriend (Grand Rapids: Eerdmans, 1997), 150; Schnackenburg, *John*, 1:387; Thompson, *The God of the Gospel of John*, 170–71; Whitacre, *John*, 99. Cf. the discussion in Burge, *Anointed Community*, 81–84.

⁶⁵Contra Burge, who writes, “The Spirit is not an alien force empowering the Messiah as, say, Markan christology would have it” (*Anointed Community*, 72). The Spirit does empower Jesus in John (3:34), and Burge’s comment goes farther than the evidence in Mark allows. It is true that the Spirit “was compelling” (ἐκβάλλει) Jesus into the wilderness (Mark 1:12), but this hardly warrants the conclusion that for Mark the Spirit is an “alien force” to be distinguished from the Spirit in John. Mark’s references to the Spirit do not lead to the conclusion that he views him as an “alien force” (cf. Mark 1:8; 10, 12; 3:29; 12:36; 13:11). R. Bauckham’s conclusion that “John’s narrative can be read as *complementing* Mark’s, just as Mark’s can be read as complementing John’s,” is far more credible (Bauckham, “John for Readers of Mark,” in *The Gospels for All Christians*, ed. R. Bauckham [Grand Rapids: Eerdmans, 1998], 170 [emphasis his]).

⁶⁶Cf. also Midrash Rabbah on Lev 15:2, “Rabbi Aḥa says, ‘The Holy Spirit rested on the prophets by measure.’” G. Vos maintains a distinction between the “spiritual endowment of Jesus and that received by the prophets of old” (*Biblical Theology: Old and New Testaments* [Eerdmans, 1948; reprint, Edinburgh: Banner of Truth Trust, 1996], 321. Cf. also Heb 1:1. Similarly Carson, *John*, 213; Brown, *John*, 158; Schnackenburg, *John*, 1:386.

remain in him and he in us, because he has given to us *from* his Spirit (ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν)” (1 John 4:13). First John 3:24 is similar, “And in this we know that he remains in us, from the Spirit, *of which* he gave to us (ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν).” Unlike those who believe, Jesus has the Spirit without measure, for “the one who comes from above is above all. . . the one who comes from heaven is above all” (3:31).

Other texts from John could be added to this discussion, but what has been said is sufficient to demonstrate that Jesus’ possession of the Spirit plays a significant role in John’s argument that he is the Messiah who fulfills the Old Testament’s expectation.⁶⁷ This conclusion is relevant for the thesis of this study because the Old Testament prophesied an eschaton ushered in by the Spirit-filled Messiah. John presents Jesus as the Spirit-filled Messiah who will minister the Spirit to his people (1:33). The corollary to this conclusion is that prior to the coming of the Messiah who will pour out the Spirit in the last days, the people of God do not experience the eschatological blessing of the indwelling Spirit. This fits with the argument of chapter 2, where it was seen that there is no evidence in the Old Testament to indicate that each member of the remnant was indwelt by the Holy

⁶⁷ Among other relevant texts are 6:63; 19:30 [?]; and 20:22. On 20:22 see the discussion of Acts 2 and John 20:22 in chapter 3, pages 112–20. On 19:30 Burge claims, “Nowhere in Greek literature is παραδίδομι τὸ πνεῦμα used as a description of death” (ibid., 134; also in idem, *John*, 529). This staggering claim is being passed around in the scholarly literature. Recently Cornelis Bennema (“The Giving of the Spirit in John’s Gospel—A New Proposal?” *EvQ* 74 [2002], 200) has cited Burge, who cites Felix Porsch (*Pneuma und Wort*, 328), who cites I. de la Potterie (*Passio et Mors Christi: Jo 18–19* [Rome: Pontifical Biblical Institute, 1964–65], 129—this edition has not been available to me, but in de la Potterie’s *The Hour of Jesus* the same statement is made [*The Hour of Jesus*, trans. D. G. Murray (New York: Alba House, 1989), 131]). Aside from the fact that such a sweeping statement (“nowhere in Greek literature. . .”) is impossible to prove, Bernard notes, “In the second century *Acts of John* (§ 115) παρέδωκεν τὸ πνεῦμα is used of Jn.’s own death” (*John*, 641). Though later than John, the existence of this note refutes the claim that this statement is *nowhere* in Greek literature (none of the authors cited above qualify the claim at all), and the use of this phrase in the *Acts of John* shows that, unusual as it may have been, it was understood to designate death in the second century (cf. also the *Acts of Peter and Paul* § 83). It is also relevant, as A. J. Köstenberger has pointed out, that “the same verb is used in Isaiah 53:12 to describe the death of the Suffering Servant: ‘His soul was handed over [παρεδόθη] to death . . . and he was handed over [παρεδόθη] because of their sins’” (*John*, in vol. 2 of *Zondervan Illustrated Bible Backgrounds Commentary*, ed. C. E. Arnold [Grand Rapids: Zondervan, 2002], 179). John portrays Jesus actively laying down his life, as he said he would do in 10:17. Luke 23:46 is also similar (πάτερ, εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου, “Father, into your hands I commit my spirit”).

Spirit. Our next line of inquiry concerns how John understands the epoch that begins when Jesus comes.

The Coming Hour That Now Is

The purpose of this section is to explore what John believes, based on what he learned from Jesus, about the eschatological age that has dawned.⁶⁸ That the age to come has dawned during Jesus' ministry is clearly seen at several places in John's Gospel (e.g., 4:23; 5:24–25; 6:47; 17:3). Most pertinent for the purposes of this study is one statement that John records Jesus making. This statement indicates the change that has taken place in the nature of reality as a result of his coming. Jesus declares to the Samaritan woman that “an hour comes *and now is* when the true worshipers will worship the Father in Spirit and truth” (John 4:23, emphasis mine).

As John relates the dialogue that took place between Jesus and the Samaritan woman at Jacob's well, the woman perceives that Jesus is a prophet (4:19) and then poses to him a statement that amounts to a question. She says, “Our fathers worshiped on this mountain, and you (pl.) say that in Jerusalem is the place where it is necessary to worship” (4:20). That a dispensational shift is taking place is seen in Jesus' response that, “An hour comes when you will worship the Father neither in this mountain nor in Jerusalem” (4:21). After an affirmation of Jewish, as opposed to Samaritan, worship (4:22),⁶⁹ Jesus asserts

⁶⁸The concept of “realized eschatology” in the Gospel of John has been much discussed. Bultmann was inclined to view the statements that leave some things in the future as later redactional glosses (“A later ecclesiastical redaction has here [12:48] added ‘on the last day,’ ‘correcting’ the text by introducing the traditional futuristic eschatology, just as it did in 6:39, 40, 44” [*Theology of the New Testament*, 2 vols., trans. by K. Grobel (New York: Scribner's, 1951, 1955)], 2:39), but many scholars have rightly recognized that both the “realized eschatology” and the “consistent eschatology” are thoroughly Johannine and biblical. Cf. Ladd, *Theology*, 268, 334–44; Burge, *Anointed Community*, 114–16; Smalley, *John*, 265–70. For the history of the discussion since Reimarus, see Jörg Frey, *Die johanneische Eschatologie: Ihre Probleme im Spiegel der Forschung seit Reimarus*, Band 1, WUNT 96 (Tübingen: Mohr Siebeck, 1997).

⁶⁹It is likely that that the ἡμεῖς in 4:22 refers not to Jesus and his disciples, but to the Jews as opposed to the Samaritans, for the ground of the utterance is not, “because salvation now comes through me” (as in 14:6), but “because salvation is of the Jews” (4:22; cf. 1:17). This affirmation of Judaism militates against alleged Johannine anti-Semitism. Cf. E. E. Ellis, “John does not oppose true Judaism” (*The World of St. John* [New York: University Press of America, 1995 (1964)]), 25. So also Burge, *John*, 146–47; Calvin,

that the salvation-historical transition that is to come has in fact already begun, “An hour comes and now is, when the true worshipers will worship the Father in spirit and in truth” (4:23).

Much could be said on many levels about this passage,⁷⁰ but at this juncture what is significant about these words in John 4:23 is that Jesus is contrasting worship that takes place at concrete locations, Gerizim and Jerusalem, with worship that takes place in the realm of the spirit and truth.⁷¹ The time for the former has ceased, while the time for the latter “comes and now is.” This would seem to indicate that there is an element of the future that is present, and an element that is yet to come. D. A. Carson is particularly helpful here,

To worship the Father ‘in spirit and truth’ clearly means much more than worship without necessary ties to particular holy places (though it cannot mean any less). The prophets spoke of a time when worship would no longer be focused on a single, central sanctuary, when the earth would be full of the knowledge of the Lord as the waters cover the sea. The Apocalypse concludes with a vision of the consummated kingdom, the new Jerusalem, in which there is no temple to be found, ‘because the Lord God Almighty and the Lamb are its temple’ (Rev. 21:22). The fulfillment of that vision has not yet arrived in its fullness. Even so, Jesus insists, through his own mission the hour was dawning.⁷²

While this conversation with the Samaritan woman is often, and rightly, read in

John, 159; Craig Koester, *Symbolism in the Fourth Gospel* (Minneapolis: Fortress, 1995), 42; Moloney, *John*, 132; Morris, *John*, 238; Schnackenburg, *John*, 1:435–36. Cf. Rom 1:16.

⁷⁰E.g., C. L. Blomberg reads the passage in light of, “The Globalization of Biblical Interpretation: A Test Case—John 3 – 4,” *BBR* 5 (1995): 1–15; C. Koester reads Nicodemus and the Samaritan woman as symbolic and representative figures (noting the plural pronouns in each case), and traces the progression of the woman’s understanding: she sees Jesus as a Jew (4:9), then as a prophet (4:19), then as possibly Messiah (4:29), finally, the Samaritans confess Jesus as “the Savior of the world” (4:42) (*Symbolism*, 42–51); see also J. E. Botha, *Jesus and the Samaritan Woman: A Speech Act Reading of John 4:1–42*, *NovTSup* 65 (New York: Brill, 1991); J. N. Day, who defends the honor of the Samaritan woman in *The Woman at the Well*, *Biblical Interpretation Series* 61 (Boston: Brill, 2002); D. S. Dockery, “Reading John 4:1–45: Some Diverse Hermeneutical Perspectives,” *CTR* 3 (1988): 127–40; C. H. Giblin, “What Was Everything He Told Her She Did? (John 4:17–18, 29, 39),” *NTS* 45 (1999): 148–52; and T. Okure, *The Johannine Approach to Mission: A Contextual Study of John 4:1–42*, *WUNT* 2.31 (Tübingen: Mohr Siebeck, 1988).

⁷¹On the realm/sphere of the Spirit, cf. the discussion in chapter 3, pages 71–75.

⁷²Carson, *John*, 226. Cf. also Ladd, *Theology*, 341; Hermann Sasse, “αἰών, αἰώνας,” in *TDNT*, 1:197–209, see esp. 206–07.

relationship to the conversation that Jesus had with Nicodemus in chapter 3, it seems that the similarity between what Jesus says to the Samaritan woman with what he says at 7:37–39 has perhaps been under-emphasized. Jesus had previously spoken to the woman of “the gift of God” and of “living water” that he was able to provide (4:10). It would seem wise to supplement our understanding of “living water” and “Spirit” in chapter four (4:10–14, 23) with the only other passage in John’s Gospel that brings both “living water” and “Spirit” together, 7:37–39.⁷³ There Jesus proclaims, “If anyone thirsts he must come to me and he must drink. The one who believes in me, just as the Scripture says, from his belly shall flow rivers of living water” (7:37–38). John then explains, “and this he spoke concerning the Spirit, which those who had believed in him were about to receive; for the Spirit was not yet given,⁷⁴ because Jesus was not yet glorified” (7:39).

⁷³Bultmann identifies ὕδωρ ζῶν as revelation (*John*, 181), and though he acknowledges that the Spirit is spoken of as water being “poured out,” he does not cite 7:37–39 (182 n. 4); he denies the relationship between living water, messianic eschatology (acknowledging its presence in 4:20–26), and chapter 7 (185 n. 3). Burge discusses how the Greek text of 7:37–38 should be punctuated, but he does not mention the conversation about “living water” in 4:10–14 when discussing 7:37–39 (*John*, 227–29). He does note 7:37–39 when discussing 4:10–14 (*ibid.*, 144). Others allude to the usage of the phrase in chapter 7 without making it central for interpretation, e.g., Westcott allows that “living water” could signify revelation or the Holy Spirit, but he does not connect the use of the phrase in chapter 4 to its use in chapter 7 (*John*, 149); and then when commenting on the well of water springing up to eternal life in 4:14, he does have “cf. vii.38,” but the relations between the chapters, particularly the use of “living water,” are not developed (152). Many refer to chapter 7 when discussing 4:10–15, but among all the details the links between the presence of the Messiah and the allusion to the eschatological Spirit as living water so clearly expressed at 7:39 are often obscured. Cf. e.g., Schnackenburg, *John*, 426; Barrett, *John*, 233–34. Some do, however, understand the usage of “living water” in 7:37–39 to be definitive for its use in 4:10–15, e.g., Beasley-Murray, *John*, 60; T. L. Brodie, *The Gospel according to John* (New York: Oxford University Press, 1993), 318; Carson, *John*, 219; J. D. G. Dunn, “Ἄωπεῖς as the Gift of the Holy Spirit,” in *The Christ and the Spirit: Pneumatology*, vol. 2 (Grand Rapids: Eerdmans, 1998 [originally *ExpTim* 81 (1970): 349–51]), 207–09; Morris, *John*, 230–31; R. Hoferkamp, “The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ’s Glorification,” *CTM* 33 (1962): 526. Though there is much that I would take issue with in the article, on this point J. A. Draper and I concur; see “Temple, Tabernacle and Mystical Experience in John,” *Neot* 31 (1997): 282. Cf. also 1QS 4:21, “He will sprinkle over him the spirit of truth like lustral water.

⁷⁴The addition of δεδομενον attested in various manuscripts (B pc e q sy^{h**}) is probably a secondary expansion, but since the phrase is explaining why the reception (λαμβάνειν) of the Spirit has not yet taken place, the addition captures the meaning of the text (cf. Metzger, *Textual Commentary*, 186). The NRSV is wrong to indicate that the Spirit was not in existence (“as yet there was no Spirit”). A new time is about to begin when those who believe in Jesus will receive the Spirit. Then the Spirit will be given (cf. 20:22). Thus Schlatter writes, “As the pious viewed the matter, the present was distinguished from the past and from the future by virtue of the fact that the community presently lacked the Holy Spirit. Therefore the Christ will have him and bestow him” (*History of the Christ*, 58).

Because John identifies “living water” as “concerning the Spirit” in chapter 7, it does not seem unlikely that the only other references to “living water” in the Gospel, those at 4:10–14, can also be taken to be “concerning the Spirit.”⁷⁵ This is particularly appealing when John records Jesus speaking of a new age characterized by the Spirit immediately after these references to living water (4:23).

Allowing these two passages to be read in light of one another could also shed light on the question of whose “belly” the living waters flow from in 7:38.⁷⁶ That John is intentionally ambiguous here, such that the reader could understand the water to come from both Jesus *and* the believer, seems to be warranted from John’s account of Jesus’ words to the Samaritan woman in 4:10–14. There, the source of the water is clearly Jesus (4:10), but Jesus goes on to tell the woman, “whoever drinks from the water that I will give to him will never thirst unto the age, but the water that I will give to him will become in him a well of water, springing up to eternal life” (4:14). So too in 7:38, the source of the water is Jesus, but the water can then be understood to flow from the believer in just the way that Jesus described to the Samaritan woman.⁷⁷

⁷⁵But Wai-Yee Ng rightly points out, “The Samaritan woman held only a general conception of the ‘gift of God,’ such as the gift of a well. She could not be perceptive about [a] symbolic sense of the ‘living water’ as the Holy Spirit” (*Water Symbolism in John*, Studies in Biblical Literature 15 [New York: Peter Lang, 2001], 141).

⁷⁶For the debate over how the verse should be punctuated, from whence the citation comes, and from whose belly the water flows, with the commentaries, see Burge, *Anointed Community*, 88–93; J. B. Cortés, “Yet Another Look at Jn 7, 37–38,” *CBQ* 29 (1967): 75–86; S. H. Hooke, “The Spirit Was Not Yet (Jn 7:39),” *NTS* 9 (1963): 372–80; J. Marcus, “Rivers of Living Water from Jesus’ Belly (John 7:38),” *JBL* 117 (1998): 328–30; M. J. J. Menken, “The Origin of the Old Testament Quotation in John 7:38,” *NovT* 38 (1996): 160–75.

⁷⁷So also Cortés, “Yet Another Look,” 86. Contra Menken, “Origin,” 165. In view of John 4:10–14 and 7:37–39, Burge seems to overstate the case when he says, “Nowhere in John or the NT is the believer said to be the source of living water” (*Anointed Community*, 90). Such a statement would rest on the assumption that the water that “bubbles up” in 4:14 is either not “living water” or that it only bubbles up *within* the believer and that a similar idea is in view at 7:38. Similarly, though he disagrees with Burge’s view of who the water flows from, Cortés argues that both passages can “be understood as the believer having supplies of living water within himself so that he will never thirst again” (79). It seems that this is refuted by what is seen in John 15:11, where Jesus speaks so that the joy of his disciples might be full, followed by 1 John 1:4, where John claims to write so that his readers’ joy might be full. Clearly what Jesus provides is not merely to be kept within individuals, but also ministered to others. This would indicate that

The point of tension between the two passages is that in 4:23 the time that will be characterized by “worship in Spirit” is a time that “comes and *now is*.” This is in contrast with 7:39, where this time “was *not yet*, because Jesus was not yet glorified” (emphasis mine). This tension, however, is only apparent, for the element of fulfillment articulated in 4:23 is the fulfillment created by the reality of the presence of Jesus.⁷⁸ The presence of Jesus is differentiated from the gift of God (4:10), which I take to be the coming reception of the Spirit that those who had believed were yet to receive (7:39).⁷⁹ This future gift of the Spirit in part explains the element of futurity expressed at 4:23.⁸⁰

The Word becoming flesh in Jesus (1:14) marks an hour that has come (4:23). More specifically, the time for physically localized centers of worship has come to an end.⁸¹ The time of worship in Spirit and truth has both begun (4:23) and yet still awaits a greater fullness to be experienced upon Jesus’ glorification (7:39).⁸²

The epoch that is ending as Jesus speaks (4:21–24) was an epoch when God was

living water flows from Jesus to the believer, then from the believer to others. Cf. Morris, “In contrast to the men of Qumran there is nothing of the piety of the pond about Christianity” (*John*, 377). Similarly Brodie, *John*, 318–19; M. L. Coloe, *God Dwells with Us* (Collegeville, MN: 2001), 125–28; Z. Hodges, “Rivers of Living Water—John 7:37–39,” *BSac* 136 (1979): 242; P. Hoskins, “Jesus as the Replacement of the Temple in the Gospel of John” (Ph.D. diss., Trinity Evangelical Divinity School, 2002), 240. R. J. McKelvey, *The New Temple*, Oxford Theological Monographs (Oxford: Oxford University Press, 1969), 80–81.

⁷⁸Cf. G. T. Tew, “The Pneumatology of John as Seen in the Fourth Gospel” (Ph.D. diss., New Orleans Baptist Theological Seminary, 1993), 72: “For John the advent of Jesus meant the inception of the messianic age.” Similarly Barrett, *John*, 237; Coloe, *God Dwells with Us*, 104; Westcott, *John*, 158–59.

⁷⁹Bultmann understands “living water” as a reference to the wisdom and revelation that Jesus offers (*John*, 182–87). Brown argues that “living water” can refer both to Jesus’ revelation and to the Holy Spirit (*John*, 179). Coloe argues that the waters flowing from the temple in Ezek 47:1–12 provide “the primary background for the symbol of water” (*God Dwells with Us*, 95, cf. her discussion, 94–96).

⁸⁰Cf. Beasley-Murray, “The unique Johannine expression ‘The hour is coming and now is’ brackets future and present without eliminating either” (*John*, 62). Coloe writes, “His words look to a time in the future when believers will be drawn into the Son’s own intimacy with the Father” (*God Dwells with Us*, 104).

⁸¹Cf. W. G. Fowler, “The Influence of Ezekiel in the Fourth Gospel: Intertextuality and Interpretation” (Ph.D. diss., Golden Gate Baptist Theological Seminary, 1995), 135–36.

⁸²Brodie, *John*, 223; Smalley, *John*, 168.

to be worshiped *in Jerusalem at the temple* (cf. Deut 12:5).⁸³ In the old epoch the Psalmist could confess, “Better is one day in your courts than a thousand elsewhere” (Ps 84:11, ET 84:10)—the reason being that God dwelt uniquely in the temple. The Spirit of God did not inhabit each individual believer; the temple was his dwelling place.⁸⁴ In the Gospel of John, Jesus replaces the temple (2:18–21). The time for worship in Jerusalem is over (4:21).⁸⁵ During the ministry of Jesus the blessings formerly mediated by the temple are administered by Jesus (cf. e.g., 4:10–14; 7:37–39), and when he goes away the Spirit of God will take up residence in a new temple, each individual believer (7:39; 14:17; 20:22; cf. also 1 Cor 6:19; see further chapter 5).

In John’s presentation of Jesus’ conversation with the Samaritan woman, Jesus declared that the eschaton was dawning (4:23). Soon the eschatological, Spirit-anointed Messiah would pour out the Spirit like living water on those who believed in him. From this discussion of John’s presentation of Jesus as the Spirit-anointed Messiah who inaugurates the age to come, I regard the second premise in this chapter’s argument established.

The Spirit Was Not Yet Given

The premise discussed in this section is a central tenet not only in the argument of this chapter but in this dissertation. We have seen the Old Testament expectation, and the way that John presents Jesus as the fulfillment of that expectation. In John 7:39 we find

⁸³On the legitimacy of worship in Jerusalem under the Old Covenant, cf. S. Westerholm, “Temple,” in *ISBE*, 4:764. Cf. McKelvey, *The New Temple*, 80: “Christianity supersedes Judaism and Samaritanism not because it is spiritual whereas they are material but because it is centred in a person and not in a place.”

⁸⁴Cf. Skarsaune, *In the Shadow of the Temple*, 44: “At the heart of Judaism was something local and concrete, not movable: the temple. On the Temple Mount, and there only, was the God of Israel present in a special way. In the temple—and there only—were the sacrifices brought Second Maccabees is a book not about the Maccabees but about the God of Israel defending his temple.”

⁸⁵“The Jerusalem temple, whatever role it may once have played in the divine economy, was due to be replaced in the new order brought about by Jesus” (Westerholm, “Temple,” in *ISBE*, 4:775).

John's distinctive contribution to the promised eschatological reception of the Spirit, namely, that the Spirit expected in the messianic age is not received until Jesus is glorified (7:39).⁸⁶ The first thing to establish is whether or not John 7:39 has indwelling in view.

We read in John 20:22, "And having said this he exhaled and said, 'Receive (λάβετε) the Holy Spirit.'"⁸⁷ When the same document has the words, "Now this he spoke concerning the Spirit, which those who had believed in him were about to receive (λαμβάνειν), for the Spirit was not yet given, for Jesus was not yet glorified" (7:39), it seems difficult to avoid the conclusion that the *reception* of the Spirit spoken of in John 7:39 is the *reception* of the Spirit spoken of in John 20:22.⁸⁸ Particularly when we observe that between John 7:39 and 20:22 there is no account of a reception of the Spirit in the Gospel, nor does another follow 20:22. If we interpret the Gospel as a coherent document, it seems that the "about to receive" and the "not yet" of 7:39 have as their reference point the command to "receive" in 20:22.

The question then becomes whether the *reception* of the Spirit referred to in 7:39, which for John takes place in 20:22, is in fact the reception of the *indwelling* Spirit. When the material between those two references is considered, particularly John 14:15–17, we see that John presents Jesus telling his disciples that while the world is not able to *receive* (λαβεῖν) the Spirit, the Spirit is with the disciples and will be in them (14:17). Since the contrast between the disciples and the world turns on the ability to *receive* the Spirit, and since the *reception* of the Spirit results in him being *in* the disciples in John

⁸⁶Cf. D. Hill, *Greek Words and Hebrew Meanings*, SNTSMS 5 (Cambridge: University Press, 1967), 287.

⁸⁷For discussion of ἐμφυσάω, see Appendix 1, "The Use of ἐμφυσάω in John 20:22."

⁸⁸As discussed in chapter 3 (pages 112–14), some, e.g., Holwerda, think that John 20:22 is not the fulfillment of 7:39 because "the gift of the Spirit recorded in 7:39 did not occur until after the ascension" (*The Holy Spirit and Eschatology in the Gospel of John*, 21). As I argued in chapter 3, the glorification spoken of in 7:39 is the cross (cf. 12:27–28; 13:31–32; and see the discussion in chapter 3). Jesus is in a glorified body, one that enters rooms without the need to open doors (20:19); he has therefore been glorified and can give the Spirit on the day of the resurrection.

14:17, it appears that the *reception* of the Spirit in view in John 7:39 and 14:17 is the reception of the *indwelling* Spirit.⁸⁹ But what does the indwelling of the Spirit signify for John?

Not only does Jesus replace the temple in John (2:18–21), in John 7:37–38 he also seems to claim that what was pointed to in the temple rites finds its fulfillment in what he himself gives. Moloney writes, “Within the context of a Jewish feast marked by libations and the promise of the coming Messiah who will repeat the Mosaic gift of water Jesus presents himself as the source of living water.”⁹⁰ When Jesus stands and cries out on the last and greatest day of the feast that anyone who is thirsty should come to him and drink (7:37; cf. Isa 55:1), he appears to be directly addressing the water pouring ceremony that took place at the feast of tabernacles (cf. *m. Sukkah* 4:9).⁹¹ The necessity for the people of God to participate in Israel’s national worship has been replaced by the necessity to come to Jesus and drink from him (cf. the imperatives in 7:37, ἐρχέσθω and πινέτω).⁹²

Going to Jesus and drinking from him is immediately explained as believing in Jesus (ὁ πιστεύων εἰς ἐμέ, 7:38). However the next clause is understood,⁹³ it is clear that the result of finding in Jesus what was formerly had through Israel’s national celebration

⁸⁹ Contra Holwerda, who writes, “The gift of the Spirit recorded in John 20:22 is not the fulfillment of the promise recorded in John 7:39, or of the promise of the Spirit-Paraclete” (*The Holy Spirit and Eschatology in the Gospel of John*, i). I find the use of the verb λαμβάνω in John 7:39; 14:17; and 20:22 strong evidence that these passages refer to the same reality, the reception of the indwelling Spirit.

⁹⁰Moloney, *John*, 252. Similarly Barrett, *John*, 328.

⁹¹For a helpful description of the feast and the ceremony, see W. B. Simon, “The Role of the Spirit-Paraclete in the Disciples’ Mission in the Fourth Gospel,” (Ph.D. diss., The Southern Baptist Theological Seminary, 2002), 74–76.

⁹²Moloney, *John*, 252.

⁹³As indicated above, there is debate over whether the verse should be read, “Let him come to me and drink, the one who believes in me. Just as the Scripture says, rivers of living water will flow from his [the Messiah’s] belly”; or, “Let him come to me and drink. The one who believes in me, just as the Scripture says, rivers of living water will flow from his [the believer’s] belly.” John’s grammatical tendencies indicate that the second reading is to be preferred (Brown states that this construction occurs 41 times in the Gospel [*John*, 321]), and John 4:10–14 supports this understanding. The point being argued here, however, stands even if the other interpretation is taken.

results in the fulfillment of Old Testament eschatological promises. The phrase “just as the Scripture says” is difficult because no Old Testament text says precisely this. Several texts in the Old Testament speak of waters flowing from the temple (Ezek 47:1–12; Joel 4:18; Zech 14:8), and since the reception of the indwelling Spirit is in view in John 7:39, this could indicate that the indwelling of the Spirit makes the believer the eschatological temple (cf. 14:17; cf. 1 Cor 6:19).⁹⁴

Though much about these verses is debated, several things are certain about John 7:37–39. First, John states, “This he spoke concerning the Spirit” (7:39a).⁹⁵ The demonstrative pronoun “this” refers broadly to all that Jesus said in 7:37–38, and specifically to the eschatological promise of rivers of living water. Second, though the water pouring ceremony typifies this eschatological blessing, the Holy Spirit is not poured out on God’s people through the rites of the old dispensation’s temple, but only through Jesus, who has replaced the temple (2:21). Third, even during the earthly ministry of Jesus this eschatological reality is not yet enjoyed;⁹⁶ it awaits his glorification (7:39).

John 7:37–38 depicts Jesus standing in the old temple and proclaiming that the promised blessings of the eschaton are available for those who will believe that he is the anticipated Messiah—their belief being manifested in obedience to his call to come to him

⁹⁴This theme will be elaborated upon in chapter 5. Cf. Bruce, “It is from no earthly Jerusalem that the living waters go forth; it is from the dwelling-place of God in lives that are consecrated to him, in believing hearts where Christ has taken up his abode” (*John*, 182). This point, however, also stands if the view that the water flows from Jesus is taken. On this reading, Jesus would be understood as the eschatological temple from which the waters flow (and cf. 2:18–21; so Fowler, “The Influence of Ezekiel in the Fourth Gospel,” 151–52). In this case, the mutual indwelling of Jesus and the believer (e.g., “You are in me and I am in you” [14:20]) places the believer in the eschatological temple and the eschatological temple in the believer. Either way, the reception of the Spirit by those who have believed in Jesus is in view in 7:39. Cf. also the stimulating comment of Wai-Yee Ng on 7:39, “[Christ] is the giver of the Spirit (14:15; 20:22). Symbolically he is the giver of the living water (4:13–14), and in the light of OT imagery he is the eschatological rock (cf. 19:34)” (*Water Symbolism in John*, 80).

⁹⁵Cf. also Genesis Rabbah 70:8, where the water drawing ceremony of the Feast of Tabernacles is interpreted as the drawing of the Holy Spirit.

⁹⁶Rightly Guthrie, *New Testament Theology*, 529: “The words ‘the Spirit was not yet (=had not yet been) given’ (Jn. 7:39b) mark a clear line of distinction between the Spirit’s activity in the ministry of Jesus and his subsequent work in the church.” Cf. Morris, *John*, 379.

and drink (7:37). In this context, given the connection between Jesus' promise of "living water" to the water pouring ceremony at the feast of tabernacles, these eschatological blessings appear to be blessings formerly associated with the temple.⁹⁷ John 7:39 explains that the eschatological blessing Jesus referred to was the Spirit,⁹⁸ "which those who had believed in him were about to receive." That the Spirit had not been received *even by those who have believed in Jesus* (οἱ πιστεύσαντες εἰς αὐτόν) excludes any possibility that the Old Testament remnant had received the eschatological blessing of the indwelling Spirit.⁹⁹

If the remnant alive when Jesus proclaimed, "An hour is coming and *now is*" (4:23; 5:25 [emphasis added]), has not received the Spirit, how could the remnant alive prior to the dawning of the eschaton have been indwelt by the Spirit? The eschatological blessing of the reception of the Spirit awaits not merely the coming of the Spirit-anointed Messiah and his inauguration of the age to come, it awaits the glorification of Jesus (7:39; cf. 16:7).¹⁰⁰ This glorification is the crucifixion (cf. 3:14; 12:23; 13:31).¹⁰¹

My conclusion, then, is that the Gospel of John understands these aspects of salvation history as follows. The prophets promised a Spirit-anointed Messiah who would

⁹⁷See chapter 5 for other connections between the indwelling of the Spirit and blessings formerly found at the temple.

⁹⁸"The Spirit was a gift of the new age" (Barrett, *John*, 329).

⁹⁹Contra those who would claim that, "What is new . . . is that finally the physical boundaries of the nation of Israel will be coterminous with its spiritual boundaries" (M. V. Van Pelt, W. C. Kaiser Jr., and D. I. Block, "רִיחַ," in *NIDOTTE*, 3:1077. Rightly Guthrie, *New Testament Theology*, 513: "The special activity of the Spirit in the church is definitely subsequent to the glorification of Jesus, which means that a new dimension enters into the activity of the Spirit in the new age. . . . The key is the dynamic event of the resurrection of Jesus."

¹⁰⁰Cf. the discussion of John 16:7 in chapter 3, pages 105–06. Smalley writes, "He comes from God when Jesus goes away" ("The Paraclete": Pneumatology in the Johannine Gospel and Apocalypse," 291). Barrett states, "The Holy Spirit was not given in the characteristically Christian manner and measure until the close of the ministry" (*John*, 329). Similarly Bruce, *John*, 182; Ng, *Water Symbolism*, 81.

¹⁰¹Cf. Moloney, *John*, 253: "The perfection of the messianic promise, the gift of the Spirit, and the glorification of Jesus are linked to Jesus' death by crucifixion." So also Beasley-Murray, *John*, 117.

usher in the age to come in which the Spirit would be poured out. The Spirit-anointed Messiah is Jesus. The age to come has consequently begun, and following the glorification of the Messiah the Spirit was bequeathed to his followers (20:22).¹⁰² The full consummation of the eschaton, however, awaits Jesus' second coming (21:22).¹⁰³

The argument articulated at the outset of this chapter has been discussed, and none of the premises have been found to be defective. First, the Old Testament promises that in the last days a Spirit-anointed Messiah will come, and also that in the last days the people of God will receive the Spirit. Second, John argues that Jesus is the Spirit-anointed Messiah who ushers in the last days. Third, John adds to the Old Testament expectation of the reception of the Spirit that Jesus must be glorified before believers receive the Spirit. Therefore, believers who lived prior to the glorification of Jesus were not indwelt by the Spirit. To this argument we may add the conclusion of chapter two that the Old Testament never explicitly states that each member of the Old Covenant remnant was continually indwelt by the Holy Spirit.

I have no doubt that some will reject the conclusion that follows from these premises, that Old Testament saints were not indwelt, but I do not think that they will challenge either the premises of the argument presented in this chapter or the logic of the conclusion drawn from those premises. Rather, those who reject this conclusion will probably do so on theological grounds. I suspect that it will be objected that if Old

¹⁰²J. A. Motyer is therefore incorrect when he writes, "The OT has the same general revelation of the Spirit of God as the New: personal qualities (Is. 63:10; Eph. 4:30), distinctness (Is. 63:11; Mk. 1:9–11), divine presence (Ps. 139:7; Jn. 14:16–17, 23), indwelling (Is. 63:11; Hg. 2:5; 1 Cor. 3:16; 6:19)" (*Isaiah*, 103, n. 1). I concur with Motyer's first three categories, but I believe that John 7:39 and 14:17 clearly refute his fourth. Believers prior to the glorification of Jesus had not *received* the Spirit. Isaiah 63:11 and Hag 2:5 both speak of God's Spirit *among* the nation, not in each individual member (cf. chapter 2, pages 48–51).

¹⁰³The reality that the Fourth Gospel proclaims that Jesus will come again refutes Mansure's conclusion that, "The coming of the Paraclete is the coming of the Risen Jesus" (A. L. Mansure, "The Relation of the Paraclete to the Spiritual Presence of Jesus in the Fourth Gospel" [Ph.D. diss., Boston University, 1950], 137). This conclusion is an interpretive option if qualified by an affirmation that the Gospel does teach that Jesus will come again (as R. E. Brown does, "The Paraclete in the Fourth Gospel," *NTS* 13 [1967]: 128 n. 2). Mansure wrongly rejects John 21 ("Relation," 99), and holds that with the coming of the Paraclete "the second coming has already taken place" (105).

Covenant saints were dead in their sins, and if Old Covenant saints became believers, they must have been indwelt by the Spirit. This is the objection that I myself had. Chapter 5 will attempt to deal with this objection. There it will be argued that it is wrong to equate *regeneration* by the Spirit with *indwelling* by the Spirit. In my view, Old Covenant saints were regenerated by the Spirit, but in the old era God was *with* his people as he dwelt in the temple, not in their individual bodies (cf. chapter 2, pages 41–51, of the present study). In the epoch that Jesus inaugurated, believers are regenerated by the Spirit, and God dwells in their individual bodies, rather than in the temple in Jerusalem. This position will be developed in chapter 5.

For the present, this understanding of John's theology must be tested against the following question: how does the understanding of the Spirit in salvation history reflected in John's Gospel comport with what is said about this issue in the rest of the New Testament? It is to this question that we now give our attention.

The Gift of the Spirit in the New Testament

The understanding of salvation history we have seen from John's Gospel is perhaps not evident in every book of the New Testament (which does not mean it is not assumed), but I do think that it can be found in every body of literature in the New Testament. A pertinent factor in this discussion is the fact that the New Testament commonly refers to the community as God's *temple*, where he dwells. We saw in chapter 2 that the temple in Jerusalem was understood to be the dwelling place of God in the Old Testament. We also saw that locations of worship were significant in the Old Testament, and we have noted John 4:21–24, which shows that Jesus declared that locations would no longer be a decisive factor in the worship of God.

An in-depth exploration of indwelling in the New Testament would take us far beyond the scope of this study, but selected soundings from the major groups of writings will suffice for discerning whether or not what seems to be true of John fits with what is

found in the rest of the New Testament. Here we can establish that whereas in the Old Covenant God dwelt in the temple, in the New Covenant his people are his temple. The New Testament transforms the Old Testament temple language and applies it to God's people, where formerly the actual physical temple was in view. This is one more indication that with the coming of Jesus a salvation-historical shift takes place and God takes up residence *in his people*, rather than in the temple they have built for him.

This section seeks to demonstrate that the flow of events reflected in John's understanding of the coming of the Spirit (prophecies, Spirit-anointed Messiah, inauguration of the age to come, glorification of the Messiah, outpouring of the Spirit constituting God's people as his temple) can also be found in the Synoptic Gospels,¹⁰⁴ the book of Acts,¹⁰⁵ the letters of Paul,¹⁰⁶ the Catholic Epistles, and the Apocalypse.¹⁰⁷

The Synoptic Gospels

While the Synoptic Gospels¹⁰⁸ do not tell us everything that the Gospel of John does, the Baptist's messianic preaching is clear that one is expected who "will baptize you

¹⁰⁴For a study of the Spirit in Mark, see J. E. Yates, *The Spirit and the Kingdom* (London: SPCK, 1963). For the Spirit's role in purification and prophecy in the Gospels and Acts, see C. S. Keener, *The Spirit in the Gospels and Acts: Divine Purity and Power* (Peabody, MA: Hendrickson, 1997). For the Spirit in Luke-Acts, see Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield: Sheffield, 1998).

¹⁰⁵The relationship between Acts 2 and John 20:22 has been discussed in chapter 3, pages 112–20. Luke's record of Peter's proclamation has been briefly recounted above and will not be repeated here. For a study of the modern pentecostal movement and the Spirit (mainly) in Acts, see F. D. Bruner, *A Theology of the Holy Spirit* (Grand Rapids: Eerdmans, 1970); similarly (though covering the whole New Testament) Max Turner, *The Holy Spirit and Spiritual Gifts*, rev. ed. (Peabody, MA: Hendrickson, 1998).

¹⁰⁶For a thorough study of the Spirit in the letters of Paul, see G. D. Fee, *God's Empowering Presence* (Peabody, MA: Hendrickson, 1994).

¹⁰⁷For a discussion of the Spirit in Revelation more generally, see F. F. Bruce, "The Spirit in the Apocalypse," in *Christ and Spirit in the New Testament*, ed. B. Lindars and S. S. Smalley (Cambridge: Cambridge University Press, 1973), 333–44.

¹⁰⁸I am not at all interested here in the question of the literary relationship between John and the Synoptics. The purpose of these few sentences is to show that John and the Synoptics are in harmony as regards the Messiah, the Spirit, and the age to come/kingdom of God that is dawning. For an excellent discussion see R. Bauckham, "John for Readers of Mark," in *The Gospels for All Christians*, 147–71.

in the Holy Spirit and in fire” (Matt 3:11; Mark 1:7 [without “and in fire”]; Luke 3:16). Not only is a Messiah expected who will baptize in the Holy Spirit, at his own baptism the Spirit descends visibly, as a dove, upon Jesus (Matt 3:16; Mark 1:10; Luke 3:22; cf. John 1:32).

Further, the Synoptic Gospels are clear, “The time has been fulfilled” (Mark 1:15) and “the Kingdom of God has drawn near” (Matt 4:17; Mark 1:15). Luke shows his readers that the prophecies of Mal 4 are fulfilled in the Baptist (Luke 1:17), and that those looking for “the consolation of Israel” need wait no longer (2:25–26). So while only Luke extends the account into Acts to show the Messiah dispensing the Spirit (Acts 2:33), all three Synoptic Gospels agree that with the coming of the expected Spirit-anointed Messiah the age to come is dawning. The temple cleansing recorded by the Synoptics probably figures into temple-replacement themes, but John is much more specific in this regard and his account of the temple cleansing will be discussed in chapter 5. Nevertheless, what we see in the Synoptics fits nicely with what John depicts, and as the church has long held, John’s account supplements that of the Synoptic Gospels (Eusebius, *Hist. Eccl.*, 6.14.7).¹⁰⁹

The Letters of Paul

As Paul walks the Galatians through salvation history, he argues that the blessing of Abraham, the promise of the Holy Spirit, comes to those who are “in” and “of” the Messiah Jesus (Gal 3:14, 28). This reception of the Spirit by those who are in Christ is something that was apparently not available prior to the exaltation of Jesus because, “Before the faith came we were kept under law, being shut up for the coming faith to be

¹⁰⁹Wenham comes to similar conclusions: “Although the Holy Spirit is the supreme blessing of the new age of the kingdom (looked forward to by the Old Testament and proclaimed by John the Baptist), the blessing was not in fact given by Jesus or experienced until after his resurrection . . . the Synoptic view is that the Holy Spirit is both the power of the kingdom at work in Jesus and the supreme blessing of the kingdom in the believer’s experience; but the Holy Spirit was not given to believers until after Jesus’ ministry” (D. Wenham, “Spirit and Life: Some Reflections on Johannine Theology,” *Them* 6 [1980]: 7).

revealed” (Gal 3:23).¹¹⁰ Paul seems to be arguing that with the coming of Jesus, a salvation-historical shift has taken place.¹¹¹ Paul says, “Now that the faith has come, we are *no longer* under the law” (Gal 3:25 [emphasis mine]). Indeed, “When the fullness of time came, God sent forth his Son, born of woman, born under law, in order that he might redeem those under law, in order that we might receive the adoption as sons. Now because you are sons, God sent forth the Spirit of his Son into our hearts crying, ‘Abba, Father’” (Gal 4:4–6).

This passage seems to articulate that the age to come has dawned.¹¹² With the dawning of that age, God has sent forth the Messiah (Gal 4:4). Now that these things have happened, the Spirit also can be sent to dwell in the hearts of the people of God (Gal 3:14, 4:6).

Since these things have taken place in salvation history, Paul can proclaim to his readers that they are now God’s temple, and their status as the temple is, at points, directly connected with the indwelling of the Spirit (e.g., 1 Cor 3:16). In Paul’s letters we find direct statements, “you are the temple” (e.g., 1 Cor 3:16–17; 6:19; 2 Cor 6:16); we also find the imagery of a cornerstone and a house being built up as a dwelling of God (Eph 2:20–22); and we find the language of “pillars and foundations” (Gal 2:9; 1 Tim 3:15). In line with Romans 12:1–2, Skarsaune points out, “The new people of God are not *in a*

¹¹⁰My conclusions here are confirmed by S. K. Williams. Commenting on the whether or not Abraham received the Spirit when he was reckoned righteous, Williams says, “This, of course, Paul does not say. This he *cannot* say because Scripture does not affirm that Abraham received the Spirit. Scripture does declare that Abraham believed God and that his faith was reckoned to him as righteousness” (“Justification and the Spirit in Galatians,” *JSNT* 29 [1987]: 95).

¹¹¹Cf. here the discussion of “The New Divine ‘Dwelling’” in P. W. L. Walker, *Jesus and the Holy City* (Grand Rapids: Eerdmans, 1996), 119–22; and see the argument that in the Gospel of John when Jesus goes away the church takes his place as the new temple in chapter 5 of the present study.

¹¹²Cf. M. M. B. Turner, who writes, “For the apostle, the Spirit we experience is eschatological in nature and Christocentric in quality.” He then speaks of “Paul’s understanding of the age to come as an age of the Spirit,” and goes on to say, “Christian experience may be summed up epigrammatically as ‘Christ now’ by the Spirit as first instalment of ‘Christ then’ by the Spirit” (“The Significance of Spirit Endowment for Paul,” *Vox Ev* 9 [1975]: 56, 65, 66).

temple, attending a service led by priests, they *are* the temple and they *are* its priests, themselves conducting the service.”¹¹³ These statements seem to indicate that whereas formerly it was right to worship in Jerusalem at the temple (cf. Deut 12:5), the time when worship will no longer need to be in Jerusalem or any other shrine (cf. John 4:21–24) has fully come, and God’s people are now his temple through the indwelling of the Spirit. This salvation-historical order of events is precisely what we saw in John.¹¹⁴

The Catholic Epistles

Hebrews declares that these are the last days, and that God has given definitive revelation in his Son (Heb 1:2). In other words, the age to come has dawned, and the Messiah has come. Hebrews 8–9 emphasizes the superiority of the New Covenant. Hebrews 8 cites Jer 31 to the effect that the law has been written on the hearts of the people (8:10; Jer 31:33).¹¹⁵ These realities are directly connected to the supercession of the high priesthood and the sacrificial system accomplished by Jesus (Heb 10:19–21). Perhaps the author of the letter would view the promise of the New Covenant in Jer 31 as virtually equivalent with the promise in Ezek 36:26–27 that God would put his Spirit within his people and thereby cause them to obey. If so, since Hebrews declares that the New Covenant has been inaugurated (8:6, 13; 10:19–25), in Hebrews, as in John, we find the age to come, the Messiah, and with the New Covenant, the Spirit.¹¹⁶

¹¹³Skarsaune, *In the Shadow of the Temple*, 162 (emphasis his). Skarsaune is commenting on 1 Pet 2:9, on which see below.

¹¹⁴For development of the temple themes in John, see chapter 5. For another take on points of contact between Paul and John, see Smalley, *John*, 193–95. Wenham notes, “Striking and significant is the parallelism between John’s view of the Spirit as the present experience of eternal life and Paul’s teaching on the Spirit of ‘firstfruits’ or ‘downpayment’ of our future inheritance (Rom. 8:23; 2 Cor. 1:22; Eph. 1:13f.)” (“Spirit and Life,” 6).

¹¹⁵Cf. the discussion of Jer 31 in chapter 2, pages 51–57, where it was suggested that the writing of the law on the heart might have replacement of the temple/indwelling by the Spirit overtones.

¹¹⁶First Peter 1:11 speaks of the Spirit of Christ within Old Testament prophets. This reference can be understood in much the same way that 2 Pet 1:21 is; namely, that God had come upon the prophets to empower them to speak his word truly. This does not indicate that all Old Covenant believers had the Spirit,

The Apocalypse of John

In Revelation we do not find indwelling explicitly articulated,¹¹⁷ but we do find the fulfillment of the reality to which indwelling points, namely, God dwelling with man.¹¹⁸ There seems to be a trajectory in the Bible: from full fellowship with God in Eden,¹¹⁹ to the separation of the Fall, then God dwells *among* his chosen people in the tabernacle and later the temple. After the cross God takes up residence *in* his people, before the edenic dwelling of God with men is again experienced when the eschaton is consummated.

In the next chapter I will seek to show that the concept of indwelling in the Gospel of John is informed by the concept of God formerly dwelling in the temple in Jerusalem. In John, Jesus replaces the temple, and then when Jesus goes away those who believe in him take his place as the temple, the locus of God's presence. If this is what

for the description of the Spirit coming upon an Old Testament figure always indicates the uniqueness of that person. This discussion of the Catholic Epistles has to be curtailed, but it could also benefit from consideration of the temple imagery in 1 Pet 2:5–6 and the priestly language of 1 Pet 2:9, on which Skarsaune comments, “since the whole people is priestly, all leadership ministries are called by entirely non-priestly, non-cultic terms” (*In the Shadow of the Temple*, 162). We might also mention 1 John 2:20, 27, where John apparently regards the New Covenant promises of Jer 31:34 as having been fulfilled in his readers through their having been “anointed” (Ezek 36:26–27 is probably also in view). Cf. also 1 John 3:24; 4:13. Such statements are simply not found in the Old Testament.

¹¹⁷For the “apparent divergences” and “close parallels” between the Spirit in the Gospel of John and the Apocalypse, see Smalley, “‘The Paraclete’: Pneumatology in the Johannine Gospel and Apocalypse,” 293. Smalley concludes, “The writer of Revelation is expressing a theology of the Spirit which he shares with John the evangelist, and indeed with Paul himself” (*ibid.*).

¹¹⁸Cf. McKelvey, *The New Temple*, 187: “When the seer of the Apocalypse writes: ‘I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb’ (21.22), he does not mean that the new Jerusalem does not have a temple. . . . What John means is that the temple of the new Jerusalem is God himself. . . . Not only is God a temple to the faithful; the faithful are a temple to him. . . . The faithful in God and God in the faithful—this is the goal of salvation. Not in this world but in the world to come is the end and destiny of men to be sought.”

¹¹⁹There are significant temple overtones in the description of the garden of Eden, “Eden would then be the source of the waters and the residence of God, and the garden would adjoin God's residence” (J. H. Walton, “Eden, Garden of,” in *DOTP*, 203). Discussing the charge given to Adam to “serve” (עָבַד) and “keep” (שָׁמַר) the garden, Walton concludes, “(1) since there are several contexts in which *šamar* is used for levitical service along with *‘abad* (e.g., Num 3:8–9), (2) since the contextual use of *šamar* here favors sacred service, (3) since *‘abad* is as likely to refer to sacred service as to agricultural tasks and (4) since there are other indications that the garden is being portrayed as sacred space, it is likely that the tasks given to Adam are of a priestly nature: caring for sacred space” (*ibid.*, 206).

indwelling signifies for John, the community as God's new temple, this same reality might be found in Rev 3:12, where John writes, "As for the one who overcomes, I will make that person into a pillar in the temple of my God." This matches the theme of God's people as his temple in the New Testament discussed above,¹²⁰ and the next chapter will explore these notions in John's Gospel. What has been said is sufficient to show that the Apocalypse and the Gospel of John are in agreement that God has a new dwelling place, a different dwelling than the one he occupied when he was to be found at the temple in Jerusalem.

The final chapter of Revelation depicts a "river of living water radiant as crystal, proceeding from the throne of God and of the Lamb" (Rev 22:1).¹²¹ Isaiah had prophesied that God's people would draw water from "the springs of salvation" (Isa 12:3). Ezekiel 47:1–2 had depicted water flowing from the temple. Similarly Zechariah had prophesied of "living waters" flowing from Jerusalem (Zech 14:8). Jesus too had spoken of living waters flowing from God's temple, the believer (John 4:10, 14; 7:38; 14:23). Revelation 21–22 depicts the consummated state, when the dwelling of God will be with men (21:3), and the living waters will flow from his throne.

Thus in the Synoptics, the book of Acts, Paul's letters, the Catholic Epistles, and

¹²⁰This might also be seen in Rev 11:1–2. The temple that John measures (11:1), and the city that is trampled by the nations for forty-two months, could be taken as a reference to the Christian community. P. W. L. Walker writes, "The majority of commentators conclude that John is speaking of a different Temple, namely the Christian community. . . . On this reading, the Christian Church is the true 'Temple of God' (v. 1), the true inner sanctuary, and the sure outpost of God's presence in the world. John's *language* may refer to the Jerusalem Temple, but his *meaning* does not. . . . John's readers were to see that they, not ethnic Israel, had the true Temple: indeed they themselves *were* that Temple" (*Jesus and the Holy City*, 247 [emphasis his]). Not all agree that believers are the temple in Rev 11:1–2. For a concise summary of the interpretations of the temple in this passage, see G. R. Osborne, *Revelation*, BECNT (Grand Rapids: Baker, 2002), 408–09. Osborne himself concludes, "Since the imagery throughout the book is of a heavenly temple, it is difficult to conceive how this could refer to a literal temple on earth. Therefore, this is the church. . . . Often in the NT, the 'temple' signifies the church. . . . This follows in that tradition" (410–11). For references to believers as the temple and the indwelling of the Spirit in the apostolic fathers, see page 184 n. 62 below.

¹²¹In the New Testament, the image of living water is found only in the Gospel of John and in the Apocalypse (cf. Smalley, "'The Paraclete': Pneumatology in the Johannine Gospel and Apocalypse," 295).

in the Revelation, as in the Gospel of John, we find a full and complementary picture.¹²² The Spirit-anointed Messiah whom the prophets foretold has come in Jesus. He ushers in the age to come, is glorified, and pours out the Spirit. The age to come awaits its consummation, at which time the dwelling of God will be with men, of which the indwelling of the Spirit is a foretaste and seal (Eph 1:13–14).¹²³

Conclusion

I conclude that the indwelling of the Holy Spirit is a blessing of the inaugurated age to come which is experienced by believers in the present as a sealing, sanctifying promise of the presence of God to be enjoyed when Jesus comes. Whereas in the Old Covenant God dwelt in the temple, in the New Covenant God dwells *in* his people, rather than merely *among* or *with* them. John 7:39, which has not been found to be in conflict with the New Testament's teaching on the Spirit, does not permit us to regard believers prior to the glorification of Jesus as indwelt by the Holy Spirit.

¹²²Cf. Walker's discussion, "The Temple: From One to Another," in *Jesus and the Holy City*, 296–303, where he argues, "The previous significance of the Temple was transferred to Jesus and his people" (*ibid.*, 303).

¹²³Smalley writes, "The nature and work of the Paraclete in the Fourth Gospel, we may conclude, are consistent with the person and ministry of the Spirit described elsewhere in John and, indeed, in other parts of the New Testament" ("The Paraclete": Pneumatology in the Johannine Gospel and Apocalypse," 219).

CHAPTER 5
REGENERATION AND INDWELLING IN JOHN

Introduction

If, as I have argued thus far, Old Covenant believers were not indwelt by the Holy Spirit, how did they become and remain believers? This chapter seeks to move toward an answer to that question through an examination of what regeneration and indwelling are in John's Gospel. There are two parts to this discussion, one negative and one positive. Negatively, I will seek to show that regeneration is not indwelling.¹ Positively, what indwelling signifies in John will be discussed. We begin with the distinction between regeneration and indwelling in John.

Regeneration in John

We saw in chapter one that some who argue that Old Covenant believers were indwelt appeal to Jesus' words to Nicodemus in John 3. We also saw in chapter one that those who argue for the indwelling of Old Covenant believers fail to explain how John 7:39 fits with their position. These two texts, John 3 and John 7, are central to the argument of this section. From these two passages, an exegetical basis for the distinction between regeneration and indwelling will be sought.

This distinction between regeneration and indwelling is significant because it answers the theological problem raised if Old Covenant believers were not indwelt by the Spirit. Here we will first discuss two texts in John that deal with new life given by the

¹G. Goldsworthy appears to regard regeneration and indwelling as distinct works of the Spirit. He writes of the Spirit's work, "He gives faith and *new birth*, he testifies to our hearts about Christ, he *indwells* the people of God and sanctifies them" (*According to Plan* [Downers Grove: InterVarsity, 2002], 83 [emphasis added]).

Spirit before taking up the theme of indwelling in John. We will first look at the dialogue between Jesus and Nicodemus in John 3. Then we will consider what the Fourth Gospel records Jesus saying in John 6:63. In both cases our interest is in what regeneration is and when in salvation history it takes place.

New Birth by the Spirit

For the purposes of this study we are concerned with these two questions arising from the dialogue in John 3:1–12.² First, what does it mean for a person to be “born from above”³ (3:3)? And second, when, in salvation history, is it possible for a person to be “born of the Spirit” (3:6)?

John 3:3–8. John presents Nicodemus prompting Jesus with a statement containing three elements: (1) what he knows, (2) what is possible by human ability, and (3) an “unless” clause. He says, “Rabbi, *we know* that you have come from God as a teacher; for *no one is able* to do these signs that you are doing *unless* God is with him”

²There is some question as to when the conversation with Nicodemus ends and the evangelist’s commentary begins. The last first person to second person address is found in 3:12, “How will *you* believe if *I* tell you heavenly things?” When the point of view switches to third person in 3:13, it could be that the evangelist is commenting on the dialogue between Jesus and Nicodemus (so e.g., G. R. Beasley-Murray, *John*, 2nd ed., WBC [Nashville: Thomas Nelson, 1999], 46). Some see the words of Jesus continuing until 3:15, because usually Jesus alone refers to himself as “Son of Man.” (e.g., D. A. Carson, *The Gospel according to John*, PNTC [Grand Rapids: Eerdmans, 1991], 185, 203). Others see the words of Jesus continuing through 3:21 (e.g., F. J. Moloney, *The Gospel of John*, SP 4 [Collegeville, MN: Liturgical Press, 1998], 90. Moloney views 3:11–21 as a discourse with Jesus speaking and Nicodemus listening in the background). The present discussion is limited to 3:3–8 because these verses are most relevant for this inquiry.

³The term ἀνωθεν can mean “from above” or “again” (cf. BDAG, 92). That John uses the term elsewhere to denote what is “from above” (cf. 3:31; 19:11, 23) has been put forward as “decisive” evidence that this is the sense intended in 3:3 (F. Büchsel, “ἀνωθεν,” in *TDNT* 1:378), but John depicts Nicodemus as taking the term to mean “again” (3:4). As Carson points out, “Jesus did not correct him,” so “John may be choosing to extend double meaning to this [term] in John 3:3, 7” (*John*, 189). In this case it appears that the term is misunderstood by Nicodemus to mean “again” in 3:4, and clarified as “from above” by Jesus in 3:5 (cf. E. A. Abbott, *Johannine Grammar* [London: Black, 1906], § 1903–8; W. H. Harris, “The Gospel of John,” [on-line] http://www.bible.org/docs/nt/books/joh/harris/gjohn-07.htm#P1049_166078, accessed Feb 2003. R. E. Brown and R. Schnackenburg claim that there is no word equivalent to ἀνωθεν in Aramaic or Hebrew (R. E. Brown, *The Gospel according to John*, 2 vols., AB [New York: Doubleday, 1966, 1970], 130–31; R. Schnackenburg, *The Gospel according to St. John*, 3 vols., trans. K. Smith [New York: Crossroad, 1968, 1979, 1982], 1:367).

(John 3:2, emphasis added). John then shows Jesus responding to Nicodemus with a statement containing three elements: (1) an unless clause, (2) what is possible by human ability, and (3) what can be seen. “Jesus answered and said to him, ‘Truly, truly I say to you, *unless* one is born again, *he is not able* to see the Kingdom of God’” (3:3, emphasis added).

These paired elements concerning (1) knowledge/sight, (2) human ability, and (3) what is necessary (“unless. . .”) are instructive as we consider John’s understanding of the new birth from above. In this account, Nicodemus has rightly recognized that Jesus has come as a teacher and that God is with him (3:2), but Jesus tells him that if one is going to have the ability to see the Kingdom of God, he must be born again (3:3).⁴ Thus, for John, being “born again” gives people the “ability” to “see” the Kingdom of God (3:3).

Whatever Nicodemus might have known regarding the concept of “new birth,”⁵ John presents him surprised by this metaphor.⁶ This is seen in his response in 3:4 where he asks, “How is a man *able* to be born being old? He is not *able* to enter the womb of his mother a second time to be born is he?” (John 3:4, emphasis added). As before, Jesus answers with (1) an “unless” clause, about (2) human ability, and (3) the Kingdom of God.

⁴Cf. Brown, *John*, 138: “Nicodemus’ approach to Jesus is well-intentioned but theologically inadequate.”

⁵The following passages are sometimes cited as relevant Jewish background that could have informed Nicodemus’ understanding of a second birth: 2 Sam 7:14; Ps 2:7; 87:4; 89:27. Cf. J. H. Bernard, *The Gospel according to St. John*, 2 vols., ICC (Edinburgh: T & T Clark, 1928), clxiii. See too the discussion of the Jewish background of the new birth in O. Skarsaune, *In the Shadow of the Temple* (Downers Grove: InterVarsity, 2002), 354–74. Several scholars, including Skarsaune, discuss the references to Gentiles undergoing proselyte baptism becoming as newborn children. The texts cited in this regard include *b. Yebam.* 48b; 22a; 62a; 97b; *b. Bek.* 47a (cf. also A. J. Köstenberger, *John*, in vol. 2 of *Zondervan Illustrated Bible Backgrounds Commentary*, ed. C. E. Arnold [Grand Rapids: Zondervan, 2002], 35) Based on these concepts, Brown writes, “Thus there was, at least, a limited OT background that should have enabled Nicodemus to understand that Jesus was proclaiming the arrival of the eschatological times when men would be God’s children” (*John*, 139).

⁶Bernard, *John*, 103.

Though “seeing” is replaced by “entering” (3:5), seeing and entering are equivalent.⁷

Jesus’ words in John 3:3 and 3:5 are strikingly parallel,

John 3:3

ἀμὴν ἀμὴν λέγω σοι,
ἐὰν μὴ τις γεννηθῆ ἄνωθεν,

οὐ δύναται ἰδεῖν τὴν βασιλείαν
τοῦ θεοῦ

John 3:5

ἀμὴν ἀμὴν λέγω σοι,
ἐὰν μὴ τις γεννηθῆ ἐξ ὕδατος
καὶ πνεύματος,

οὐ δύναται εἰσελθεῖν εἰς τὴν
βασιλείαν τοῦ θεοῦ

indicating that John presents him as restating the same concepts with different language to clarify what he meant for Nicodemus.⁸ Here being born “again/from above” is matched by being born “from water and spirit.”⁹ This new birth “from above” by “water and spirit” enables people to partake of the Kingdom of God. Apart from this birth, people neither see nor enter God’s Kingdom.

Jesus expounds on this new birth from above by water and spirit in John 3:6–8. It would appear that 3:6a, “What has been born from the flesh is flesh,” refers to the natural birth.¹⁰ John 3:6b then adds to “born from above/again” (3:3) and “born of water and spirit” (3:5) that, “What has been born from the Spirit is spirit” (3:6b). These three phrases: from above/again, from water and spirit, and from the Spirit, seem to refer to one

⁷Cf. “seeing” death in John 8:51 (θεωρῶ), and “seeing” corruption in Acts 2:27 (ἰδεῖν as in John 3:3). For more references, see Bernard, *John*, 102–3.

⁸Similarly T. L. Brodie, *The Gospel according to John* (New York: Oxford University Press, 1993), 196; Brown, *John*, 130; Moloney, *John*, 92; U. Schnelle, *Das Evangelium nach Johannes*, Theologische Handkommentar zum Neuen Testament 4 (Leipzig: Evangelische Verlagsanstalt, 1998), 70.

⁹Köstenberger, *John*, 35.

¹⁰Cf. Brown, *John*, 141: “‘Flesh’ refers to man as he is born into this world. . . . The contrast between flesh and Spirit is that between mortal man . . . and a son of God, between man as he is and man as Jesus can make him by giving him a holy Spirit [*sic*].” Similarly Harris, “The Gospel of John,” [on-ling] http://www.bible.org/docs/nt/books/joh/harris/gjohn-07.htm#P1115_179233, accessed Feb 2003.

and the same spiritual birth.¹¹ Nicodemus would not be privy to John 1:13, but the readers/hearers of the Gospel would be. Therefore this new birth from above produced by the Spirit is also informed by the birth “not from bloods, nor from the will of flesh, nor from the will of man, but from God” (1:13). As Calvin put it, “By the phrase *born again* is expressed not the correction of one part, but the renovation of the whole nature.”¹²

While the intended symbolism of certain components of John 3:3–8 might be disputed,¹³ what is clear is that this new birth is something that people do neither to nor for

¹¹Cf. Bernard, *John*, 102: “To be begotten ἀνωθεν means to be begotten from heaven, ‘of the Spirit.’”

¹²John Calvin, *Commentary on the Gospel according to John* [1553] (trans. W. Pringle, in *Calvin’s Commentaries* [Edinburgh: Calvin Translation Society, 1847; reprint, Grand Rapids: Baker, 1979], 17:108 [italics original]). Cf. D. Guthrie, “Nothing short of a complete renewal would satisfy the meaning of Jesus’ words” (*New Testament Theology* [Downers Grove: InterVarsity, 1981], 586).

¹³Much discussion centers on the meaning of the phrase, “unless one is born of water and spirit” (3:5). R. Bultmann suggests that the words ὕδατος καὶ were added by an “ecclesiastical redactor,” but, as he acknowledges, there is no manuscript evidence for this (*The Gospel of John*, trans. G. R. Beasley-Murray [Philadelphia: Westminster, 1971], 138 n. 3). Such a proposal, then, is sheer speculation and should be rejected (the only evidence cited for the [□] symbol around the words in NA²⁷ is Wendt’s conjecture). It is curious that E. Becerra would write, “Il y a presque unanimité parmi les commentateurs pour voir dans Jn 3,5 une référence au baptême” (“Le symbolisme de l’eau dans le Quatrième Évangile,” [Ph.D. diss., Université des Sciences Humaines de Strasbourg, 1982], 149). I have found nothing approaching unanimity. L. Morris helpfully groups the interpretive suggestions for the meaning of “water” under three headings: (1) water stands for purification—including an allusion to John’s baptism; (2) water is to be connected with procreation; and (3) water refers to Christian baptism. Morris opts for position 2 (L. Morris, *The Gospel according to John*, rev. ed., NICNT [Grand Rapids: Eerdmans, 1995], 191–93). L. Belleville groups the suggested interpretations under six headings: (1) ritualistic views of water—Jewish lustrations and Christian baptism; (2) symbolic views of water—water as Torah or as renunciation of the “old man”; (3) physiological views of water—corresponding to Morris’s “procreation” category; (4) “implied dualism”—things above vs. things below etc.; (5) “cosmological”—water and wind (spirit) as elements of the physical world; (6) “figurative usage”—water as the Spirit’s instrument of purification and renewal. Belleville concludes that water and spirit ἐξ ὕδατος καὶ πνεύματος “constitute a two-fold source which defines the nature of birth, rather than identifying a personal agent (τὸ πνεῦμα) for this birth. . . . ἐξ ὕδατος refers to that which purifies and renews (i.e., to the promised eschatological cleansing and renewal of the OT prophets). . . . ὕδωρ is that which inwardly purifies and cleanses . . . and πνεῦμα that which partakes of the essential nature of God himself” (L. Belleville, “Born of Water and Spirit: John 3:5,” *TJ* 1 [1980]: 125–41, citation from 140–41). On “spirit” Belleville had earlier stated, “In πνεῦμα we do not have a reference to the Holy Spirit, as such, but a reference to the impartation of God’s nature as πνεῦμα” (ibid., 140). Cf. also the “Bref aperçu de l’histoire de l’exégèse” in I. de la Potterie, “Naître de l’eau et naître de l’Esprit: Le texte baptismal de Jn 3,5,” *Sciences ecclésiastiques* 14 (1962): 418–24; and P. Toon, *Born Again: A Biblical and Theological Study of Regeneration* (Grand Rapids: Baker, 1987), chapters 8 (“Patristic and Medieval Interpretations: By Water and the Spirit”) and 9 (“The Reformation: By Word, Spirit, and Water”), 71–107 (italics his).

themselves.¹⁴ Each time the verb γεννάω appears in John 3:3–8 it is in the passive mood (3:3, 4 [2x], 5, 6 [2x], 7, 8). Given John 1:13 (“born of God”), there is warrant for seeing these as divine passives. God causes people to experience the new birth from above by the Spirit.¹⁵

The notion of God causing birth from above is connected to another clear feature in this passage—the stress on human inability to experience God’s Kingdom apart from this new birth. The word δύναμαι appears five times in 3:2–5, and it occurs again in 3:9.¹⁶ People do not cause themselves to be born, and without this new birth they are *unable* to see/enter the Kingdom of God.

What is this new birth? The new birth from above is a second birth experienced by people who have already been physically born (cf. 3:4–5).¹⁷ The stress on

¹⁴Schnackenburg, *John*, 1:367.

¹⁵S. S. Smalley is correct that “the Jesus of John claims that the Spirit is the agent of regeneration” (“‘The Paraclete’: Pneumatology in the Johannine Gospel and Apocalypse,” in *Exploring the Gospel of John*, ed. R. A. Culpepper and C. C. Black [Louisville: Westminster John Knox, 1996], 290). E. C. Hoskyns notes, “The preposition of denotes both source and instrument” (*The Fourth Gospel*, ed. F. N. Davey, 2nd ed. [London: Faber and Faber, 1947], 213 [italics his]). Cf. Guthrie, *New Testament Theology*, 587.

¹⁶Brown, *John*, 130.

¹⁷J. A. Trumbower unpersuasively argues that “when Jesus tells Nicodemus ‘unless one is born ἄνωθεν, one cannot see the Kingdom of God,’ he means one must belong to a fixed category of persons in order to see the Kingdom of God. Nicodemus does not and cannot belong to this category of persons ‘born from above’ because they exist as a category before Jesus’ coming and their membership list does not grow or shrink with Jesus’ advent” (J. A. Trumbower, *Born from Above*, Hermeneutische Untersuchungen zur Theologie 29 [Tübingen: Mohr Siebeck, 1992], 72). Though Trumbower is correct that in John’s understanding the number of the elect does not “grow or shrink” (cf. 10:16), he misses the element in John’s thinking whereby those who come to Jesus come to him “out of the world” (cf. 17:6). Johannine believers in Jesus are those who have been converted from being part of the world to being believers—they are born again (3:3–8); they enter into the Kingdom of God (3:5); they hear Jesus’ voice and come to life (5:24–26); they behold Jesus and believe in him (6:40). Thus it is possible for Nicodemus to eventually come to faith (cf. 7:50–51; 19:38–42—Trumbower rejects this as evidence that Nicodemus came to faith). Cf. also the Samaritan woman, who goes from addressing Jesus as “Sir” (4:15), to thinking he is a prophet (4:19), to believing he is the Messiah (4:29, 42) (C. Koester, *Symbolism in the Fourth Gospel* [Minneapolis: Fortress, 1995], 42–44). Trumbower unsuccessfully seeks to maintain that “the term ‘proto-gnostic’ as a description of the gospel’s anthropology is apt” (*Born from Above*, 4). This is particularly unlikely in view of the fact that the gnostic *Acts of John* was written to counter the Fourth Gospel (cf. K. Schäferdiek, “Introduction” to the *Acts of John*, in *NTApoc* 2:164–65).

ability just alluded to (five uses of δύνανται in 3:2–5) indicates that the result of the new birth from above is a new *ability*. It would seem appropriate, then, to regard regeneration as the Spirit *enabling* people to believe. There is nothing in the Gospel of John to indicate that we should distinguish between being “born of God” (1:13) and being “born of the Spirit” (3:6).¹⁸ As in John 1:11–13, the new birth in John 3 is for those who “receive” what Jesus says (3:11) and “believe” him (3:12). No one, however, is able to believe Jesus unless God draws that person to Jesus (6:44, 65), and the Spirit is like the wind, which “blows where it wishes” (3:8). Those to whom the Spirit is pleased to give new birth (3:6) are those whom the Father draws to Jesus (6:44), and they believe him not because of human willpower but because they have been born of God (1:12–13). Those who experience the new birth from above see and enter the Kingdom of God, indeed, they have eternal life (3:3, 5, 15).¹⁹ It seems safe to affirm this much about the new birth in John 3.

There is not, however, exegetical warrant for equating regeneration and indwelling in John 3. Nowhere is it stated in John 3 that the Spirit takes up residence within those who experience the new birth from above.²⁰ The only possible warrant for

¹⁸Bernard states, “The phrases ‘begotten of God’ and ‘begotten of the Spirit’ mean the same thing” (*John*, 105); so also Carson, *John*, 189.

¹⁹The only references to the “Kingdom of God” in John are in 3:3 and 5 (cf. also “my Kingdom” in 18:36 [3x]). The “Kingdom of God” here seems to be equivalent to “eternal life” (3:15, 16). Entrance “into life” is also parallel to entrance “into the Kingdom of God” in Mark 9:45, 47. On the Kingdom in John, G. R. Beasley-Murray comments, “Admittedly it is surprising that the Evangelist has chosen to avoid the expression kingdom of God in the rest of his gospel. But the reality of the kingdom without the term dominates the Fourth Gospel” (“John 3:3, 5: Baptism, Spirit and the Kingdom,” *ExpTim* 97 [1986]: 168).

²⁰In my view we must distinguish between the life-giving ministry of the Spirit, which enables people to believe, and the indwelling ministry of the Spirit, which constitutes believers as the new temple (see below, “God’s New Temple in John”). When the Spirit causes people to experience the new birth from above as described in John 3, there is no indication that he takes up residence within them (see the discussion in the next section). If we do not recognize this distinction between regeneration and indwelling, the language employed by C. Bennema becomes necessary. He writes, “Within Jesus’ earthly ministry, people (including the disciples) could already have ‘foretastes’ or experiences of the life-giving Spirit, but authentic Christian faith became a reality only after the cross, the resurrection and the gift of the Spirit (in 20:22)” (“The Giving of the Spirit in John’s Gospel—A New Proposal?” *EvQ* 74 (2002): 196. This statement seems to indicate that the disciples’ experience of the life-giving Spirit was an entrée to indwelling—but the texts do not indicate that the Spirit’s regenerating work is the same as, or a preview of, his indwelling work. Therefore, we can regard the disciples as *fully* regenerate, not merely experiencing a foretaste, though they

equating regeneration and indwelling in this passage could be taken from verses 5 and 6. Both of these verses will be considered here that we may determine whether or not they indicate that regeneration is equivalent to indwelling.

Indwelling in John 3:5? In John 3:5 Jesus speaks of one who is “born of water and spirit.” As argued in chapter 3 (pages 74–75), “water” and “spirit” are governed by the same preposition (ἐξ ὕδατος καὶ πνεύματος),²¹ so the two terms probably do not signify birth “of (baptismal) water and *the* Spirit.” Rather, birth “of water and spirit” are probably intended to evoke the eschatological cleansing and renewal promised by Israel’s prophets (cf. Isa 44:3; Ezek 36:25–26). Birth “from water and spirit” at best hints at indwelling.²² It

are only indwelt after Jesus is glorified. If by “authentic Christian faith” Bennema has the *content* of faith in view, and means a faith that is aware of all that God has accomplished in Jesus, he is correct that this is only possible after “the cross, the resurrection and the gift of the Spirit.” If, on the other hand, he has a *quality* of faith in view, and refers here to a genuine trust that God will save, being aware of as much as has been revealed in salvation history, resulting in God counting the believer righteous, this kind of faith is possible at any point in salvation history (cf. Abraham, Gen 15:6). I am arguing that Old Covenant believers were regenerated by the Spirit (see below, “Glimpses of Regeneration in the Old Testament”), which enabled them to have *authentic, saving* faith even though the content of their faith was limited by their location in salvation history, and even though the Spirit indwelt the temple and not their individual bodies (see chapter 2). Bennema later indicates that the view to which he had earlier given his approbation—concerning foretastes of the Spirit—is “too weak” (ibid., 208). He writes, “a few texts seem to speak of adequate understanding and belief on behalf of the disciples already within Jesus ministry However, the availability of life and the activity of the Spirit were tied to the human Jesus, and the anticipated departure of Jesus would create a problem for the participation in the divine life the disciples experienced through Jesus” (ibid.). Bennema does not here raise the question of those who appear to have had “adequate faith” prior to the coming of Jesus. I suggest that “adequate faith” results from regeneration, that regeneration is not equivalent to indwelling, and that regeneration is possible at any point in salvation history (again, it is the *reception* of the Spirit that awaits Jesus’ glorification in John 7:39). Bennema’s suggestion does not account for the authentic faith of Old Covenant believers who live prior to the incarnation.

²¹Belleville, “Born of Water and Spirit,” 134–35; Brown, *John*, 131.

²²Thus Brown writes, “The begetting through Spirit of which vs. 5 speaks *seems to be* a reference to the outpouring of the Spirit through Jesus when he has been lifted up in crucifixion and resurrection” (*John*, 140, emphasis added). Brown later writes concerning the phrase “from water and spirit,” “John may be thinking of the communication of the Spirit through baptism” (ibid., 144). Barrett’s position is similar; he writes, “It seems probable that John in speaking of water had in mind not only John’s baptism but also Christian baptism, which is often (though not always) represented in the New Testament as the means by which the Spirit is conferred” (*The Gospel according to St. John*, 2nd ed. [Philadelphia: Westminster, 1978], 209). Since John is presenting a discussion between Nicodemus and Jesus, it seems best to understand the phrase “from water and spirit” as primarily designating something Nicodemus would recognize. Read as a conversation between Jesus and Nicodemus, which is the way John frames the passage, these verses say nothing about Christian baptism. Therefore, we should expect the phrase, “born of water and spirit,” to make sense to Nicodemus (cf. the function of water and Spirit in Isa 44:3 and Ezek 36:25–26) (rightly H.

seems, however, that what is in view is not the Spirit *inhabiting* the one who is born again, but the Spirit *causing new birth*.²³ John 7:39 does not say that the Spirit was not yet causing the new birth, but that he was about to be *received* by those who had believed in Jesus. How had those referred to in John 7:39 believed in Jesus if they were not “born of water and spirit”? These believers, however, have not yet received the indwelling Spirit because Jesus was not yet glorified.²⁴

Indwelling in John 3:6? When this text was discussed in chapter 3 we saw that this was a reference to the one born of the Spirit belonging to the realm of the Spirit as opposed to the realm of the flesh. Given the parallel:

What has been born from the flesh is flesh,
And what has been born from the Spirit is spirit (3:6),

if the second line means that the Spirit takes up residence in the one born of the Spirit, the first line must mean that the flesh takes up residence in the one born of the flesh. Since John does not speak of unbelievers as “indwelt by the flesh,” it seems more natural to view “flesh” and “spirit” as contrasting realms. The realm of the flesh is the natural realm into

Ridderbos, *The Gospel of John*, trans. J. Vriend [Grand Rapids: Eerdmans, 1997], 127–28; G. Burge, *John*, NIVAC [Grand Rapids: Zondervan, 2000], 115 [Burge does allow for a “secondary” reference to Christian baptism here, which is defensible in view of 3:22–23]; cf. also J. A. Kowalski, “‘Of Water and Spirit’: Narrative structure and theological development in the Gospel of John” [Ph.D. diss., Marquette University, 1987], 86–87).

²³Several scholars hold that John 3:5 speaks of regeneration, the creation of a new “spirit” in a person such that s/he is reborn (and Belleville even calls this new spirit “God’s nature”), but these scholars explicitly state that this regeneration is not the reception of the Holy Spirit “as such.” So Belleville, “Born of Water and Spirit,” 140; Carson, *John*, 195; Harris, “The Gospel of John,” [on-line] <http://www.bible.org/docs/nt/books/joh/harris/gjohn-07.htm#TopOfPage>, accessed Feb 2003. D. Guthrie discusses regeneration in John 3 twice in his *New Testament Theology* (527, 585–87), and in neither case does he equate it with indwelling. Similarly G. M. Burge, *The Anointed Community* (Grand Rapids: Eerdmans, 1987), 158–68; M. M. Thompson, *The God of the Gospel of John* (Grand Rapids: Eerdmans, 2001), 165–70. Cf. also the definition of regeneration given by L. Berkhof, “*Regeneration is that act of God by which the principle of the new life is implanted in man, and the governing disposition of the soul is made holy*” (*Systematic Theology*, 4th ed. [Grand Rapids: Eerdmans, 1941], 469 [italics his]). Berkhof does not define regeneration as indwelling, nor does he treat indwelling in his discussion.

²⁴See chapter 4, pages 149–50, for the argument that indwelling is in view in John 7:39.

which all people are born; the realm of the Spirit is God's realm, where those who are born from above live.²⁵

It could be objected²⁶ against a distinction between regeneration and indwelling that what is in view is not the foreign concept of unbelievers being "indwelt by the flesh," but simply that natural birth results in people living in the realm of the flesh. The parallel, then, would indicate that when the Spirit regenerates a person s/he lives in the realm of the Spirit. With this much I agree, but if the distinction between regeneration and indwelling is rejected, it might be argued that the phrase, "What has been born of the Spirit is spirit," means that the regenerated person has a new nature. This new nature is the very nature of God himself, and another way to express this reality is to say that God's Spirit dwells in believers.²⁷ If this view is correct, the phrase "What has been born of the Spirit is spirit" means that the regenerated person is indwelt, and regeneration and indwelling are not presented as distinct ministries of the Spirit in John 3.

There are, however, a number of factors that militate against this way of understanding the passage. First, as I argued in chapter 3, "What has been born of the Spirit is spirit" (John 3:6b) should not be taken to indicate that people who are born again become the Spirit of God (cf. the parallel expressions cited in chapter 3).²⁸

²⁵Cf. the discussion in chapter 3, pages 71–75. Similarly Ridderbos, *John*, 128.

²⁶Commentators on John do not generally engage in the present discussion of whether indwelling is distinct from regeneration, so rather than representing objections to the present argument found in the literature on John's Gospel, possible objections are being anticipated.

²⁷Several lines of evidence could be used to support this position. For instance, the expression in 2 Pet 1:4, "partakers in the divine nature," could be seen as another way of expressing indwelling (so e.g., T. R. Schreiner, *Commentary on 1, 2 Peter and Jude*, NAC [Nashville: Broadman and Holman, forthcoming]). But John is talking about new birth by the Spirit, not indwelling. Or one could argue that, as Brown points out, "The term 'begetting' appears in Ps ii to describe the anointing. (Compare I John ii 20, 27, which speak of the Christian being anointed by God and being begotten by God's seed.)" (*John*, 139). This, however, is tenuous evidence on which to base an argument for indwelling in John 3:6. Further, the conversation with Nicodemus is set at a place in salvation history when the reception of the Spirit is future (cf. 7:39). When John addresses his readers in 1 John, he is addressing them as people who live after Jesus has been glorified.

²⁸The most exact parallel is John 6:63. Cf. John 3:6 and 6:63:
3:6, τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνευμά ἐστιν (what has been born of the Spirit *is spirit*).

Second, unlike John 7:39, there is no indication in this passage that Nicodemus cannot experience what Jesus is describing until after the cross. Jesus expects Nicodemus to understand what he has articulated (3:10) (on this see further below).

Third, new birth from above by the Spirit appears to be explicitly described with this language for the first time as Jesus speaks with Nicodemus.²⁹ The first explicit description of indwelling will also be described in John, but not until John 14:17. The “reception” language used in John 7:39 and the explicit statement in 14:17, “He will be in you,” show that John knows how to articulate indwelling. Here in 3:6 the point is not indwelling but new birth.³⁰ The fact that John reserves the explicit articulation of indwelling for Jesus’ final discourse with his disciples urges against reading the statements on indwelling (7:39; 14:17; 20:22) into the statements on regeneration (e.g., 3:3–8; 6:63).

Fourth, John speaks elsewhere of entrance into life by the Spirit with no mention of indwelling (cf. the discussion of John 6:63 below).³¹ Moreover, John regards people who have not yet received the Spirit as believers (7:39).

Fifth, as will be argued below, John’s understanding of indwelling is intrinsically linked to his concept of the temple. If this is the case, the reality to which

6:63, τὰ ῥήματα . . . πνεῦμά ἐστιν καὶ ζωὴ ἐστίν (the words I have spoken . . . are spirit and are life). My view is that in both cases the concluding phrase, “is spirit (πνεῦμά ἐστιν),” indicates that what is described belongs to the sphere of the Spirit as opposed to the sphere of the flesh (in both contexts there is an explicit flesh-Spirit contrast).

²⁹W. D. Mounce writes, “If Jesus’ statement to Nicodemus in John 3:3—that he must be born again—is accepted as dominical, then we propose that the Christian metaphor of rebirth originated within the creative genius of Jesus’ mind” (“The Origin of the New Testament Metaphor of Rebirth,” [paper presented at the annual meeting of the Evangelical Theological Society, December, 1982], 11; cf. W. D. Mounce, “The Origin of the New Testament Metaphor of Rebirth,” [Ph.D. diss., Aberdeen University, 1981], the dissertation has not been available to me). Given that this is perhaps the first time that this concept has been explicitly articulated, it is ungenerous for Brodie to refer to Nicodemus’s mind as “stiff” (*John*, 197).

³⁰John Calvin does not mention indwelling in his comments on either of these two verses. On 3:6 he writes, “The word *Spirit* is used here in two senses, namely, for grace and the effect of grace. For in the first place, Christ informs us that *the Spirit of God* is the only Author of a pure and upright nature, and afterwards he states, that we are *spiritual*, because we have been renewed by his power” (*John*, 17:114 [italics original]).

³¹It might be objected that this is an argument from silence, but it seems valid to observe what the texts do and do not say.

indwelling points is not the creation of a new ability in persons who were formerly spiritually dead (regeneration), but the covenant presence of God. Further, John's understanding of indwelling seems to preserve the distinction between the Spirit and the humans inhabited by the Spirit. Therefore, if the phrase "what has been born of the Spirit is spirit" is describing indwelling (after the manner of 2 Pet 1:4), this is the only place in John where it is depicted thus.

Sixth, if humans are dead in trespasses and sins, and if both regeneration and indwelling are eschatological realities only possible after the cross, how were Old Covenant believers enabled to believe?³² We can avoid the use of the word "regeneration" regarding Old Testament saints if we wish, but most (if not all) are willing to acknowledge that they needed to be enabled, renewed, or lifted out of deadness in sin to believe. They needed to be enabled by the Spirit, and if John 3:6 is not speaking of indwelling, it is not precluded by John 7:39. Since John 7:39 refers to believers who are yet to receive the Spirit, it would seem that prior to the glorification of Jesus people could be enabled, i.e., regenerated, though they were not indwelt. In my view these considerations make the view that John 3:6 is speaking of indwelling unlikely.

John 3:5–6 speak of a new birth by the Spirit, but the two verses do not indicate that the Spirit of God will indwell those he regenerates. John 3, therefore, appears to provide exegetical warrant for the claim that regeneration and indwelling are distinct ministries of the Spirit.

Eschatological Regeneration? We turn now to the question of whether what Jesus proclaimed to Nicodemus could be experienced prior to the glorification of Jesus. This question is important because if new birth by the Spirit is equivalent to the reception of the indwelling Spirit, then new birth by the Spirit is an eschatological blessing which

³²Some use this as an argument for indwelling, but John 7:39 bars that path.

John 7:39 dictates will not be experienced until after Jesus is glorified.³³ On the other hand, if, as I have argued, new birth by the Spirit can be distinguished from the reception of the indwelling Spirit, then new birth by the Spirit is not necessarily affected by what John 7:39 says.

D. A. Carson does not distinguish between the regeneration spoken of in John 3 and the reception of the Spirit spoken of in John 7, and as a result he has to explain how the two texts fit together. He writes,

Some have argued that the flow of the passage is . . . hopelessly anachronistic, for John's Gospel makes it abundantly clear (*cf.* esp. 7:37–39) that the Holy Spirit would not be given until after Jesus is glorified, and it is this Holy Spirit who must effect the new birth, even if the expression 'born of water and spirit' does not refer to the Holy Spirit *per se*. So how then can Jesus demand of Nicodemus such regeneration?

The charge is ill conceived. Jesus is not presented as demanding that Nicodemus experience the new birth in the instant; rather, he is forcefully articulating what must be experienced if one is to enter the kingdom of God. . . . The coming-to-faith of the first followers of Jesus was in certain respects unique: they *could not* instantly become 'Christians' in the full-orbed sense, and experience the full sweep of the new birth, until *after* the resurrection and glorification of Jesus.³⁴

If John 3 speaks of regeneration, while John 7 speaks of indwelling, the difficulty Carson undertakes to explain is resolved. It is worth pointing out again that John 7:39 does not say that the Spirit was not yet in existence, nor does the text say that the Spirit was not yet operating on the hearts of God's people. John 7:39 says that those who had believed in Jesus "were about to receive the Spirit, for the Spirit was not yet given, because Jesus was not yet glorified." The contention here, therefore, is that John 7:39 does not preclude regeneration prior to the glorification of Jesus, though it does preclude indwelling prior to that event.³⁵

³³Brown takes this view (*John*, 140).

³⁴Carson, *John*, 195–96 (emphasis his).

³⁵See chapter 4.

John 7:39 does not speak against regeneration prior to Jesus' glorification, but does John 3 itself indicate that what is being articulated is strictly eschatological? At least two factors weigh against the view that the new birth Jesus describes to Nicodemus must await the resurrection. First, when John elsewhere communicates truth that would not be understood or experienced until after the resurrection, he consistently employs temporal markers to designate when what has been spoken will take effect.³⁶ Whereas elsewhere John designates what was understood or in effect during the incarnation and what was understood or in effect after the resurrection, in John 3:1–12 no such temporal indicators (ὅτε, οὐπω, ἄρτι, etc.) are found. Rather, John presents Jesus introducing the new birth to Nicodemus (3:3), recasting it for him in Old Testament terms (3:5), then expecting him to understand (3:10). Unlike other places in the Gospel, here the narrator does not interject an explanation that what was spoken was not understood until later (cf. 2:22; 12:16; 20:9). A second indication in John 3 that the new birth is not an eschatological reality that must await the resurrection is that Jesus considers it “earthly” not “heavenly” (3:12).³⁷

Another potential problem for the view that the regeneration Jesus describes to Nicodemus is available prior to the cross arises from the background of the phrase “born of water and spirit” in John 3:5. Belleville has convincingly shown that this phrase has “the

³⁶John does this with phrases such as: “Then *when* he was raised from the dead the disciples remembered . . .” (2:22). “For the Spirit was *not yet* given, because Jesus was *not yet* glorified” (7:39). “His disciples did not understand these things *at first*, but *when* Jesus was glorified, *then* they remembered” (12:16). “Now he was saying this signifying by what kind of death he *was about* to die” (12:33). “What I do you do not understand *now*” (13:7). “From *now on* I am telling you *before* it happens, in order that *when* it happens you may believe that I Am” (13:19). “For they did *not yet* understand the Scripture, that it was necessary for him to rise from the dead” (20:9 [emphasis mine throughout]).

³⁷“The ‘earthly things’ . . . must denote the teaching on the birth from above, recorded in vv 3–8. It is ‘earthly’ in that it relates to man’s situation in the world The ‘heavenly things’ which have not been declared to Nicodemus will relate to the eschatological dimension of the salvation which the Redeemer brings through his ‘descent’ and ‘ascent’ to heaven via the cross” (Beasley-Murray, *John*, 49–50). This of course is not the only way to understand “earthly” here. Cf. the discussion of “earthly” and “heavenly” in Schnackenburg, *John*, 1:377–80. Harris suggests that what Jesus says to Nicodemus is described as “earthly” because these things take place on earth as opposed to in heaven, where 3:16 took place (“The Gospel of John,” [on-line] http://www.bible.org/docs/nt/books/joh/harris/gjohn-07.htm#P1115_179233, accessed Feb 2003).

promised eschatological cleansing and renewal of the OT prophets”³⁸ in view. Further, Mounce has shown that, “The Christian metaphor of rebirth originated within the creative genius of Jesus’ mind.”³⁹ Is this regeneration, then, like indwelling, limited to the eschaton? Even if (so far as we know) regeneration was not explicitly articulated until Jesus spoke with Nicodemus, and even though eschatological language appears in John 3:5, because the New Testament does not preclude the regeneration of Old Covenant saints (as it precludes their indwelling in John 7:39) it does not seem wrong to regard them as regenerate.⁴⁰ Moreover, there is evidence in the Old Testament for regeneration, though it is not described with the language used in John 3.

Glimpses of regeneration in the Old Testament. God said that eating the fruit of the tree of the knowledge of good and evil would result in death (Gen 2:17). Adam and Eve ate from the tree, but they did not die physically (Gen 3:6). In my view, though they

³⁸Belleville, “Born of Water and Spirit,” 141; Burge, *John*, 116.

³⁹Mounce, “The Origin of the New Testament Metaphor of Rebirth,” 11.

⁴⁰I recognize the objection that the Old Testament does not use this language, but I do not know what else to call the “renewed” condition evidenced in the obedient lives of Old Covenant saints. Cf. the words of Peter Toon, “The answer to our question as to whether the faithful believers of old Israel were regenerate is, then, both yes and no. If by ‘regenerate’ is meant that they had a right relationship with God and enjoyed communion with him, then certainly they were regenerate. They were assisted by the Holy Spirit in their relationship with the covenant God. However, if by ‘regenerate’ is meant that the Holy Spirit was permanently present in their souls, then the answer is that they were not regenerate, for they could not have enjoyed the benefits of the new covenant before it had been inaugurated” (*Born Again*, 61). I am arguing here that Toon’s “yes and no” becomes unnecessary once we recognize that the texts do not indicate that regeneration and indwelling are to be equated. In Toon’s discussion of rebirth in John (*ibid.*, 24–29), 1 John (*ibid.*, 32–36), and the non-Johannine epistles (Paul, James, 1 Pet, *ibid.*, 39–42) he neither mentions indwelling nor indicates that the texts he is discussing view regeneration and indwelling as the same phenomenon. When he comes to Rom 8:15, which speaks not of regeneration but of the reception of the Spirit, he writes, “The gift of the Holy Spirit dwelling in the soul constitutes believers adopted children of God” (*ibid.*, 45). This is a true statement now that Jesus has been glorified—at the point of regeneration believers in this era of salvation history receive the Spirit (cf. Gal 4:6). Prior to the glorification of Jesus, however, the fact that the Bible does not define regeneration as indwelling indicates that Old Covenant believers could be regenerate but not indwelt.

did not experience physical death, the couple did die spiritually (Gen 3:7–8),⁴¹ for at a fundamental level they were separated from God; and then he cursed them (3:8–19).⁴² With the curses, however, came a promise of redemption (3:15). Though the text does not say that God caused Adam and Eve to be born again from above by the Spirit, Adam and Eve responded in hope to the promise God gave them.⁴³ Their hope indicates that they have been lifted out of spiritual separation from God and enabled to trust him. It seems that they experienced regeneration.

Another hint of regeneration in the Old Testament is found in Psalm 87. This text speaks of those “born in Zion” (Ps 87:4–6), and it appears that those who are not by natural birth participants in the Kingdom of God (Rahab, Babylon, Philistia, Tyre, Ethiopia [87:4]) have somehow become participants in God’s Kingdom by being “born there” (87:6). Psalm 87 is perhaps eschatological, but the Old Testament knows of those born elsewhere who come to be reckoned “true Jews” (cf. Melchizedek, Rahab, Ruth, perhaps Agur [Prov 30:1], Lemuel [Prov 31:1], and Job). Those mentioned in Psalm 87 were not *physically* born in Zion, but in a sense they experienced a second birth whereby they were counted among those who belonged to God’s realm. Psalm 87 could be one of the passages

⁴¹Cf. M. Barth, *Ephesians 1–3*, AB 34 (New York: Doubleday, 1974), 213: “The death ‘in lapses and sins’ attributed to the Gentiles is a result of Adam’s sin.” Cf. also 1 Cor 15:22, “For as in Adam all die, so also in Christ all shall be made alive.”

⁴²E. H. Merrill, “Fall of Humankind,” in *NIDOTTE*, 4:638–39; T. D. Alexander, *From Paradise to the Promised Land* (Grand Rapids: Baker, 1995), 35.

⁴³The response of faith and hope can be seen in the name Adam gives Eve—the mother of all living (3:20 [חַיָּה, cf. חַיָּה, live]) (A. P. Ross, *Creation and Blessing* [Grand Rapids: Baker, 1998], 148–49). This indicates his confidence that God has shown mercy and will allow them to live and procreate. Further, Eve’s responses to the birth of Cain (4:1) and Seth (4:25) indicate that she is looking for the fulfillment of the promise given in Gen 3:15 (C. F. Keil, *The Pentateuch*, vol. 1 of *Commentary on the Old Testament*, by C. F. Keil and F. Delitzsch, trans. J. Martin [Edinburgh: T & T Clark, 1866–91; reprint, Peabody, MA: Hendrickson, 2001], 68). So also J. H. Sailhamer, *Genesis*, in *EBC*, 2:60, 69.

from which Jesus expected Nicodemus to recognize his teaching on the new birth from above (John 3:10).⁴⁴

Some will reject the use of the term “regenerate” to describe Old Testament saints since the term is not used in the Old Testament. The reality signified by the term “regeneration,” however, is a theological necessity if those who lived under the Old Covenant were dead in sin and became believers. While the New Testament explicitly states that the reception of the indwelling Spirit could not take place prior to the glorification of Jesus (John 7:39), it does not say that regeneration could not take place.

The Spirit Is the One Who Gives Life

Another indication that regeneration is not equivalent to indwelling is found in John 6:63. John depicts Jesus perceiving that his words in the synagogue at Capernaum (6:59) had scandalized his hearers (6:61). He did not seek to make peace with those who had found his teaching to be difficult (6:60), but asked them how they would respond if they saw the son of man ascend to where he was before (6:62). Having known from the beginning that some did not believe, and who it was that would betray him (6:64), Jesus explained how those who were not scandalized were enabled to perceive that his were “the words of eternal life” (6:68) in John 6:63.⁴⁵

⁴⁴Other hints at regeneration in the Old Testament include the following: The Psalmist, who is physically alive, asks God to cause him to live (Ps 119:25, cf. BDB, 311 s.v. Pi. 2., 3.). Isaiah proclaims to his hearers, who are physically alive, “Hear that your souls may live!” (Isa 55:3). W. Eichrodt’s words indicate that he sees regeneration as a possibility for Old Testament saints, “No longer is it only in the age of salvation to come that the spirit is expected to consummate God’s rule by the inner transformation of men’s hearts” (*Theology of the Old Testament*, 2 vols., OTL, trans. J. A. Baker [Philadelphia: Westminster, 1961, 1967], 2:61, cf. also 66). Eichrodt goes beyond the evidence, however, when he applies Eph 1:14 to Old Covenant believers (*ibid.*, 2:65).

⁴⁵John 6:65 also functions, like 6:63, to explain why some do not believe: “And he was saying, ‘On account of this I have said to you that no one is able to come to me unless it is given to him from the Father’” (6:65). This recalls to mind the Baptist’s words, “A man is not able to receive anything unless it is given to him from heaven” (3:27). From these statements, we can see that in John’s theology people only receive what the Father gives to them, and in 6:65 this includes the ability to come to (which is equivalent to “believe in” [6:64]) Jesus—cf. οὐ[δεὶς] δύναται in 3:27 and 6:65). These factors are important in John’s soteriology, but because we are focusing here on the Spirit’s regenerating work we cannot pursue them

Having asked the question—which was almost a challenge—“What, then, if you see the Son of Man ascending to where he was before?” (6:62), Jesus follows with the bald statement: “The Spirit is the one who makes alive” (6:63a).⁴⁶ No conjunction joins the question to the statement that the Spirit gives life, but the context seems to indicate that Jesus is explaining that unless the Spirit gives life, his words cannot be received. This view is supported by the next two statements Jesus makes. Having said, “The Spirit is the one who makes alive,” he continues, “The flesh profits nothing. The words that I have spoken to you are spirit and are life” (6:63b, c).

The juxtaposition of Spirit and flesh in John 6:63 calls to mind the similar contrast between these spheres in 3:6.⁴⁷ As there, in 6:63 Jesus seems to be saying that the words he is speaking belong to the realm of the Spirit. Thus, “The words that I have spoken to you are spirit and are life” (6:63c) can be interpreted to mean that Jesus’ words are “spirit” in the sense that they cannot be apprehended by mere human power.⁴⁸ This explains why Jesus would say, “The flesh profits nothing” (6:63b). Jesus’ words belong to the realm of the Spirit,⁴⁹ and the realm of the Spirit is not understood by those who belong to the realm of the flesh. Those who belong to the realm of the flesh, however, can be brought over to the realm of the Spirit, for “the Spirit is the one who makes alive” (6:63a), and Jesus words “are spirit and are life” (6:63c).

further. See the discussion in D. A. Carson, *Divine Sovereignty and Human Responsibility* (Grand Rapids: Baker, 1994), particularly chapter 12, “The Soteriology of John,” 163–98.

⁴⁶Beasley-Murray calls this sentence “startlingly unexpected” (*John*, 96).

⁴⁷Bernard, *John*, 218; Brown, *John*, 299–300. For an argument against the reference to “flesh” here being Jesus’ flesh related to the eucharistic bread, see Ridderbos, *John*, 246–47. Cf. also Kowalski, “The gospel is not as sacramental as some people might like” (“Of Water and Spirit,” 249).

⁴⁸Cf. John 8:43, “You are not able to hear my word.”

⁴⁹Bernard writes, “The *ῥήματα* of Christ are words of God (8⁴⁷ 17⁸), and as such belong to the sphere of spiritual realities, for God is Spirit (4²⁴)” (*John*, 218).

It seems that Jesus' words result in life for those whom the Spirit makes alive.⁵⁰ In other words, the Spirit's life-giving work enables people to receive Jesus' message. Anyone whom the Spirit makes alive understands what Jesus says, finds it compelling, and believes. Those who do not believe reject Jesus' message—not because it is not true, but because they do not experience the life-giving work of the Spirit and remain in the realm of the flesh, which profits nothing.

When is this possible? This passage is relevant for our purposes for two reasons: first, the life-giving work of the Spirit is featured, but no mention is made of the Spirit indwelling those who are made alive; and second, Jesus is presented speaking in the present tense. "The Spirit *is* the one who makes alive" (6:63a [emphasis added]).⁵¹ Unlike John 7:39, where the narrator explains an offer of living water that Jesus makes to the crowd in 7:38 as "about to be received" when Jesus is glorified, here John does not inform the readers/hearers of the Gospel that this ministry of the Spirit cannot be received until after the cross.⁵² It would seem, then, that as Jesus speaks the word of God (3:34) the Spirit enables certain people to receive his message (6:63). These people recognize Jesus' message as their only hope ("to whom shall we go?"), for these are "the words of eternal life" (6:68).⁵³

⁵⁰Cf. J. L. Kipp, "The Relationship between the Conceptions of 'Holy Spirit' and 'Risen Christ' in the Fourth Gospel" (Ph.D. diss., Princeton Theological Seminary, 1967), 145.

⁵¹Thompson recognizes that this text regards "the life he confers as a present reality," but because she does not distinguish between regeneration and indwelling, she thinks that "the actual reception of life seems to be deferred until after Jesus' death" (*The God of the Gospel of John*, 178). It is not, however, the reception of life given by the Spirit that is deferred, but the reception of the indwelling Spirit.

⁵²To speak as Brown does confuses the distinction between the Spirit's life-giving work in 3:6 and 6:63 and the reception of the indwelling Spirit in 7:39 and 14:17. He writes, "The man who accepts the words of Jesus will receive the life-giving Spirit" (*John*, 300). Again, John 7:39 does not say that the Spirit was not yet making alive, but that those who had believed in Jesus were about to receive the Spirit, for the Spirit had not yet been given, because Jesus was not yet glorified.

⁵³G. T. Tew's conclusion on this passage is similar: "Those who respond in faith to the words of Jesus are already experiencing the gift of salvation that the ascended Son of Man will bring" ("The

Just as John says that the Spirit gave new life from above to the elect who heard the words of Jesus in John 6:63, it seems plausible that the Spirit gave new life to the elect who heard the word of God spoken in the days prior to the incarnation and the dawn of the Kingdom of God. This would explain Isaiah's call to his contemporaries: "Hear that your souls may live!" (Isa 55:3). I suggest, therefore, that when the Spirit of God enables a person to hear the word of God and believe it, regardless of where that person is located on the salvation-historical time line, s/he can be described as regenerate. The indwelling of the Holy Spirit, however, only accompanies the Spirit's life-giving work after the glorification of Jesus. After the glorification of Jesus, regeneration and indwelling can be seen as concurrent, but they remain distinct ministries of the Spirit. The evidence presented here indicates that prior to the glorification of Jesus believers were regenerated by the Holy Spirit though not indwelt by him.

God's New Temple in John

I have argued thus far that in John's Gospel, the Spirit's life-giving ministry is not to be equated with the Spirit's indwelling of believers. If indwelling is not regeneration, what is it? This section seeks to explain an important aspect of indwelling as John presents it. The standard interpretation of the Spirit's presence with the disciples after Jesus goes away is that the Spirit continues the presence of Jesus.⁵⁴ This is true enough, but it is insufficient because it does not make explicit the connection between the ministry of Jesus, which the Spirit continues, and the effect of his ministry, namely, the replacement of the temple.

Pneumatology of John as Seen in the Fourth Gospel" [Ph.D. diss., New Orleans Baptist Theological Seminary, 1993], 69).

⁵⁴The classic expression of this is found in R. E. Brown, "The Paraclete in the Fourth Gospel," *NTS* 13 (1967): 113–32; idem, *John*, 1135–44. His followers are legion.

Here I will argue that the Holy Spirit's indwelling of believers in the Gospel of John is informed by concepts that are bound up with the ministry of Israel's temple.⁵⁵ This understanding of indwelling will address the larger question of whether or not Old Covenant believers were indwelt, for if the indwelling of New Covenant believers is parallel to the indwelling of the Old Covenant temple, then the indwelling of believers is

⁵⁵The day after this thesis regarding the connections between indwelling and the temple crystallized in my thinking, my copy of M. L. Coloe's published dissertation arrived in the mail (*God Dwells with Us: Temple Symbolism in the Fourth Gospel* [Collegeville, MN: Liturgical Press, 2001]). Coloe writes, "The Temple is not just one symbol among many, used by the community to express who Jesus is for them; for the Johannine community the Temple is the *major* symbol that functions in two ways: i. The Temple, as the dwelling place of God, points to the identity and role of Jesus. ii. The imagery of the Temple is transferred from Jesus to the Christian community, indicating its identity and role" (3 [emphasis hers]). My independent arrival at the very similar conclusion I am arguing for here was stimulated by O. Skarsaune's discussion of the responses to the destruction of the temple (*In the Shadow of the Temple*, 155–60, 162). Skarsaune points out that "the destruction of the temple was a devastating blow to Judaism, except for two groups: the Pharisees and the Christians" (155). Skarsaune states, "For the Pharisees, the point was to extend the priestly circle to include themselves as laypersons; to extend the temple realm into their own houses and courtyards. Their intent was not meant to create a replacement, only an extension of the temple. But when the temple in the center disappeared, the temple in their homes did not" (128). The Christians, on the other hand, were prepared for the temple's destruction because "the early community regarded *itself* as the true, eschatological temple" (162 [italics his]). Skarsaune notes a difference between the Pharisees and the Christians regarding the destruction of the temple: "While the cessation of the atoning sacrifices posed a problem for the rabbis after A.D. 70, there is no trace in early Christian literature that this situation was ever considered a problem" (158). The following episode from rabbinic literature is cited by Skarsaune to illustrate the way that the rabbis dealt with the loss of the sacrificial cult at the temple: "Once as Rabban Johanan ben Zakkai was coming forth from Jerusalem, Rabbi Joshua followed after him and beheld the temple in ruins. 'Woe unto us!' Rabbi Joshua cried, 'that this, the place where the iniquities of Israel were atoned for, is laid waste!' 'My son,' Rabban Johanan said to him, 'be not grieved; we have another atonement as effective as this. And what is it? It is acts of loving-kindness, as it is said, 'For I desire mercy and not sacrifice' [Hos 6:6]" (*Avot of Rabbi Nathan* 4, as cited by Skarsaune, *In the Shadow of the Temple*, 122 [brackets his]). From Skarsaune's presentation I was led to the conclusion that the words of Jesus in John, and the Spirit-informed explanation of Jesus' life given by John, provide the historical foundation for the church's conviction that it is the new temple of God, and that atonement was perfectly accomplished once and for all at the cross. M. L. Coloe also notes that the Pharisees and the Christians survived the destruction of the temple (*God Dwells with Us*, 1), she also quotes the exchange between Rabbi Joshua and Rabban Yohanan (2, her spelling [Coloe cites the passage as "Avot de Rabbi Natan, ch. 6," Skarsaune's citation indicated that it was chapter 4. In "Version B" it is in chapter 8! Cf. A. J. Saldarini, *The Fathers according to Rabbi Nathan*, *Studies in Judaism in Late Antiquity* 11 (Leiden: Brill, 1975), 75]). I have found Coloe's presentation helpful. My thinking was first confirmed by her study, subsequent research turned up others who have come to similar conclusions (e.g., Kerr, Walker). After a discussion of Jesus as the replacement of the temple in John, Coloe bases her argument that the community becomes the temple on the indwelling themes in John 14–15, paying particular attention to John 14:2, "In my Father's house are many dwellings." She then discusses John 18–19, arguing that Jesus is the builder of the new eschatological temple in fulfillment of Zech 6:10–13. I do not repeat her arguments here, but her conclusions complement mine.

out of place in the era when the Old Covenant's temple was valid—in that era the temple was indwelt.⁵⁶

It is generally acknowledged that John presents Jesus as the reality to which the temple points.⁵⁷ During the incarnation, Jesus is the locus of God's presence, and at the cross sacrifice for atonement finds its perfect expression (19:30).⁵⁸ These two blessings, God's presence⁵⁹ and God's provision for atonement, were formerly conveyed by the temple in Jerusalem. They are transferred to Jesus during the incarnation. The thesis of this section is that when Jesus sends the disciples as the Father has sent him (17:18; 20:21), he

⁵⁶The question this dissertation seeks to answer is whether John thinks Old Covenant believers were indwelt by the Holy Spirit. This dissertation is not, therefore, an exhaustive study of the concept of indwelling in John. For the purposes of this study, the connections between the temple and the indwelling of the Spirit are most relevant. While this connection helps to explain a great deal of what John says about the indwelling of the Spirit, I am not sure that it covers every facet. For instance, while the indwelling of the temple helps to flesh out those statements that indicate God will dwell in believers, I am not sure that the temple analogy is sufficient to canvass the statements that speak of a *mutual* indwelling. E.g., John 14:20: "In that day you will know that I am in my Father and you are in me and I am in you" (cf. also 14:10–11). The vine-branch metaphor in John 15:1–7 also informs John's concept of indwelling, but may or may not be directly related to temple motifs (but see Coloe's discussion of mutual indwelling and the vine and the branches, in her view there is temple symbolism here [*God Dwells with Us*, 159–60]—cf. her translation of John 15:4, "Make your home in me, as I make mine in you" [*ibid.*, vii]). Another facet of John's understanding of indwelling that is perhaps not directly informed by temple concepts is the unity resulting from the relationships of mutual indwelling (cf. 17:11, 21–23). This conceivably corresponds to the way that Israel's temple "welded the different tribes together in the service of the one God" (R. J. McKelvey, *The New Temple: The Church in the New Testament*, Oxford Theological Monographs [Oxford: Oxford University Press, 1969], 3, cf. also 183, 187; similarly A. R. Kerr, *The Temple of Jesus' Body: The Temple Theme in the Gospel of John*, JSNTSup 220 [New York: Sheffield, 2002], 354–65), but to pull each of these threads would take us far beyond the scope of this chapter. What is covered here is sufficient to show that in John's thinking the indwelling of the Spirit is only possible once the temple, which was formerly indwelt by the Spirit, has been rendered unnecessary by the atoning death of Jesus. It is then replaced by the believing community.

⁵⁷See the commentaries on John 2:21 and Kerr, *The Temple of Jesus' Body*. Similarly P. Hoskins, "Jesus as the Replacement of the Temple in the Gospel of John" (Ph.D. diss., Trinity Evangelical Divinity School, 2002). B. D. Johnson also comes to this conclusion ("The Temple in the Gospel of John," in *Christ's Victorious Church*, ed. J. A. Weatherly [Eugene, OR: WIPF and Stock, 2001]: 110–32).

⁵⁸Cf. Skarsaune, *In the Shadow of the Temple*, 142: "He was himself to be the final sacrifice, the sacrifice that (by implication) put an end to all other atoning sacrifices. That would result in a redefinition of what—or rather who—the temple would be from now on."

⁵⁹"The temple in its most basic sense symbolizes the dwelling place of God" ("Temple," in *DBI*, 849).

confers to the disciples the temple authority that he received. This temple authority is part of what *indwelling* expresses.⁶⁰

After Jesus' departure the disciples become the locus of God's presence (14:17; 20:22). Not only are they the locus of God's presence, they are also given authority to forgive and retain sins (20:23), a blessing formerly mediated through the sacrifices of the temple. Therefore, as Wright says, "Jesus and the church together are the new Temple."⁶¹ This is clear enough from the New Testament and other early Christian literature,⁶² the burden of this section is to show that it is in John. If so, it would seem that John's account

⁶⁰The idea that a *community* rather than a physical *structure* had become the temple is not foreign to first century Judaism. The Qumran community appears to have conceived of itself as the temple. They regard themselves as making atonement (1 QS 5:6; 8:10; 9:4), and they liken themselves to the foundation for the holy of holies (1 QS 8:5–9; 9:6). They appear to regard this as only a temporary situation, however, for when the exiled sons of light (1 QM 1:3) triumph, "The chiefs of the tribes, and after them the fathers of the congregation, shall have charge of the sanctuary gates in perpetuity" (1 QM 2:3). There is no evidence for a connection between Qumran and Christian teaching on this point (rightly Westerholm, "Temple," in *ISBE*, 4:776). Coloe writes, "The Temple-as-community imagery found in these scrolls is more functional than the imagery found in the Fourth Gospel. The Johannine text develops the imagery of Temple-as-people around the concept of divine indwelling expressed in the various forms of μένω in chapters 14 and 15. The Qumran literature does not have this concept. Their notion of community-as-Temple is tied up with the concept of sacrifice and atonement" (*God Dwells with Us*, 168). For the Christians, not only was the community the temple (1 Cor 3:16), each individual was indwelt (1 Cor 6:19, see further below). Coloe (citing B. Byrne, "'Building' and 'Temple' imagery in the Qumran Texts" [M.A. Thesis, University of Melbourne, 1971]) also suggests that the Temple imagery at Qumran "does not apply to the entire community but to a select group within the community called the 'council of union'" (*God Dwells with Us*, 169). Cf. similarly Kerr, *The Temple of Jesus' Body*, 296–98.

⁶¹N. T. Wright, *The New Testament and the People of God*, Christian Origins and the Question of God 1 (Minneapolis: Fortress, 1992), 366 n. 31.

⁶²See the discussion of indwelling and the church as the new temple in the New Testament in chapter 3, pages 154–61. For the church as the temple of God indwelt by the Spirit in the Apostolic Fathers, see:

1 Clem. 9:3, δεῖ οὖν ἡμᾶς ὡς ναὸν θεοῦ φυλάσσειν τὴν σάρκα ("it is necessary, therefore, for us as the temple of God to guard the flesh");

Ign. Eph. 15:3, αὐτοῦ ἐν ἡμῖν κατοικοῦντος, ἵνα ᾧμεν αὐτοῦ ναοὶ καὶ αὐτὸς ἐν ἡμῖν θεὸς ἡμῶν ("while he dwells in us, that we might be his temple, and he, in us, our God"). Cf. also *Ign. Magn.* 12, 14; *Rom.* 6:3; *Phld.* 7:2; 8:1.

Did. 10:2, ὑπὲρ τοῦ ἁγίου ὀνόματός σου οὐ κατεσκηνώσας ἐν ταῖς καρδίαις ἡμῶν ("for your holy Name, which you have caused to tabernacle in our hearts");

Barn. 16:8, 10, ⁸... ἐγενόμεθα καινοί, πάλιν ἐξ ἀρχῆς κτιζόμενοι· διὸ ἐν τῷ κατοικητηρίῳ ἡμῶν ἀληθῶς ὁ θεὸς κατοικεῖ ἐν ἡμῖν; ¹⁰... τοῦτό ἐστιν πνευματικὸς ναὸς οἰκοδομούμενος τῷ κυρίῳ ("... we became new, being created again from the beginning; therefore in our dwelling God truly dwells, that is, in us," ¹⁰... This is the spiritual temple being built up for the Lord"). Cf. also *Barn.* 16:1–10.

of the words and actions of Jesus are the historical foundation for the church's conception of itself as the temple of God.⁶³

In order to show that this is what indwelling is for John, this section will proceed in three movements. First, the significance of the temple in the first century milieu will be noted to provide a backdrop against which what John says can be understood. With the backdrop in place, we will then survey John's presentation of Jesus as the temple.⁶⁴ Third, we will trace the sending of the disciples by Jesus in John and the indications in his commissioning of the disciples that they will continue his ministry of mediating blessings formerly to be found at the temple. The argument of this section is that the reception of the indwelling Spirit by believers in John makes those believers the new temple. We begin with the significance of the temple in Jerusalem.

The Temple in Jerusalem

From the significance of the temple in the Old Testament seen in chapter 2 of this study, it is not surprising that when we come to second temple Judaism, Oskar Skarsaune can claim, "The common point of reference for all Jews was the temple."⁶⁵ Similarly, N. T. Wright avers, "The Temple was the focal point of every aspect of Jewish

⁶³Cf. D. Wenham, *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans, 1995), 183: "Paul's spiritualized view of the temple has some possible precedent in the gospel traditions of Jesus." Similarly P. W. L. Walker, *Jesus and the Holy City* (Grand Rapids: Eerdmans, 1996), 172; and I. F. Wood, *The Spirit of God in Biblical Literature* (New York: Armstrong, 1904), 238–39).

⁶⁴Kerr surveys the external and internal evidence that the author of the Fourth Gospel had priestly connections (*The Temple of Jesus' Body*, 8–19), and concludes, "Both the internal and external evidence of the Gospel suggests that [the author] had priestly links, which suggests, in turn, he may have had a special interest in the Jerusalem Temple" (*ibid.*, 31). With or without priestly connections, if John were a pious Jew reared on Israel's Torah, Prophets, and Writings, he would have a special interest in the Jerusalem temple. A Jewish friend (Noel Rabinowitz) once told me he would give his right arm for a chance to go to Jerusalem (cf. Ps 137:5).

⁶⁵Skarsaune, *In the Shadow of the Temple*, 106.

national life.”⁶⁶ At the heart of the disputes between the Jewish groups who were contemporaries of Jesus was the temple.⁶⁷

The high estimation of the temple is not without Scriptural foundation, for Israel had been commanded to seek their God at the place he chose to set his name (Deut 12:5).

S. Safrai provides a helpful summary of the significance of the temple for the people,

The Temple, its vessels and even the high priest’s vestments were depicted as representing the entire universe and the heavenly hosts . . . It was firmly believed that the Temple was destined to exist eternally, just like heaven and earth. . . . Viewed within this context, it is possible to understand the devotion to the temple . . . as well as the agony and despair and spiritual vacuum which was created within the nation when the Temple was burned down. With the destruction of the Temple the image of the universe was rendered defective, the established framework of the nation was undermined and a wall of steel formed a barrier between Israel and its heavenly Father.⁶⁸

John presents Jesus entering into this holy place with a startling statement about the place where Israel’s God dwelled,⁶⁹ the place where she made atonement for her sin.⁷⁰ “Destroy this temple” he commanded,⁷¹ “and in three days I will raise it” (John 2:19).

⁶⁶Wright, *The New Testament and the People of God*, 224.

⁶⁷Skarsaune, *In the Shadow of the Temple*, 121; Wright, *The New Testament and the People of God*, 225. Cf. *m. Abot* 1:2, “On three things does the world stand: on the Torah, and on the Temple service, and on deeds of loving kindness.” Unless otherwise noted translations of the Mishnah come from J. Neusner, *The Mishnah: A New Translation* (New Haven: Yale University Press, 1988).

⁶⁸S. Safrai, “The Temple,” in *The Jewish People in the First Century*, CRINT 1.2, ed. S. Safrai and M. Stern (Philadelphia: Fortress, 1976), 906.

⁶⁹Cf. the summary of the temple as God’s dwelling place in Westerholm, “Temple,” in *ISBE*, 4:764, and M. O. Wise, “Temple,” in *DJG*, 813.

⁷⁰Kerr writes, “The Temple, then, is the place where YHWH’s name dwells, sins are forgiven, prayer is made and heard, diseases are healed and agricultural prosperity is assured” (*The Temple of Jesus’ Body*, 35).

⁷¹D. B. Wallace classes this imperative as a “conditional imperative,” and explains, “The sense of the imperative here is, minimally, ‘If you destroy. . . .’ But if λύσατε follows the normal semantic pattern of conditional imperatives, the force is even stronger: ‘If you destroy this temple—and I command you to—in three days I will raise it up.’ . . . Such a prophetic statement is reminiscent of the ‘ironic commands’ of the Jewish prophets (cf. Isa 8:9; Amos 4:4)” (*Greek Grammar Beyond the Basics* [Grand Rapids: Zondervan, 1996], 490–91 [emphasis his]). Similarly Bultmann, *John*, 125.

Jesus: The New Temple in John

This section aims to establish two points regarding John's presentation of Jesus as the new temple. The first thing we hope to establish is that John presents Jesus replacing the temple as the *location* where God's presence is to be sought and found, and the second is that Jesus is presented as fulfilling the temple's sacrifices for atonement.⁷²

To bring out these themes in John we will explore these two components of the temple replacement theme in John. We will begin with Jesus as the new place of God's presence from what we see in John 1:14 and 51. From there we will turn to Jesus as the culmination of sacrifice, focusing mainly on John 2:13–22.⁷³

Presence: John 1:14, 51. John specifically identifies the body of Jesus as the temple in John 2:19–22. This, however, is not the only, nor even the first, indication in John that Jesus is the new locus of God's presence. In describing the incarnation John writes that Jesus "tabernacled (*ἐσκήνωσεν*) among us" (1:14). For hearers or readers informed by the Old Testament, particularly those familiar with Greek translations of the Old Testament, this expression would call up images of God's presence with his people at the tabernacle in the wilderness.⁷⁴ John seems to be suggesting that where Jesus was physically present, God was physically present.⁷⁵ Craig Koester's analysis of the tabernacle is relevant here. He writes,

⁷²Cf. Jostein Ådna, *Jesu Stellung zum Tempel*, WUNT 2. Reihe 119 (Tübingen: Mohr Siebeck, 2000), 448: "Weil Gott selbst in dem Christus Jesus anwesend war und ist und sein Sühnetod ein für allemal wirksam war und bleibt, ist die Heilswirklichkeit des Tempels auf Jesus und seine Gemeinde übergegangen."

⁷³A central feature of Coloe's argument that Jesus replaces the temple is that, from John 4, Jesus "supplants" Jacob "as the founder of a new form of worship in Spirit and in truth" (*God Dwells with Us*, 85–113).

⁷⁴Cf. "Tabernacle," in *DBI*, 839. Coloe writes, "The use of the word *σκηνώω* draws attention to many older traditions of God's presence dwelling in Israel" (*God Dwells with Us*, 23). Similarly Kerr, *The Temple of Jesus' Body*, 123.

⁷⁵Kipp, "The Relationship between the Conceptions of 'Holy Spirit' and 'Risen Christ' in the Fourth Gospel," 148.

The verb σκηνώ can also be connected with the idea of glory, for it resembles the noun σκηνή, which the LXX uses for the Israelite tabernacle. The tabernacle was the place where God *spoke* with Moses (Exod 33:9) and where he manifested his *glory* (Exod 40:34). Therefore tabernacle imagery is uniquely able to portray the person of Jesus as the locus of God's Word and glory among humankind.⁷⁶

The manifestation of God's glory is indeed connected to the incarnation of the Word and his tabernacling among us in John 1:14: "And the Word became flesh and tabernacled among us, *and we saw his glory, glory as of the only begotten from the Father, full of grace and truth*" (emphasis added).

Also adding to the idea that God is present where Jesus is are the prophetic indications that one day Yahweh himself would tabernacle among the people. As Koester puts it,

The verb σκηνώ may also echo passages from the prophets, where God promises, "Sing and rejoice O daughter of Zion, for behold, I will tabernacle (κατασκηνώσω) in your midst" (Zech 2:14[10]); "So you shall know that I am the Lord your God, who tabernacles (κατασκηνών) in Zion" (Joel 3:17); and "My tabernacling-place (κατασκήνωσις) shall be among you [*sic*] (Ezek 37:27; cf. Lev 26:11 MT). The promise of God's tabernacling presence was realized when the Word became flesh."⁷⁷

Another poignant reference to Jesus becoming the place where God's presence is manifested is found in his words to Nathanael in John 1:51. Jesus said, "Truly, truly I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man." This immediately calls to mind Genesis 28:12, where Jacob "dreamed, and behold, a flight of steps placed on the earth, and its top touched the heavens; and behold the angels of God were ascending and descending upon it."

There is some uncertainty over what Jacob saw, for the word translated "flight of steps" or "ladder" (מִזְבֵּחַ) occurs only here in the Old Testament.⁷⁸ Given Jacob's

⁷⁶C. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament*, CBQMS 22 (Washington, DC: Catholic Biblical Association of America, 1989), 102. Similarly W. D. Davies, *The Gospel and the Land* (Berkeley: University of California Press, 1974), 366–67.

⁷⁷Koester, *The Dwelling of God*, 104. Cf. also Hoskins, "Jesus as the Replacement of the Temple," 170–83; McKelvey, *The New Temple*, 76.

⁷⁸Cf. BDB, 700; HALOT^{SE}, 757–58.

response after Yahweh addresses him (28:13–15) and he awakes (28:16), it appears that Jacob probably saw something like a ziggurat, or a tower, with steps going up the side that reached into the heavens.⁷⁹ Jacob exclaimed, “Surely Yahweh is here in this place and I did not know it. How awesome is this place! This place is nothing other than the house of God, and this is the gate of heaven!” (28:16–17).

Whatever Jacob saw, he named the place Bethel (בֵּית־אֵל), house of God (28:19). If Jacob saw something akin to an ancient near eastern temple, a ziggurat/tower that reached into heaven (cf. 11:4), the reference to this passage would certainly fit with John’s theme of Jesus as the replacement of the temple.⁸⁰ Even if Jacob only saw a ladder, the connection is still pertinent. Whereas before, God’s presence was associated with a particular place, Bethel,⁸¹ Jesus proclaimed to Nathanael that what formerly took place at

⁷⁹A. M. Harman, *NIDOTTE*, 3:266. Harman thinks a ladder is intended, but notes that if a staircase is in view it was “probably in the form of a ziggurat” (ibid.). A. P. Ross writes, “The idea of a ziggurat with its long staircase to the temple top would be behind the idea. Nothing in Genesis 28, however, describes a ziggurat. The most that can be said is that a word used in ziggurat settings is cognate to the word used here, a word that fits the way of communication between heaven and earth” (*Creation and Blessing* [Grand Rapids: Baker, 1998], 489).

⁸⁰McKelvey notes, “The rabbis identified the stone on which Jacob slept as the foundation-stone of the temple of Jerusalem, and there is a tradition to the effect that Jacob’s ladder marked the site of the new temple (Gen. R. 68.12; 69.7). What John would appear to be saying therefore is that the bond joining heaven and earth is no longer the temple of Jerusalem, where the glory or presence of God was hidden in the holy of holies, but Christ, in whom the divine glory is made visible” (*The New Temple*, 77).

⁸¹Cf. Eichrodt, *Theology of the Old Testament*, 1:102: “The religion of the Old Testament shares . . . the belief that the deity reveals himself at particular places and that, therefore, worship is not to be offered at any spot which may happen to be convenient, but only at these sites in particular.” Kerr points out that in the Greek translation of Gen 28:10–19, “‘Place’ (τόπος) occurs no less than six times” (*The Temple of Jesus’ Body*, 153).

Bethel now takes place where he is.⁸² The locus of God's presence has shifted from a particular house, in a particular city, in a particular land, to a particular person, Jesus.⁸³

Jesus' words to the Samaritan woman, to the effect that the time for worship at the temple in Jerusalem has come to an end (John 4:21–24), have been discussed in previous chapters. It is necessary to call them to mind here only to note that they fit with John's "temple replacement" theme.⁸⁴

John 1:14 and 51 show us that Jesus replaces the temple as the dwelling place of God. Just as the glory of Yahweh tabernacled among Israel in the wilderness, Jesus tabernacled among men. Those who saw him saw "his glory, glory as of the only begotten from the Father" (1:14). Further, where Jacob saw angels ascending and descending and knew he was at the gate of heaven, the house of God, now Jesus is a new Bethel, a new house of God (1:51).

These are some of the ways that John presents Jesus as the place where God was present.⁸⁵ Just as the glory of God filled the tabernacle (Exod 40:34–38) and the temple (1 Kgs 8:10–11), Jesus tabernacled among humans and manifested God's glory (John 1:14).⁸⁶

⁸²A number of scholars have suggested that the tabernacle is the first of several sanctuaries which Jesus replaced during his earthly ministry. They note that the tabernacle, Jerusalem temple, and possibly Bethel are replaced by the person of Jesus" (Koester, *The Dwelling of God*, 105, citing Cullmann, Brown, Hoskyns, and Schlatter). For further discussion of the relationship between John 1:51 and the temple replacement theme in John, see Hoskins, "Jesus as the Replacement of the Temple," 184–98.

⁸³Cf. "Temple," in *DBI*, 851; Davies, *The Gospel and the Land*, 296–97. Kerr argues that the temple is not specifically alluded to in John 1:51 (*The Temple of Jesus' Body*, 166). I am contending here for the broader concept of a specific *location* where God is present.

⁸⁴Pace J. Lieu, "Temple and Synagogue in John," *NTS* 45 (1999): 67. On John 4:21 Köstenberger writes, "Spiritually speaking, the crucified and resurrected Christ would serve as a substitute for the Jerusalem temple as the new center of worship for God's people" (*John*, 48). Similarly Kerr, *The Temple of Jesus' Body*, 195).

⁸⁵At times John is even more explicit: "The one who sees me sees the one who sent me" (12:45; cf. also 14:9).

⁸⁶The Spirit coming down on Jesus to remain is relevant here as well (1:32–34; cf. also 3:34).

In John, Jesus replaces the temple as the place where God is especially present.⁸⁷ We now turn to “the hermeneutical key identifying Jesus as the Temple of God [which] occurs in the narrative at the start of Jesus’ ministry in Jerusalem,”⁸⁸ John 2:13–22. As Paul Hoskins says, “John 2:18-22 contributes to a proper understanding of 1:14, 1:51, and 4:20-24. John 1:14, 1:51, and 4:20-24 clarify that Jesus is not only the replacement of the Temple, but also of other OT holy places.”⁸⁹

Sacrifice: John 2:13–22. John not only presents Jesus as the new locus of God’s presence, he also presents him as the new and final sacrifice. Our main interest here is to highlight the sacrificial aspects of this passage.⁹⁰

The first thing to note is that the cleansing of the temple is framed by references to the Passover (2:13, 23). This adds to the context an overtone of the killing of lambs and the sprinkling of their blood at the base of the altar.⁹¹ The large animals—oxen and sheep—add to the sacrificial timbre heard in this passage (2:14).⁹² In this account, the evangelist has presented Jesus as “the lamb of God, who takes away the sin of the world” (1:29), driving animals of sacrifice out of the temple. Coloe writes, “These larger animals were for holocausts and peace offerings (Leviticus 1, 3).”⁹³

⁸⁷Contra Lieu, “Temple and Synagogue in John,” 63–64.

⁸⁸Coloe, *God Dwells with Us*, 214.

⁸⁹Hoskins, “Jesus as the Replacement of the Temple,” 157.

⁹⁰For a broader study of John 2:13–22, cf. Kerr, *The Temple of Jesus’ Body*, 67–101.

⁹¹Cf. the description in *m. Pesahim* 5:6, “An Israelite slaughtered [the Passover lamb] and a priest received the blood, hands it to his fellow, and his fellow to his fellow, [each one] receiving a full basin and handing back an empty one. The priest nearest the altar tosses [the blood] in a single act of tossing, toward the base.” See also the descriptions of the sacrifice in E. P. Sanders, *Judaism* (Philadelphia: Trinity, 1992), 136–37; and M. R. Wilson, “Passover,” in *ISBE*, 3:677.

⁹²Brown observes that the large animals are not mentioned in the account of the temple cleansing given in the Synoptics (*John*, 115).

⁹³Coloe, *God Dwells with Us*, 72; McKelvey, *The New Temple*, 77. Coloe (citing J. Neusner, “Money-Changers in the Temple: The Mishnah’s Explanation,” *NTS* 35 [1989]: 289) suggests, “The money-changers and animals do not represent a corruption of Israel’s religious worship, . . . their presence made

Jesus' passion that the temple courts⁹⁴ not be made into a marketplace (2:16)⁹⁵ caused the disciples to remember the words of Ps 69:10.⁹⁶ John cites the words, ὁ ζήλος τοῦ οἴκου σου καταφάγεται με ("the zeal of your house will consume me").⁹⁷ Commentators are in general agreement that the citation of this passage is probably pointing forward to Jesus' death.⁹⁸ The house referred to in the Psalm is the temple. As

possible the cultic participation of every Israelite, and it was not only not a blemish on the cult but part of its perfection" (*God Dwells with Us*, 72). She cites *m. Shekalim* 1:3 to the effect that "the tables for the money-changers were not always in the Temple precincts but were set up from the twenty-fifth of Adar (the month before Nisan)" (72). In Coloe's view, Jesus' action represents a rejection of Israel's cult: "With the coming of the true dwelling place of God, the Jerusalem Temple is relegated to the category of a public marketplace (οἶκον ἐμπορίου)" (73–74). It seems, however, that Jesus is not relegating the temple to a marketplace but objecting that the merchants have made it into one: "Stop making the house of my Father a house of merchandise" (2:16). While I do think that the mention of the large animals for sacrifice adds to the cultic reverberations in the passage, hinting at Jesus' death fulfilling their deaths, it seems that here Jesus is not objecting to the cult, but to the sale of these animals in the temple: "Get these out of here!" (2:16; Zech 14:21 is sometimes cited, "And there will no longer be a Canaanite [McKelvey and others render this 'trader' or 'merchant'] in the house of Yahweh" [*The New Temple*, 77]). Cf. Carson, *John*, 178–79; Köstenberger, *John*, 32. While there might not be indication in the passage that Jesus is *objecting to the cult* (he seems to approve of Jewish worship in 4:22), we can say that "by throwing the sacrificial animals and birds out of the temple Jesus proclaims that the worship of Israel is at an end" (McKelvey, *The New Temple*, 78). Cf. Hoskyns, *The Fourth Gospel*, 194.

⁹⁴Some take ἱερῶν in 2:14 to refer to "the outer court of the Temple, the Court of the Gentiles" (Brown, *John*, 115; so also Bernard, *John*, 89; Carson, *John*, 178; Westcott, *John*, 90). Against this Moloney writes, "In fact *hieron* refers to the Temple as a whole (cf. BADG 372). This is the meaning intended by the author in vv. 14–15. It enables the misunderstanding that will occur in vv. 19–21" (*John*, 80–81).

⁹⁵On John 2:16 Hoskins writes, "The saying of Jesus clarifies that his action in the Temple is a protest against the misuse of the Temple precincts. The activities of the moneychangers and animal vendors do not belong in the Temple" ("Jesus as the Replacement of the Temple," 159). Cf. also V. Eppstein, "The Historicity of the Gospel Account of the Cleansing of the Temple," *ZNW* 55 (1964): 42–58. By his own admission his conclusions are largely speculative (57–58), but he could be correct that the buying and selling of animals for sacrifice in the temple courts was a recent development (56). So also Craig A. Evans, "Jesus' Action in the Temple: Cleansing or Portent of Destruction?," *CBQ* 51 (1989): 267; Köstenberger, *John*, 32.

⁹⁶Brown points out that it is not clear whether the words were remembered when the event took place or after the resurrection (cf. 2:22) (*John*, 115).

⁹⁷Among LXX manuscripts, apparently only Codices Vaticanus and Sinaiticus have this future reading (καταφάγεται). The aorist κατέφαγέν has more widespread attestation. The Masoretic Text has the reading קָטַף. For discussion of the variants, see Barrett, *John*, 198–99.

⁹⁸Psalm 69 (69:21) will be quoted again when Jesus is on the cross (John 19:28). "Most commentators see in καταφάγεται an allusion to the death of Jesus" (Barrett, *John*, 199). Cf. Bultmann, *John*, 124. Coloe claims, "The change of tense from aorist (κατέφαγέν LXX) to future (καταφάγεται) point the reader ahead to a future consummation" (*God Dwells with Us*, 74; similarly Lieu, "Temple and Synagogue," 66; Moloney, *John*, 77–78). It is impossible to know for sure here whether John is indeed following the LXX rather than the MT. Nor can we know whether he might have some other textual tradition,

Jesus clears the temple he also feels zeal for his Father's house, the temple. The zeal which will consume him, however, is zeal for the new temple, those who believe.

It is somewhat surprising that John presents Jesus causing such havoc—driving out the animals with a whip, pouring out the coins of the moneychangers, overturning tables, and berating the merchants (2:15–16)—and the only repercussion is a question as to what sign he will provide to demonstrate his authority (2:18)!⁹⁹ However large the disturbance Jesus created was,¹⁰⁰ even if the cleansing was limited to a certain area of the temple courts, we might still expect more than a question to follow. Perhaps John presents the authorities not apprehending Jesus but asking for a sign because he means for his readers/hearers to discern that the authorities knew that Jesus had not done wrong. Clearing the temple of commerce was the right thing to do because, though these business elements were necessary for the worship at the temple to take place,¹⁰¹ it was not necessary for them to be in the temple itself.¹⁰² By asking for a sign, they were asking to be shown that Jesus was qualified to do what he did.¹⁰³

or whether he is quoting from memory. Even if it were established that John was following the LXX, it would be difficult to establish that he consciously changed the aorist to a future for this reason, though the suggestion seems plausible.

⁹⁹B. Witherington explains that the request for a sign “grows out of the teachings in Deut. 13:1–5 and 18:20–22 about testing prophets” (*John's Wisdom*, [Louisville: Westminster John Knox, 1995], 88). Jesus' curious ability to get away with such action remains, however, for the Jewish leaders are not exactly satisfied by the sign Jesus offers.

¹⁰⁰Cf. Witherington, *John's Wisdom*, 87: “In view of the fact that the outer court of the Temple was some 300 meters wide by 450 in length, and served as the marketplace for Jerusalem in various respects, it is unlikely that Jesus drove *everyone* out of the Temple court” (emphasis his).

¹⁰¹Bernard, *John*, 88; Hoskyns, *The Fourth Gospel*, 193.

¹⁰²Bernard, *John*, 91. Contra L. Goppelt, who writes, “This attack was intended to uncover the questionable nature of the old and to summon to the new” (*Theology of the New Testament*, 2 vols., trans. J. E. Alsup, ed. J. Roloff [Grand Rapids: Eerdmans, 1981, 1982], 1:96).

¹⁰³Cf. L. Morris, *John*, 173: “It was a messianic action. The Jews . . . demanded that Jesus authenticate his implied claim by producing a ‘sign’ . . . Interestingly they did not dispute the rightness of his action. They were not so much defending the Temple traffic as questioning Jesus' implied status.”

In response to the request for a sign John records that Jesus said, “Destroy this temple and in three days I will raise it” (John 2:19). The Jews naturally take Jesus to be referring to the destruction of the temple building as the sign of his authority, and John depicts them as responding in amazement that Jesus has claimed the ability to raise in only three days a temple which has taken 46 years to construct (2:20). John then explains, “But he was speaking concerning the temple of his body” (2:21).

John next takes the reader/hearer out of the historical scene he has just recounted and explains, “Then when he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture and the word which Jesus spoke” (2:22). John thus connects the destruction of the temple Jesus spoke of in 2:19 with Jesus’ death, and links the raising of the temple which Jesus declared he would accomplish in three days to the resurrection.

From the vantage point of John 2:22, then, the details of the temple cleansing take on deeper significance. Jesus enters the temple courts and drives out the animals for sacrifice. He then refers to his own body as the temple and speaks of his own death and resurrection. It would appear that John means for his readers/hearers to observe that in this passage “the house of my Father” (2:16) ceases to be the building on mount Zion in Jerusalem and becomes the body of Jesus (2:20–21).¹⁰⁴ Before Jesus came, sacrifice for sin took place at the temple. Jesus claims that temple sacrifice will take place at a new temple, his body, and that he will be raised in three days (2:19–22). In view of what John says about the death of Jesus (cf. e.g., 1:29; 11:50; 19:30), it is no wonder that McKelvey

¹⁰⁴J. A. Draper thinks that “John, like 4Q174, interprets 2 Samuel 7 to mean that the Jerusalem temple never should have been built and that the true (heavenly) temple had yet to be built in the last times by the true seed of David” (“Temple, Tabernacle and Mystical Experience in John,” *Neot* 31 [1997]: 263). Further, “This will be the legitimate temple which the seed of David would build (not Solomon but Jesus)” (*ibid.*, 281). Against this view, John presents Jesus referring to the temple as it stands in Jerusalem as “the house of my Father” (John 2:16). This would lead the reader to conclude that John means for his readers to think that Jesus recognized the temple in Jerusalem legitimate (cf. also 4:22, “we worship what we know”—an endorsement of Jewish religion). John presents Jesus replacing the temple not because it was never legitimate (so Draper) but because its epoch in salvation history is over (4:21–24; cf. Köstenberger, *John*, 48).

should write, “The death of Christ is presented as a new and better sacrifice.”¹⁰⁵ John hereby presents Jesus as the replacement of the temple with regard to the presence of God and sacrifice for sin.¹⁰⁶

Just as formerly God was uniquely present at the temple, John depicts Jesus claiming that where he is, God is uniquely present (1:14, 51). Indeed, in John Jesus claims that just as formerly the Father dwelt in the temple, now the Father dwells in him: “The Father is in me and I am in the Father (10:38; 14:10; cf. also 2:19; 4:21–26; 10:30). Thus during Jesus’ ministry, John shows him declaring that a time is coming when worship in Jerusalem will no longer be necessary (4:21–24).¹⁰⁷ Once Jesus finishes his work (19:30),¹⁰⁸ no more sacrifices of atonement need be offered. This enables the possibility of

¹⁰⁵McKelvey, *The New Temple*, 77. In another place McKelvey writes, “The death of Jesus stands for the removal of the temple of Jerusalem and its replacement by a new means of forgiveness” (“Temple,” in *NDBT*, 808). See also Hoskins’ discussion of Jesus as the fulfillment of passover, which “makes Jesus the true place of sacrifice” (“Jesus as the Replacement of the Temple,” 259–66, quotation from 259).

¹⁰⁶There is not space here to develop all of the temple replacement themes in John, but the following are mentioned as possible aspects of this motif. Whereas one goat was slain and one goat was sent into the wilderness to take away the sin of the people on the day of atonement (Lev 16), Jesus is the ‘lamb of God who takes away the sin of the world (John 1:29). Indeed, he is the one who dies on behalf of the people (11:50–51). Whereas bread was kept in the tabernacle (Exod 25:30), Jesus is the bread of life (John 6:34). Water was expected to flow from the eschatological temple (Ezek 47; Zech 14:8), Jesus offers living water to those who will come to him (John 4:10–14; 7:37–38). Whereas the lampstand stood in the tabernacle (Exod 25:31–40), Jesus is the light of the world (John 8:12). Connecting Jesus’ words in John 7:37–38 with his words in 8:12 and arguing that the “greatest day” was the eighth day, Coloe writes, “‘On the last day . . . the great day’ (7:37), when the *menorahs* have been extinguished, Jesus offers a new guiding light, not just for Israel but for the entire world” (*God Dwells with Us*, 135 [italics and ellipses hers]). Cf. also Brown, *John*, 201–04; and see Hoskins’ argument that Jesus replaces the temple and fulfills Israel’s feasts, “Jesus as the Replacement of the Temple,” 235–66.

¹⁰⁷Cf. McKelvey, *The New Temple*, 75: “The temple of Jerusalem surrendered its redemptive significance to Christ and his church.”

¹⁰⁸F. F. Bruce writes, “Jesus’ cry ‘It is accomplished! (*tetelestai* . . .) confirms the Evangelist’s preceding statement in verse 28 that he knew ‘that all things had now been accomplished’ (*tetelestai*). All scripture that was due to be accomplished in his passion had now been accomplished; the entire purpose for which the Father had sent the Son into the world was now assured of fulfilment” (*The Gospel of John* [Grand Rapids: Eerdmans, 1983], 374).

a re-direction of the temple's role in dealing with sin.¹⁰⁹ In the next section it will be argued that Jesus confers the ability to minister these temple blessings to his disciples.

Believers: The Temple When Jesus Leaves

This section has three parts. First we will look at the way in which Jesus sent his disciples. The second and third parts are related. They are both temple blessings that Jesus gave his disciples the authority to administer. First, the disciples become the new locus of the presence of God. And second, Jesus gives them authority over sin. The contention of this section is that these aspects of John's presentation of the indwelling of believers by the Spirit are best understood as corollaries to the ministry of the Old Covenant temple. John's identification of the believing community as the temple is not as explicit as his identification of Jesus as the temple, but the evidence seen in the three parts of this section indicate that John regards believers as the temple when Jesus goes away.¹¹⁰

As the Father Has Sent Me. A massive salvation-historical shift took place when the Father sent the Son into the world. In John's view, an advance was made in salvation history when Israel was given the law, and another advance was made at the incarnation (John 1:17). The surpassing glory of the incarnation is emphasized by the stress on Jesus' unparalleled relationship with and explanation of the Father (1:18).

The previous section has argued that when the Father sent the Son into the world, the locus of God's presence and the means of atonement shifted from the temple in Jerusalem to the Son. John presents Jesus claiming that he is the true meaning of the Old Testament Scriptures: "these are the ones who bear witness concerning me" (John 5:39).

¹⁰⁹Cf. H. Giesbrecht, "The Evangelist John's Conception of the Church as Delineated in His Gospel," *EvQ* 58 (1986): 108, "The Jewish Temple was only a foreshadowing of the temple of his own body and of the coming church which he would establish through his death and resurrection."

¹¹⁰For a study of John's understanding of the church focusing on Jesus' prayer in John 17 and the concepts of glory and sending, see J. Ferreira, *Johannine Ecclesiology*, JSNTSup 160 (Sheffield: Sheffield, 1998). Being focused on John 17, Ferreira does not explore the temple connections presented here.

The temple and the blessings it mediates feature prominently in the Old Testament Scriptures, and John presents Jesus claiming that these Scriptures point to himself. Jesus accomplished the work that the Father sent him into the world to do (17:4; 19:30). The work that the Father sent the Son to accomplish can be understood as the fulfillment of temple sacrifice, creating the possibility of a new level of access to God through the cross.¹¹¹ It would seem that if Jesus sends the disciples as the Father sent him,¹¹² the blessings that Jesus mediated would be mediated by the disciples.

This is precisely what we find in the Gospel of John. Jesus specifically states, “Just as the Father has sent me, I also send you” (20:21; cf. also 17:18). So if the Father sent Jesus as the replacement of the temple, it would appear that Jesus is sending his disciples as the replacement of the temple. Here it will be argued that when Jesus told his disciples that God would dwell with and in them (14:17, 23), and when he gave them the authority to forgive and retain sins (20:23), he was transferring the mediation of the temple’s blessings to his disciples.

Indwelling: God’s Presence. John presents Jesus as the temple, and then presents Jesus conferring the authority of the temple to his disciples. This would fit with the interpretation of John 7:37–38 offered in chapter 4, that Jesus gives living water to those who believe in him, and the water then flows from the believer.

John explains that this water is the Holy Spirit (7:39), which supports the argument that indwelling is to be understood in terms of the temple, for here John is presenting the Holy Spirit in believers as the living water flowing from the eschatological temple. The phrase, “just as the Scripture says” (7:38), most likely refers to those passages

¹¹¹The theme of the new access the disciples will have to God in prayer may also be connected to their new status as God’s temple (cf. John 14:13–14; 15:7; 16:26), but there is not space to pursue this motif here.

¹¹²For a detailed study of the sending language used in John, see A. J. Köstenberger, *The Missions of Jesus and the Disciples according to the Fourth Gospel* (Grand Rapids: Eerdmans, 1998).

indicating that water will flow from the eschatological temple (Ezek 47:1; Zech 14:8).¹¹³ Coloe writes, “While Jesus is in the world, his body is the Temple of God’s presence and so he can offer living water (4:10). . . . Jesus’ words [John 7:37–38] point ahead to the believers, who, having received the Spirit, have been constituted as the new Temple/household of God and can continue to provide access to a source of living water (20:22).”¹¹⁴

Being with Jesus during his ministry, the disciples are with the temple where the Spirit dwells. This explains the words of John 14:17, “You know him, for he is with you.” The next phrase of John 14:17, “and he will be in you,” is to be understood in terms of Jesus conferring upon his disciples the mediatorship of temple blessings.¹¹⁵ Walker writes,

In that earlier verse [14:2], the disciples had been looking forward to a future ‘dwelling’ with God in heaven; now they are promised in the interim God’s ‘dwelling’ with them through the agency of the Holy Spirit. . . . Whilst the disciples must still await their coming to that heavenly Temple, they can in the meantime know what it is to be a ‘Temple’ themselves, the place where God makes his ‘dwelling’.¹¹⁶

Jesus’ words in John 14:23, “If anyone loves me he will keep my word, and my Father will love him and we will come to him and make our home with him,” are reminiscent of God’s word to Solomon regarding the necessary conditions under which God would indwell the Temple. We read in 1 Kgs 6:11–13,

And the word of Yahweh came to Solomon saying, “This house which you are about to build, if you will walk in my statutes and do my judgments and keep all my commandments to walk in them, then I will establish my word with you which I spoke to David your Father, and I will dwell in the midst of the sons of Israel and I will not forsake my people Israel.

¹¹³So also McKelvey, *The New Temple*, 80–81. Hoskins notes that Isa 48:21 serves as the “anchor” for these other texts (“Jesus as the Replacement of the Temple,” 240–45).

¹¹⁴Coloe, *God Dwells with Us*, 208–09.

¹¹⁵Coloe, *God Dwells with Us*, 175.

¹¹⁶Walker, *Jesus and the Holy City*, 171. For an examination of the temple connections in John 14:2–3, see J. McCaffrey, *The House with Many Rooms: The Temple Theme of Jn. 14, 2–3*, *Analecta Biblica* 114 (Rome: Pontifical Institute, 1988).

In this text, God will dwell among the people of Israel in the Temple if Solomon—as the representative head of the nation—will obey.¹¹⁷ Obviously the text is not saying that Solomon will *earn* God’s presence by obeying. Nor are John 14:15 and 14:23 saying that the disciples will *earn* the gift of the indwelling Spirit if they obey. Both texts, 1 Kgs 6 and John 14, are addressed to those whom the Lord has drawn to himself and enabled to obey. Just as the people’s obedience in the Old Covenant would create a holy environment in which Yahweh could dwell in the temple in the midst of the people (cf. Num 35:34), obedience to the word of Jesus results in a sanctified temple—the body of each individual member of the believing remnant—in which God can dwell.¹¹⁸

This concept of Jesus and the church replacing the temple would also appear to make sense of the statements in John 7:39 and 16:7 that the Spirit will not come to the disciples until Jesus is glorified/goes away. These statements, which might otherwise seem to be arbitrary divisions in salvation history, reflect the reality that for the temple to be replaced, sacrifice must be fulfilled. Until Jesus goes to the cross, atoning sacrifices must be made at the temple. If the temple is to be replaced as the dwelling place of God and he is to take up residence *in* individuals and *among* the community of the Messiah, something must answer the need for atonement. Deeds of lovingkindness do not atone for sin (contra *Avot de Rabbi Nathan* 8; 1 QS 9:1–6; cf. Heb 9:22). However, once Jesus has gone to the cross to glorify the Father and be glorified in him (John 13:31–32) by dying on behalf of the people (11:50) as the lamb of God who takes away the sin of the world (1:29), there is no longer need for temple sacrifices to make atonement (Heb 9:25–28).¹¹⁹ After the death

¹¹⁷Cf. Köstenberger, *John*, 139: “Jesus’ words echo the demands of the Deuteronomic covenant” (citing Deut 5:10; 6:5–6; 7:9; 10:12–13; 11:13, 22).

¹¹⁸Note here that Paul’s appeal to the believers in Corinth is not that they should look to the Spirit which dwells in them for the power to obey, but that they should obey because they are the temple of God which must be kept holy. “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?” (1 Cor 6:19).

¹¹⁹Cf. Skarsaune, *In the Shadow of the Temple*, 157–58: “It seems as if the early believers purposefully ignored the sacrificial cult going on in the temple. To put it a little more pointedly, they treated

of Jesus, sacrifice is no longer necessary and God can take up residence in a temple where no atoning sacrifices are offered. This temple, however, does have the authority to forgive and retain sins.

Forgiveness of sins. What is being argued here is nicely encapsulated by John 20:21–23. I am contending that Jesus communicates the authority to mediate the blessings of the temple by sending the disciples just as the Father sent him. The temple blessings that the disciples thereby mediate are the presence of God and the means for sins to be forgiven.

Having put an end to sacrifice (19:30), on the day of the resurrection Jesus appears to the disciples in a glorified body (20:19). We read of his sending the disciples in John 20:21: “Then Jesus said to them again, ‘Peace to you. Just as the Father has sent me, I also send you.’” The important thing to note here is that Jesus compares his sending of the disciples to the Father’s sending of him.¹²⁰ The Father sent Jesus as the new locus of his presence (1:14) and as the one who would deal with sin (1:29).

Next we read in John 20:22, “And having said this, he breathed and says to them, ‘Receive the Holy Spirit.’” We have noted above that when the Spirit came down upon Jesus to remain (1:33–34), he was officially appointed to his Messianic office. Just as the Father sent him to be the Messiah and gave him the Spirit, Jesus sends the disciples and gives them the Spirit (20:21–22).¹²¹ Just as Jesus became the locus of God’s presence, by giving them the Spirit he makes the disciples the new locus of God’s presence.

the temple as if it were the supreme synagogue. In the synagogue you teach and pray, but you do not sacrifice.” Skarsaune surmises, “It may, in reality, have taken some time before the full implications of a sacrificial interpretation of the death of Jesus were drawn, especially with regard to the temple service. On the psychological level, things may change more slowly than on the conceptual” (ibid., 158 n. 24).

¹²⁰Cf. Westcott, *John*, 2:350: “The apostles were commissioned to carry on Christ’s work, and not to begin a new one. Their office was an application of His office according to the needs of men.”

¹²¹Bruce rightly notes, “It is not the bestowal of life that is in view now, but empowerment for ministry” (*John*, 392). Köstenberger says that in John 20:22 “Jesus constitutes them as the new messianic community” (*John*, 189).

The words that immediately follow reinforce the conclusion that the reception of the indwelling Spirit is to be understood in terms of the temple, and they also correspond to Jesus' own ministry. Just as Jesus replaced the temple as the place where sin was dealt with, he tells the disciples, "If you forgive the sins of anyone they are forgiven them, if you retain the sins of anyone they are retained" (20:22).¹²² The temple was not only the place where God was uniquely present, it was the place where sacrifice was made to atone for sin.¹²³ Sacrifice for sin has been made (19:30), the Spirit of God has been breathed into a new temple (20:22), and this new temple is the place where forgiveness is to be found (20:23).¹²⁴

Conclusion

In this chapter I have argued that regeneration is not to be equated with indwelling. Regeneration happens when God gives spiritual life to a person who was previously spiritually dead. Understood this way, regeneration is possible at any time in salvation history.

Indwelling happens when God takes up residence in his new temple, which consists both of each individual member of the remnant and of the community of believers. Understanding indwelling this way leads to the conclusion that this aspect of the Spirit's ministry is only possible in salvation history *after* Jesus has put an end to all sacrifices for atonement by dying on the cross. Once Jesus makes the Old Covenant temple with its cult

¹²²Ridderbos, among others, notes that the passives, "are forgiven" and "are retained" are divine passives (*John*, 644). Similarly, when sacrifices were formerly offered at the temple, God forgave his people.

¹²³I know of no commentary on John which makes recourse to temple motifs in discussion of John 20:21–23. But in summing up the message of the New Testament on Jesus and those who believe in him as the new temple, Walker writes, "Whether the Temple was thought of as the place which embodied God's presence on earth or as the place of sacrifice, the New Testament writers affirmed in their different ways that both these aspects had been fulfilled in Jesus: his death was the true sacrifice and his person the true *locus* of God's dwelling upon earth. By extension Christian believers too might be seen as a 'Temple'" (*Jesus and the Holy City*, 303).

¹²⁴Cf. Coloe, *God Dwells with Us*, 207: "The new Temple, endowed with the Spirit, will be an ongoing source within the world of life-giving waters (John 4:14, 7:38) and cleansing from sin (20:23)."

obsolete, God dwells not only *with* but also *in* his New Covenant people.¹²⁵ Indwelling does exist in the Old Covenant, but it is not each individual that is indwelt. In the Old Covenant God indwelt the temple. In the New Covenant the people of God *are* the temple, and God dwells *in* them.¹²⁶

¹²⁵Commenting on John 14:23 Köstenberger writes, “In Old Testament times, God dwelt among his people, first in the tabernacle (Ex. 25:8; 29:45; Lev. 26:11–12), then in the temple (Acts 7:46–47). In the New Testament era, believers are themselves the temple of the living God (1 Cor. 6:19; 2 Cor 6:16; cf. 1 Peter 2:5)” (*John*, 141).

¹²⁶Cf. McKelvey, *The New Temple*, 180: “God no longer dwells in a house *with* his people; he dwells *in* them; they are his temple” (emphasis added). Similarly Kerr, *The Temple of Jesus’ Body*, 33, 375.

CHAPTER 6

CONCLUSION

Old Covenant Believers: Regenerate, Not Indwelt

As far as I have been able to determine, the present study is the only book-length exploration of the question, were Old Covenant believers indwelt by the Holy Spirit?¹ As I made plans to argue that Old Testament saints were indwelt, the insurmountable evidence to the contrary forced me to abandon that position. Those who hold that Old Covenant believers were indwelt have not given satisfactory explanations of John 7:39 and 16:7.

Of course the major problem with the assertion that Old Covenant believers were not indwelt by the Holy Spirit is the question of how they could have been believers if the Spirit of God did not dwell in them. Thus, Fuller states, “The only way depraved people can acquire a heart attitude and behavior pleasing to God is to be indwelt by the Holy Spirit (that is, regenerated).”² While maintaining that neither the Old nor the New Testament gives textual support to the notion that Old Covenant saints were indwelt, this study has brought clarity to the question of how they were then faithful by showing that, contra Fuller and others, the indwelling of the Spirit is not the same phenomenon as regeneration by the Spirit.

The indwelling of the Spirit has to do with God’s favorable presence abiding with those who enjoy his merciful establishment of a covenant relationship. John Frame writes, “God is not merely present in the world; he is *covenantally* present. He is *with* his

¹Several articles cited herein address the question; but in the books that deal with this question it is one among many, or it is dealt with as part of the Spirit in the Old Testament more generally.

²D. P. Fuller, *The Unity of the Bible* (Grand Rapids: Zondervan, 1992), 229.

creatures to bless and to judge them in accordance with the terms of his covenant.”³ This positive, covenant presence of God is to be distinguished from God’s omnipresence, and even his presence for physical, temporary blessing.⁴

Regeneration by the Spirit is not the ongoing experience of the Spirit abiding within each individual believer. Regeneration by the Spirit has to do with the Spirit enabling those who are spiritually dead to experience spiritual life (John 6:63). When the Spirit regenerates a person, that person gains the *ability* (cf. John 3:3–8) to see, hear, understand, and believe God’s Word.⁵ There is nothing in the texts examined in this study to indicate that the ability to hear and believe the word of God, which results from one experiencing the new birth from above, is equivalent to the indwelling ministry of the Spirit.

I find it entirely plausible that Old Testament saints were regenerated by the Spirit. The Old Testament does not use the language of regeneration, but there are hints in that direction. For instance, Isaiah calls to his audience, “Hear, that your souls may live” (Isa 55:3). This new life of the soul offered to those who are physically alive looks like regeneration. Nevertheless, some will no doubt resist the notion that regeneration was experienced by Old Covenant believers. Those who deny regeneration to Old Testament saints will not, however, deny that the Holy Spirit was active in causing people to trust God and live faithful lives under the Old Covenant (cf. Neh 9:20, 30). However we choose to describe it, then, we can maintain that in all ages God, through the agency of his Spirit, restores to certain people an ability that all humanity lost at the fall.

³John M. Frame, *The Doctrine of God* (Phillipsburg, NJ: P & R, 2002), 94.

⁴Consider, for instance, God’s promise to Hagar that he would be *with* Ishmael (Gen 21:20), which immediately follows God’s assertion to Abraham that the covenant would be kept through the line of Isaac (21:12; cf. Rom 9:7). This shows that God’s promise to be *with* Ishmael (Gen 21:20) does not carry the same benefits that accompany his promise to be *with* Isaac (Gen 26:3).

⁵Guthrie describes this in terms of “a restitution of man to his full capacity as a human being” (D. Guthrie, *New Testament Theology* [Downers Grove: InterVarsity, 1981], 160–61).

My conclusion is that under the Old Covenant, God caused people to experience spiritual life by his Spirit. God supernaturally opened the spiritual ears and eyes of people who were spiritually dead in trespasses and sins, and thereby he enabled them to believe. In my view this is regeneration. Nothing in the New Testament prohibits the conclusion that Old Covenant saints were regenerated by the Spirit.⁶

John 7:39, however, does prohibit the conclusion that Old Covenant saints had *received* the Spirit (cf. chapter 4). As I argued in chapter 5, when the Spirit was *received* by the disciples in John 20:22, Jesus conferred upon them the power to mediate blessings formerly mediated by the temple—the presence of God and the forgiveness of sins (20:21–23; cf. pages 181–201). It is through the reception of the indwelling Spirit that the church enjoys the presence of God (14:16–17). Therefore, the *reception* of the Spirit in John 20:22 seems to be the inception of the *indwelling* ministry of the Holy Spirit. Allowing John 20:22 to inform John 7:39, it seems that the *reception* of the Spirit referred to in John 7:39 is the reception of the indwelling Spirit (cf. chapter 4, pages 149–50).⁷ My conclusion, then, is that Old Covenant believers were regenerated by the Spirit, but they were not indwelt by the Spirit. This fits with the fact that the Old Testament does not present its remnant as the dwelling of God, as seen in Chapter 2.

God's Temple: First a Building, then Believers

If regeneration enables Old Covenant saints to believe, how were they maintained in faith if they were not indwelt? It seems that the Old Testament's answer to that question is the covenant sustaining presence of God with the nation as he indwelt

⁶Cf. W. A. VanGemeren, *The Progress of Redemption* (Grand Rapids: Baker, 1988), 167: "The saints were those who were circumcised of heart, or 'regenerate.'"

⁷So also C. K. Barrett, *The Gospel according to St. John*, 2nd ed. (Philadelphia: Westminster, 1978), 570: "It had been promised that the Spirit would be given after the glorification of Jesus (7.39; 16.7) and there can be no doubt that this is the gift intended."

the tabernacle and later the temple.⁸ At several points in the Old Testament it becomes clear that God's presence with his people in the temple has a sanctifying affect upon them.⁹

The contrast between the Old and New Testaments on this point is striking. On the one hand, there is no indication in the Old Testament that the Spirit indwelt each individual member of the believing remnant, and the Old Testament consistently affirms that God's dwelling place among his people is the temple. On the other hand, in the New Testament we have affirmations both that God's Spirit dwells *in* each individual member of the believing remnant (e.g., John 14:17; 1 Cor 6:19), and we have direct statements that believers are the temple, the dwelling place of God (e.g., 1 Cor 3:16).¹⁰

Several authors have noted that under the Old Covenant God dwelled in the temple, and under the New Covenant God's people are his temple.¹¹ Further, some of these authors have emphasized that it is the indwelling of the Spirit which constitutes God's people as his temple,¹² and others have noted that Jesus' death renders the temple sacrifices unnecessary.¹³ In my research on these themes I have not found anyone who has argued

⁸See the relevant discussions in chapters 2, 3 and 5, and my article, "God with Men in the Torah," *WTJ* 65 (2003): forthcoming.

⁹Cf. chapter 2, esp. pages 43–47. Perhaps most prominent in this regard are 1 Kgs 8:57–58 and Ps 73:17.

¹⁰For discussion of indwelling and the believing community as the temple in the New Testament, see chapter 4, pages 154–61. For the indwelling and temple connections in John, see chapter 5, pages 181–201. For references to these themes in the Apostolic Fathers, see page 184 n. 62.

¹¹So R. E. Clements, *God and Temple* (Oxford: Basil Blackwell, 1965), 139; M. Coloe, *God Dwells with Us* (Collegeville, MN: Liturgical, 2001), 3; R. J. McKelvey, *The New Temple*, Oxford Theological Monographs (Oxford: Oxford University Press, 1969), 180. Geerhardus Vos writes, "The tabernacle . . . embodies the eminently religious idea of the dwelling of God with His people. This it expresses symbolically so far as the Old Testament state of religion is concerned, and typically as regards the final embodiment of salvation in the Christian state. . . its main purpose is to realize the indwelling of Jehovah" (*Biblical Theology* [Grand Rapids: Eerdmans, 1948; reprint, Edinburgh: Banner of Truth Trust, 1996], 148).

¹²Cf. e.g., Frame, *The Doctrine of God*, 96: "God dwells with Israel in the tabernacle and in the temple, and supremely in Jesus—God living with his people in the tabernacle of the flesh (John 1:14, 2:21), Immanuel. Through Christ, God's people themselves are his temple, the dwelling of his Spirit (1 Cor. 6:19)."

¹³P. W. L. Walker draws this conclusion from a synthesis of the New Testament's teaching (P. W. L. Walker, *Jesus and the Holy City* [Grand Rapids: Eerdmans, 1996], 303).

that these concepts—that the disciples mediate the blessings of God’s presence and the forgiveness of sins, blessings formerly to be found at the temple—inform such passages as John 14:15–17 and 20:21–23.¹⁴ If I am correct on these points, it would seem that this dissertation has contributed to an understanding of what the indwelling of the Spirit signifies in the Gospel of John.

Another contribution made by this study is that, while the authors alluded to in the previous paragraph have connected the indwelling of the Spirit in the New Covenant to the indwelling of the temple in the Old Covenant, so far as I know, no one has applied that insight to the question of whether or not Old Covenant believers were indwelt. Nor, to my knowledge, has it been argued that, while Old Covenant believers were regenerate by the Spirit, it was God’s covenant presence with the nation in specific locations such as the temple that preserved them in faith.¹⁵ This study maintains that in the era when the temple was indwelt, the indwelling of each individual member of the believing remnant is out of place, which explains why no Old Testament text states that Old Testament saints were indwelt by the Spirit.

When Jesus came the ages shifted. John depicts him replacing the temple (John 2:17–21), then proclaiming that the time for worship at the temple has ended (4:21–23). The corollary is that God will have a new temple once Jesus has been glorified, that is, once he has put an end to sacrifice (7:39; 14:15–17). Indeed, if Jesus had not put an end to sacrifice, sacrifice at the temple would still be necessary (cf. 16:7). When Jesus finishes his work he gives the Spirit to the disciples, making them the locus of God’s presence (20:22), and he then gives them authority over sin (20:23), for they are the new temple.

¹⁴Cf. the discussion of these matters in chapter 5, pages 181–201.

¹⁵Some authors have hinted in this direction, such as C. R. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament*, CBQMS 22 (Washington, DC: Catholic Biblical Association of America, 1989), 8. But the case that Old Covenant believers were regenerate though not indwelt is not argued by them, nor has the sanctifying affect of God’s presence in certain places (Bethel, tabernacle, temple) been applied to the question of whether or not Old Covenant believers were indwelt by the Spirit.

Newness in the New Covenant

If Old Covenant believers were regenerated by the Spirit, what is new about the new interiority promised in Jer 31:31–34? It seems that the newness does not consist in the Spirit’s ministry of enabling people to hear God’s word and believe. That is, the regenerating ministry of the Spirit is not new.

What is new is the indwelling ministry of the Spirit, and the spiritualized view of the temple. No longer is worship restricted to one physical location (cf. Deut 12:5). Worship takes place wherever the people of God assemble, for they are his temple (cf. Matt 18:20). No longer must believers pilgrimage to Jerusalem thrice yearly (cf. Deut 16:16). Christians have no altars of sacrifice in specific places (cf. Gen 12:8; 13:4; 26:25). Nor does the New Testament designate certain locations as “holy places” (cf. Gen 28:17–22). Old Covenant believers longed for Jerusalem (Ps 137:5–6) and specifically the temple (Ps 122:1). New Covenant believers long for no holy place; they worship wherever God puts them (cf. Acts 14:24–25), and long for the return of Jesus (cf. 2 Tim 4:8; Rev 22:17, 20).

He Is with You and He Will Be in You

This study began with an assertion that the Bible agrees with itself on who God is, where man stands in relation to God, and what God has done and is doing to bring all things to their proper consummation. I have argued that the Old and New Testaments agree that Old Covenant believers were not indwelt. Prior to the glorification of Jesus, God was *with* his people (cf. Deut 31:6; John 7:39). After the glorification of Jesus, God dwells *in* his people (John 14:17, 23). John’s account of the words of Jesus in John 14:17, “He is with you and he will be in you,” show Jesus of Nazareth to be an astute Old Testament theologian. To him be the glory, forever and forever, amen.

APPENDIX 1

THE USE OF ἐμφυσάω IN JOHN 20:22

It is often noted that in John 20:22 when Jesus “exhaled (ἐνεφύσησεν) and said to them, Receive the Holy Spirit,” the verb ἐμφυσάω is employed. This is significant because the same verb is employed in the Greek translation of Gen 2:7. When God gave life to Adam, he “breathed (ἐνεφύσησεν) into his face the breath (πνοήν) of life” (Gen 2:7).¹ The verb also occurs in the Greek translation of Ezek 37:9, “Prophecy to the wind (τὸ πνεῦμα) and say to the wind (τῷ πνεύματι), Thus says the Lord, Come from the four winds (πνευμάτων) and blow (ἐμφύσησον) into these dead, and let them live.”

The use of ἐμφυσάω in these texts might indicate to some that regeneration happens when God blows his Spirit into the dead. Thus, regeneration and indwelling cannot be separated, for it is the Spirit who regenerates when God blows him into the dead. If this were correct, it would seem that if Old Covenant believers were to be regenerate they would need to be indwelt by the Spirit for they would need the breath of life within themselves. If this interpretation is accepted,² regeneration and indwelling are equivalent, for regeneration happens when God breathes the Spirit into a person. But since Adam

¹ A similar usage of this verb may be found in Wisdom 15:11.

² I have not come across anyone who has explicitly articulated this position. Commenting on the two most prominent interpretations of the image of God in man, D. J. A. Clines writes, “The first, which has been dominant throughout the history of biblical interpretation, locates the image in some spiritual quality or faculty of the human person. If the image refers primarily to similarity between God and man, it is only to be expected that the image will be identified with that part of man which man shares with God, his spirit” (“The Image of God in Man,” *TynBul* 19 [1968]: 56). From this it might be suggested that to be in God’s image is to be indwelt by the Spirit. Against such a conclusion are two considerations. First, while the Bible indicates that all humans are in the image of God (Gen 1:26–28), the New Testament states that only believers are indwelt by the Spirit (cf. John 14:17, “whom the world cannot receive”). Second, as Clines writes, “It is difficult to resist the conclusion that the whole man is in the image of God” (*ibid.*, 57).

experienced this before the fall, Ezekiel presents it as an eschatological blessing, and John states that the Spirit will not be received until Jesus is glorified, this would suggest that Old Testament saints were neither regenerate nor indwelt.

Against the interpretation that Gen 2:7; Ezek 37:9; and John 20:22 equate regeneration and indwelling is the evidence seen in this study that Old Covenant believers were regenerate. Also against that interpretation are the arguments presented in this study that regeneration is not equivalent to indwelling. More significantly, the details of Genesis 2 and Ezekiel 37 resist the notion that in these texts God is causing spiritual life by breathing his Spirit into people.

The use of the verb in Gen 2:7 is prior to the fall in Gen 3, and so the situation is not precisely analogous to the creation of the ability to hear God's word and believe it, which takes place when God regenerates a person dead in trespasses and sins. By employing this verb, Ezekiel and John might be hinting at a re-creation, a cosmic regeneration, the awaited renewal of all things.³ It does not seem that this sense of regeneration, however, is equivalent to the new birth from above articulated in John 3. If it is, then the new birth from above is not possible until the renewal of all things is consummated.

In Gen 2:7 and Ezek 37:9 what seems to be in view is not so much the indwelling of the Spirit as the impartation of the breath of life. Adam becomes a living being when the breath of life is given to him, and the dry bones come to life when they experience the same. It seems significant that whereas in Gen 2:7 God breathes into Adam, in Ezek 37:9 it is "the breath"⁴ that does the breathing. There is no indication that this

³Many commentators on John seem inclined to this view. Carson writes, "That Jesus *breathed on them* is reminiscent of Genesis 2:7 and Ezekiel 37:9; this 'insufflation' . . . is the beginning of the new creation, the awakening of the dead" (*The Gospel according to John*, PNTC [Grand Rapids: Eerdmans, 1991], 651 [italics his]). Cf. also C. K. Barrett, *The Gospel according to St. John*, 2nd ed. (Philadelphia: Westminster, 1978), 570; R. E. Brown, *The Gospel according to John*, 2 vols., AB (New York: Doubleday, 1966, 1970), 1037.

⁴MT הָרִיחַ, in the LXX the subject is implied from the previous τῷ πνεύματι

usage of רוח in Ezek 37:9 should mean anything other than “breath” or “wind,” for its source is “the four winds.”⁵ Therefore, in Gen 2 and Ezek 37 what is in view is not the reception of the Spirit of Yahweh, but merely the reception of the breath of life.⁶ This reception of the breath of life by Adam and the dry bones may typify the regeneration of all things, but it is not directly analogous to the creation of an ability to hear and believe God’s word in those previously dead in trespasses and sins (cf. John 3:3–8).

At this point the usage of ἐμφυσάω in the Greek translation of 1 Kgs 17:21 is also relevant. As Elijah seeks to raise the widow’s son we read, “And he breathed (ἐνεφύσησεν) into the child thrice and he called on the Lord” (1 Kgs 17:21). When this child is raised from the dead, spiritual regeneration is perhaps typified, just as it is typified in Gen 2:7 and Ezek 37:9, but there is no indication here that the Holy Spirit now indwells this child. Nor is there an indication that the Holy Spirit indwells Adam in Gen 2:7. Adam and the boy have the breath of life, but that is not the same phenomenon as the indwelling of the Spirit. The two concepts are connected, but they are not equivalent.

To equate regeneration and indwelling on the basis of the use of the verb ἐμφυσάω in Gen 2:7, Ezek 37:9, and John 20:22 is to invite confusion, for it requires one to conflate texts which are typologically related but not speaking of precisely the same realities. Genesis 2:7 has the inception of life in view. Moreover, it would be very difficult to prove that the translator(s) of Ezekiel into Greek was(were) already influenced by the Greek translation of Gen 2:7.

⁵Cf. D. I. Block, *The Book of Ezekiel*, 2 vols., NICOT (Grand Rapids: Eerdmans, 1997, 1998), 2:377–78.

⁶The MT of Gen 2:7 does not employ רוח but נשמה. Similarly, the Greek translation of Gen 2:7 does not have πνεῦμα but πνοή.

Ezekiel 37:9 has the resurrection of the dead in view. John 20:22, in my view, depicts the disciples' reception of the indwelling Spirit.⁷ It seems that these contexts are too disparate to build a strong case for the equation of regeneration and indwelling. Nor will the usage of ἐμφυσάω in Gen 2:7, Ezek 37:9, and John 20:22 provide evidence for the indwelling of each individual Old Covenant believer strong enough to overcome the explicit statements of John 7:39 and 16:7.

⁷For evidence from the Gospel of John that the disciples were believers prior to John 20:22, see page 87 n. 84. For the argument that the reception of the indwelling Spirit is in view in John 20:22, see pages 111–20 and 149–50.

APPENDIX 2

HE IS WITH YOU AND HE *IS* IN YOU? THE TEXT OF JOHN 14:17c

Introduction

Though the text of John 14:17c is important for this study, the thesis of this dissertation does not stand or fall on the future tense being original.¹ The strength of the internal evidence of the Gospel protects the thesis of this dissertation from such vulnerability. In fact, the internal evidence is so strong that some who take the present tense as original translate it as a future.²

If the present is original and must be read as a present, in view of the fact that in John's Gospel the Spirit is not given until Jesus goes away (7:39; 16:7), a likely translation could be, "He is with you and he is among you."³ As will be seen, however, the textual evidence favors the future tense. Having examined the manuscript (external) evidence, we will turn our attention to the internal evidence (from John's Gospel).

¹There are a number of variants in the phrase, we are concerned here with whether the final phrase of the verse reads ἐν ὑμῖν ἔστιν or ἐν ὑμῖν ἔσται. Where the accent was placed on the word μένει (μένει, present tense; or μενεί, future tense) is not even treated as a possible reading by R. Swanson, ed. *New Testament Greek Manuscripts: John* (Sheffield: Sheffield Academic, 1995), 203-04, though the future is listed as a possible variant by NA²⁷. The Uncial texts were not accented, and the future receives minimal textual support (*pc* *aur* *vg* *sa* *ac*² *pbo*). The other variant in 14:17c is inconsequential (*f*¹ reads σὺν ὑμῖν ἔστιν. The σὺν has little support, but it is interesting that these manuscripts have σὺν rather than ἐν with the present tense).

²C. K. Barrett, *The Gospel according to John*, 2nd ed. (Philadelphia: Westminster, 1978), 463; J. H. Bernard, *The Gospel According to St. John*, 2 vols., ICC (Edinburgh: T & T Clark, 1928), 546; R. Schnackenburg, *The Gospel according to St. John*, 3 vols., trans. K. Smith (New York: Crossroad, 1968, 1979, 1982), 3:413 n. 93; P. W. Comfort, *Early Manuscripts and Modern Translations of the New Testament* (Wheaton, IL: Tyndale House, 1990), 124.

³Comfort also makes this suggestion (*Early Manuscripts*, 124), as does R. A. Whitacre, *John*, IVPNTC (Downers Grove: InterVarsity, 1999), 358-59 note on 14:17.

External Evidence

The manuscript evidence for the two readings is summarized on the chart, “External Evidence for the Text of John 14:17c” (page 220 below). In this section we will consider three items: the date of the witnesses, their geographical distribution, and genealogical relationships between texts and families of witnesses.

Date of the Witnesses

The earliest manuscripts are papyri and uncials. Though minuscules come later, because of the relationship they sometimes reflect with earlier texts they might prove more significant than some of the later uncials.⁴ The earliest manuscript evidence for the two readings in John 14:17c is as follows:

	<u>ca. 200</u>	<u>Third Century</u>	<u>Fourth Century</u>	<u>Fifth Century</u>
ἔστιν	P ^{66*}		B	D* W
ἔσται	P ^{66c}	P ^{75vid} (ca. 175–225)	Ⲛ	A Q D ^c

Each reading has early support. Metzger notes regarding P⁶⁶ that most of the 440 alterations “appear to be the scribe’s corrections of his own hasty blunders.”⁵ If that is the case in John 14:17c, the earliest support for the present tense becomes Codex Vaticanus (B), no slouch, in the fourth century. The corrected P⁶⁶ and what can be seen of P⁷⁵ weigh slightly in favor of the future having earlier attestation.⁶ The acknowledged relationship

⁴B. M. Metzger, *The Text of the New Testament*, 3rd ed. (New York: Oxford University Press), 209. Manuscript 33 is the most relevant in the present instance, on which see below, note 10.

⁵Ibid., 40.

⁶Both C. L. Porter and Swanson note that P⁷⁵ has a lacuna (where the verb in question would be located) ending in αι, indicating that the future reading was present (Swanson, *New Testament Greek Manuscripts: John*, 204; Porter “Papyrus Bodmer XV (P75) and the text of Codex Vaticanus,” *JBL* 81 [1962], 373).

between B and P⁷⁵, and the fact that P⁷⁵ is the earlier of the two, also lend support to the future as the earlier and more likely reading.⁷

Geographical Distribution of the Witnesses

Both readings are supported by Byzantine, Alexandrian, Western, and Caesarean⁸ readings. Many feel that when Vaticanus (B) and Sinaiticus (Ⲛ) agree the text is reliable.⁹ In this case, however, these two manuscripts stand against one another. With Alexandrinus (A) adding its weight to Sinaiticus, and with Codex Bezae (D) and P⁶⁶ being “corrected” to read the future, the present tense is only supported by Vaticanus among the Alexandrian witnesses and W among the Western. Against the preponderance of Alexandrian readings (cf. the chart), which includes Ⲛ, L, and possibly 33,¹⁰ only B poses serious question for the future as the original reading. Metzger notes of Codex Regius (L), “Its type of text is good, agreeing very frequently with codex Vaticanus.”¹¹ With L here ranged against B, and Vaticanus seemingly standing alone, the future has more widespread support.

⁷Porter, “Papyrus Bodmer XV (P75) and the Text of Codex Vaticanus,” 374–74; G. D. Fee, “Codex Sinaiticus in the Gospel of John,” *NTS* 15 (1968–69): 29, 44.

⁸On the chart on page 220 the Caesarean readings are listed under the heading “Others.” I recognize that the Caesarean text-type is disputed, so though I follow Metzger in referring to these manuscripts as “Caesarean,” on the chart they are listed as “Others.”

⁹J. H. Greenlee, *Introduction to New Testament Textual Criticism*, rev. ed. (Peabody, MA: Hendrickson, 1995), 81.

¹⁰According to Swanson 33 omits the phrase altogether (*New Testament Greek Manuscripts: John*, 204). UBS⁴, however, lists it in support of the future, marking it 33^{vid}. If 33 does support the future, a strong case might be mounted from genealogical relationships that the Alexandrian text-type, in spite of Vaticanus, supports the future (because 33, the Queen of the cursives, is a late copy of a good Alexandrian manuscript).

¹¹Metzger, *The Text of the New Testament*, 54.

Genealogical Relationships of Texts and Families of Witnesses

The future reading is attested by the Sinaitic Syriac version, as well as the Harclean Syriac. The Sinaitic “is a representative of the Western type of text,” and the form of the text it preserves dates from the close of the second or beginning of the third century.¹² The Harclean is also Western, and these two Syriac manuscripts substantiate the correction made to the original hand of Codex Bezae.

The support given by the Syriac versions might well be cancelled out, however, by the Old Latin translations, which also preserve a Western text-type. Though some of the later Vulgate manuscripts attest the future, the present is strong among the Old Latin manuscripts. It is found in Codex Vercellensis, Codex Veronensis, Codex Colbertinus, the Latin side of Codex Bezae, and Codex Corbiensis.

The future is attested in the Bohairic version of the Coptic translation. “The Greek prototype of the Bohairic version appears to be closely related to the Alexandrian text-type,”¹³ and though it is late, this witness gives support to the other Alexandrian witnesses that attest to the future reading. This would seem to raise doubts about the present tense in the Alexandrian text-type, even though it is found in Vaticanus.

The Armenian version, which has been hailed as “the Queen of the versions,”¹⁴ reflects a Caesarean text-type and reads the future. Also Caesarean and reading the future is the Georgian version. The Ethiopic and Old Slavonic versions, representing the Byzantine text-type, likewise read the future.

In sum, the strongest evidence for the present is the fact that Codex Vaticanus bears witness to it. On every other front, date, geographical distribution, and genealogical relationships, the future lays a better claim to being the original text.

¹²Ibid., 69.

¹³Ibid., 80.

¹⁴Ibid., 82.

Internal Evidence

In this treatment of the internal evidence for the text of John 14:17c, two sorts of probabilities will be considered: transcriptional and intrinsic. Transcriptional probabilities have to do with scribal activity, while intrinsic probability is concerned with what the author is more likely to have written.

Transcriptional Probabilities

The three canons of text criticism here come into play. First, the more difficult reading is to be preferred. Second, the shorter reading is to be preferred. Third, the reading that best explains the others is to be preferred. Since length is not an issue (ἔστιν or ἔσται), the second canon will not be discussed here.

The more difficult reading. This consideration favors the present, for as Westcott observes, the future “appears to be less like a correction.”¹⁵ The present is so difficult, however, that as has been noted those who opt for the present on text critical grounds are compelled to explain the present as a future (note 2 above). Further, in view of John 7:39 and 16:7, if John records Jesus telling the disciples that the Spirit was *in* them in John 14:17 he would appear to be contradicting himself (cf. 16:7, “But I tell you the truth, it is better for you that I go. For if I do not go, the Paraclete will not come to you; but if I go, I will send him to you”). This prompts Blomberg to conclude that the present “is probably too difficult to be accepted.”¹⁶ In spite of the present being more difficult, not a few commentators opt for the future.¹⁷

¹⁵B. F. Westcott, *The Gospel According to St. John*, 2 vols. (London: John Murray, 1908), 2:177–78.

¹⁶C. Blomberg, *The Historical Reliability of John's Gospel* (Downers Grove: InterVarsity, 2001), 201 n. 291.

¹⁷For a sampling (with Blomberg), see R. E. Brown, *The Gospel according to John*, 2 vols., AB 29, 29A (New York: Doubleday, 1966, 1970), 640; G. M. Burge, *John*, NIVAC (Grand Rapids: Zondervan, 2000), 396; D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids: Eerdmans, 1991), 509–10; and L. L. Morris, *The Gospel according to John*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1995), 577 n. 52.

The reading that best explains the others. It is relatively easy to imagine a scribe “harmonizing” John 14:17c with its context, and changing the present ἐστίν to the future ἔσται. This might provide an adequate explanation for the future readings attested in the manuscripts, but it fails to explain why both P⁶⁶ and D were corrected to read the future. If the present were the stronger reading, among all the manuscripts that witness to the future (Swanson lists more than twenty),¹⁸ we might expect that at least one would have undergone similar alteration (i.e., we might expect that some manuscripts would be “corrected” from the future to the present). No such corrections are listed, however, as evidence for the future reading.

Whence, then, came the present? The best explanation, if the future is original, appears to be unintentional scribal error. Perhaps the lines of the AI were misread as IN. Another possibility would be that parablepsis and/or homoeoteleuton occurred, and the scribe copied the wrong ending. There are several words containing IN in the context (e.g., λαβεῖν, ὑμῖν). This error could have been facilitated by the lack of spaces between the words, or by the poor quality of writing materials of early manuscripts.

Intrinsic Probabilities

The intrinsic probability that the future is the original reading is strong. Jesus states that he *will* ask (future, ἐρωτήσω) and that the father *will* give (fut., δώσει) the Paraclete (14:16). John 14 as a chapter is concerned with things that will take place in the future: Jesus will (fut.) go prepare a place and will (fut.) return and take the disciples to himself (14:3); The one who believes in Jesus will (fut.) do what Jesus has been doing (14:12); and Jesus will (fut.) not leave the disciples as orphans (14:18). This is not to minimize the present elements in the passage (cf. e.g., 14:7, “you will [fut.] also know the

¹⁸For space considerations, I have not detailed the full list of manuscripts that read the future either on the chart or in the foregoing discussion. Swanson lists the following as reading the future: P^{66c}, P^{75vid} Ⲛ A D^c Ⲁ K L M Q U Δ Θ Ψ 118 f¹³ 2 28 157 579 700 1071 1424 (*New Testament Greek Manuscripts: John*, 204).

Father. And from now you know [present] him and have seen him”). Both future and present elements are found in John 14, and neither is to be collapsed into the other.

The future promise in verse 16, the statement in 7:39 that the Spirit had not been received because Jesus was not yet glorified, and the statement in 16:7 to the effect that the Spirit will not come unless Jesus goes away, form a cord of three strands not easily broken. The intrinsic probability is that the future is original.

Conclusion

By both external and internal criteria, the future is the stronger reading, as the UBS⁴ committee decided.¹⁹ In view of the evidence, the “C” rating given by the committee appears to result from cautious respect for Codex Vaticanus. Vaticanus is not the autograph, however, and the stronger manuscript support for the future and the fact that the future best fits the context of John’s Gospel outweigh the giant B.

¹⁹B. M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 208.

Table 3: External Evidence for the Text of John 14:17c

Reading	Manuscript Types	Textual Families			
		Byzantine	Alexandrian	Western	Others
<p>ἐστίν</p> <p>adopted by Westcott and Hort NEB, TEV, NJB</p>	<p>Papyri</p> <p>Uncials</p> <p>Miniscules</p> <p>Versions</p>		<p>ⲛ^{66*}</p> <p>B</p>	<p>D* W</p> <p>it^{a, b, c, d, e, f, ff2, q}</p>	<p>1 69 565</p>
	<p>ἔσται</p> <p>adopted by NA²⁷, UBS⁴, and <i>H KAINH DIAΘHKH</i> ESV, KJV, NASB, NET, NIV, NKJV, RSV, NRSV</p>	<p>Papyri</p> <p>Uncials</p> <p>Miniscules</p> <p>Versions</p>	<p>A E Ⲛ K M Δ Θ Ψ</p> <p>eth</p>	<p>ⲛ^{66c} ⲛ^{75vid}</p> <p>Ⲙ L</p> <p>33^{vid}</p> <p>cop^{bo}</p>	<p>D^c</p> <p>syr^{s, h}</p>

BIBLIOGRAPHY

Primary Sources and Translations

- Blackman, Philip. *Mishnayoth*. 2nd ed. 7 vols. New York: Judaica, 1963.
- Charlesworth, J. H., ed. *The Old Testament Pseudepigrapha*. 2 vols. New York: Doubleday, 1983 and 1985.
- Elliger, K., and W. Rudolph, eds. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft, 1969/77, 1997.
- Epstein, I., ed. *Hebrew – English Edition of the Babylonian Talmud: Sanhedrin*. Translated by Jacob Shachter and H. Freedman. London: Soncino, 1969.
- Eusebius, *Historia Ecclesiastica*. Translated by K. Lake and J. E. L. Oulton. 2 vols. Loeb Classical Library. Cambridge: Harvard University Press, 1926, 1932.
- García Martínez, Florentino. *The Dead Sea Scrolls Translated*. 2nd ed. Grand Rapids: Eerdmans, 1996.
- Holmes, Michael W., ed. *The Apostolic Fathers*. Grand Rapids: Baker, 1999.
- Josephus. 10 vols. Loeb Classical Library. Cambridge: Harvard University Press, 1926-1965.
- Levey, Samson H, trans. *The Targum of Ezekiel*. The Aramaic Bible, vol. 13. Wilmington, DE: Michael Glazier, 1987.
- Nestle, Eberhard, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds. *Novum Testamentum Graece*. 27th ed. Stuttgart: Deutsche Bibelgesellschaft, 1993.
- Neusner, Jacob. *The Mishnah: A New Translation*. New Haven: Yale, 1988.
- Rahlfs, Alfred. *Septuaginta, Id est Vetus Testamentum graece iuxta LXX interpretes*. Stuttgart: Württembergische Bibelanstalt, 1935.
- Schneemelcher, Wilhelm. *New Testament Apocrypha*. 2 vols. Rev. ed. English translation edited by R. McL. Wilson. Louisville: Westminster John Knox, 1991, 1992.

Secondary Literature

Lexicons and Concordances

- Bauer, Walter. *A Greek – English Lexicon of the New Testament and Other Early Christian Literature*. Translated by W. F. Arndt and F. W. Gingrich. 3rd ed. Revised and edited by Frederick William Danker. Chicago: University of Chicago Press, 2000.
- Even-Shoshan, Abraham, ed. *A New Concordance of the Old Testament*. 2nd ed. Jerusalem: Kiryat-Sefer, 1997.
- Hatch, Edwin, and Henry A. Redpath. *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)*. Oxford: Clarendon, 1897-1906; reprint, Grand Rapids: Baker, 1983.
- Koehler, Ludwig, and Walter Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament*. Study Edition. 2 vols. Revised by W. Baumgartner and J. J. Stamm. Translated and edited by M. E. J. Richardson. Boston: Brill, 2001.
- Kohlenberger, John R. III, Edward W. Goodrick, and James A. Swanson. *The Exhaustive Concordance to the Greek New Testament*. Grand Rapids: Zondervan, 1995.
- Liddell, H. G., and R. Scott. *A Greek-English Lexicon*. 9th ed. Revised by H. S. Jones with a Revised Supplement by P. G. W. Glare. Oxford, 1996.
- Moulton, James Hope, and George Milligan. *The Vocabulary of the Greek New Testament Illustrated from the Papyri and Other Non-Literary Sources*. London: Hodder and Stoughton, 1930; reprint, Grand Rapids: Eerdmans, 1974.

Commentaries and Books on John

- Abbott, Edwin A. *Johannine Grammar*. London: Black, 1905.
- _____. *Johannine Vocabulary: A Comparison of the Words of the Fourth Gospel with Those of the Three*. London: Black, 1905.
- Ashton, John. *Understanding the Fourth Gospel*. Oxford: Clarendon, 1991.
- Augustine. *Homilies on the Gospel of John*. Translated by J. Gibb and J. Innes. American ed. Nicene and Post-Nicene Fathers, vol. 7. Buffalo: Christian Literature, 1888; reprint, Peabody, MA: Hendrickson, 1999.
- Barrett, C. K. *The Gospel according to St. John*. 2nd ed. Philadelphia: Westminster, 1978.
- _____. *The Gospel of John and Judaism*. Translated by D. M. Smith. Philadelphia: Fortress, 1975.
- Beasley-Murray, G. R. *Gospel of Life: Theology in the Fourth Gospel*. Peabody, MA: Hendrickson, 1991.
- _____. *John*. 2nd ed. Word Biblical Commentary. Nashville: Thomas Nelson, 1999.

- Bernard, J. H. *The Gospel According to St. John*. 2 vols. International Critical Commentary. Edinburgh: T & T Clark, 1928.
- Betz, O. *Der Paraklet*. Arbeiten zur Geschichte des Spätjudentums und Urchristentums. Leiden: Brill, 1963.
- Blomberg, Craig L. *The Historical Reliability of John's Gospel: Issues and Commentary*. Downers Grove: InterVarsity, 2001.
- Booth, Steve. *Selected Peak Marking Features in the Gospel of John*. American University Studies 7. Theology and Religion 178. New York: Peter Lang, 1996.
- Botha, J. E. *Jesus and the Samaritan Woman: A Speech Act Reading of John 4:1-42*. Supplements to Novum Testamentum 65. New York: Brill, 1991.
- Breck, John. *Spirit of Truth: The Holy Spirit in Johannine Tradition*. Vol. 1. Crestwood, NY: St. Vladimir's Seminary Press, 1991.
- Brodie, T. L. *The Gospel according to John: A Literary and Theological Commentary*. New York: Oxford University Press, 1993.
- Brown, R. E. *The Gospel According to John*. 2 vols. Anchor Bible. New York: Doubleday, 1966, 1970.
- Bruce, F. F. *The Gospel of John*. Grand Rapids: Eerdmans, 1983.
- Bultmann, Rudolf. *The Gospel of John*. Translated by G. R. Beasley-Murray. Edited by R. W. N. Hoare and J. K. Riches. Philadelphia: Westminster, 1971.
- Burge, Gary M. *The Anointed Community: The Holy Spirit in the Johannine Tradition*. Grand Rapids: Eerdmans, 1987.
- _____. *John*. NIV Application Commentary. Grand Rapids: Zondervan, 2000.
- Carson, D. A. *The Farewell Discourse and Final Prayer of Jesus*. Grand Rapids: Baker, 1980.
- _____. *The Gospel according to John*. Pillar New Testament Commentaries. Grand Rapids: Eerdmans, 1991.
- Casarella, Anthony. *The Johannine Paraclete in the Church Fathers: A Study in the History of Exegesis*. Beiträge zur Geschichte der biblischen Exegese 25. Tübingen: Mohr Siebeck, 1983.
- Charlesworth, J. H., ed. *John and Qumran*. London: Chapman, 1972.
- Chrysostom, St. John. *Homilies on the Gospel of St. John*. Translated by P. Schaff. American ed. Nicene and Post-Nicene Fathers. First Series, vol. 14. Buffalo: Christian Literature, 1889; reprint, Peabody, MA: Hendrickson, 1999.
- Coloe, Mary L. *God Dwells with Us: Temple Symbolism in the Fourth Gospel*. Colleagueville, MN: Liturgical Press, 2001.

- Colwell, Ernest Cadman, and Eric Lane Titus. *The Gospel of the Spirit*. New York: Harper & Brothers, 1953.
- Culpepper, R. A. *Anatomy of the Fourth Gospel: A Study in Literary Design*. Philadelphia: Fortress, 1983.
- _____. *John, the Son of Zebedee: The Life of a Legend*. Minneapolis: Fortress, 2000.
- Day, J. N. *The Woman at the Well*. Biblical Interpretation Series 61. Boston: Brill, 2002.
- de la Potterie, I. *The Hour of Jesus*. Translated by D. G. Murray. New York: Alba House, 1989.
- _____. *La Vérité dans Saint Jean*. 2 vols. Rome: Biblical Institute Press, 1977.
- Dodd, C. H. *Historical Tradition in the Fourth Gospel*. Cambridge: Cambridge University Press, 1963.
- _____. *The Interpretation of the Fourth Gospel*. Cambridge: Cambridge University Press, 1953.
- Ellis, E. Earle. *The World of St. John: The Gospel and the Epistles*. New York: UPA, 1995 (1965).
- Ensor, Peter W. *Jesus and His 'Works': The Johannine Sayings in Historical Perspective*. WUNT 2.85. Tübingen: Mohr Siebeck, 1996.
- Ferreira, Johan. *Johannine Ecclesiology*. Journal for the Study of the New Testament Supplement Series 160. Sheffield: Sheffield, 1998.
- Franck, E. *Revelation Taught: The Paraclete in the Gospel of John*. Coniectanea Biblica, New Testament Series 14. Lund: Gleerup, 1985.
- Frey, Jörg. *Die johanneische Eschatologie: Das johanneische Zeitverständnis*. Band II. WUNT 110. Tübingen: Mohr Siebeck, 1998.
- _____. *Die johanneische Eschatologie: Die eschatologische Verkündigung in den johanneischen Texten*. Band III. WUNT 117. Tübingen: Mohr Siebeck, 2000.
- _____. *Die johanneische Eschatologie: Ihre Probleme im Spiegel der Forschung seit Reimarus*. Band I. WUNT 96. Tübingen: Mohr Siebeck, 1997.
- Gardner-Smith, P. *Saint John and the Synoptic Gospels*. Cambridge: Cambridge University Press, 1938.
- Godet, F. L. *Commentary on the Gospel of John*. 2 vols. Translated by Timothy Dwight. Classic Commentary Library. Funk and Wagnalls, 1893; reprint, Grand Rapids: Zondervan, n.d.
- Haenchen, Ernst. *John*. 2 vols. Translated by Robert W. Funk. Hermeneia. Philadelphia: Fortress, 1984.
- Hanson, Anthony Tyrrell. *The Prophetic Gospel: A Study of John and the Old Testament*. Edinburgh: T & T Clark, 1991.

- Hengel, Martin. *The Johannine Question*. Translated by J. Bowden. London: SCM, 1989.
- Holwerda, D. E. *The Holy Spirit and Eschatology in the Gospel of John*. Kampen: Kok, 1959.
- Hoskyns, E. C. *The Fourth Gospel*. Edited by F. N. Davey. 2nd ed. London: Faber and Faber, 1947.
- Howard, W. F. *Christianity according to St. John*. Studies in Theology. London: Duckworth, 1943.
- Johansson, N. *Parakletoi. Vorstellungen von Fürsprechern für die Menschen vor Godd in der alttestamentlichen Religion, im Spätjudentum, und Urchristentum*. Lund: Gleerup, 1940.
- Johnston, G. *The Spirit-Paraclete in the Gospel of John*. Society for New Testament Studies Monograph Series 12. Cambridge: Cambridge University Press, 1970.
- Kerr, Alan R. *The Temple of Jesus' Body: The Temple Theme in the Gospel of John*. Journal for the Study of the New Testament Supplement Series 220. New York: Sheffield, 2002.
- Koester, Craig R. *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*. Minneapolis: Fortress, 1995.
- Köstenberger, Andreas J. *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*. Grand Rapids: Baker, 1999.
- _____. *John*. In vol. 2 of *Zondervan Illustrated Bible Backgrounds Commentary*. Edited by Clinton E. Arnold, 2–216. Grand Rapids: Zondervan, 2002.
- _____. *Studies on John and Gender*. Studies in Biblical Literature 38. New York: Peter Lang, 2001.
- Kysar, Robert. *John, The Maverick Gospel*. Atlanta: John Knox, 1976.
- _____. *The Fourth Evangelist and His Gospel: An Examination of Contemporary Scholarship*. Minneapolis: Augsburg, 1975.
- Laney, J. C. *John*. Moody Gospel Commentary. Chicago: Moody, 1992.
- Lindars, Barnabas, ed. *The Gospel of John*. New Century Bible. London: Oliphants, 1972.
- Luther, Martin. *Sermons on the Gospel of St. John, 1 – 16*. Translated by M. H. Bertram. Vols. 22, 23, 24 of *Luther's Works*, ed. Jaroslav Pelikan. St. Louis: Concordia, 1957, 1959, 1961.
- Martyn, J. L. *History and Theology in the Fourth Gospel*. Revised Ed. Nashville: Abingdon, 1979.
- McCaffrey, J. *The House with Many Rooms: The Temple Theme of Jn. 14, 2–3*. Analecta Biblica 114. Rome: Pontifical Institute, 1988.

- Meeks, Wayne A. *The Prophet-King*. Supplements to Novum Testamentum 14. Leiden: Brill, 1967.
- Michaels, J. R. *John*. New International Biblical Commentary. Peabody, MA: Hendrickson, 1989.
- Miller, Ed L. *Salvation-History in the Prologue of John*. Supplements to Novum Testamentum 60. Leiden: Brill, 1989.
- Moloney, Francis J. *The Gospel of John*. Sacra Pagina 4. Collegeville, MN: Liturgical Press, 1998.
- Morris, Leon. *The Gospel according to John*. Revised Ed. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1995.
- _____. *Jesus is the Christ: Studies in the Theology of John*. Grand Rapids: Eerdmans, 1989.
- _____. *Studies in the Fourth Gospel*. Grand Rapids: Eerdmans, 1969.
- Ng, Wai-Yee. *Water Symbolism in John: An Eschatological Interpretation*. Studies in Biblical Literature 15. New York: Peter Lang, 2001.
- Okure, Teresa. *The Johannine Approach to Mission: A Contextual Study of John 4:1-42*. WUNT 2.31. Tübingen: Mohr Siebeck, 1988.
- Porsch, F. *Pneuma und Wort: Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*. Frankfurter Theologische Studien 16. Frankfurt: Knecht, 1974.
- Pryor, John W. *John, Evangelist of the Covenant People: The Narrative and Themes of the Fourth Gospel*. Downers Grove: InterVarsity, 1992.
- Ridderbos, Herman. *The Gospel of John: A Theological Commentary*. Translated by John Vriend. Grand Rapids: Eerdmans, 1997.
- Robinson, J. A. T. *The Priority of John*. Edited by J. F. Coakley. London: SCM, 1985.
- Schlatter, Adolf. *Der Evangelist Johannes: Wie er spricht, denkt und glaubt*. Dritte Auflage. Stuttgart: Calwer Verlag, 1960.
- Schnackenburg, Rudolf. *The Gospel according to St. John*. 3 vols. Translated by K. Smith. New York: Crossroad, 1968, 1979, 1982.
- Schnelle, Udo. *Das Evangelium nach Johannes*. Theologischer Handkommentar zum Neuen Testament 4. Leipzig: Evangelische Verlagsanstalt, 1998.
- Scott, E. F. *The Fourth Gospel: Its Purpose and Theology*. 2nd ed. Edinburgh: T & T Clark, 1908.
- Sloyan, G. S. *John*. Interpretation. Atlanta: John Knox, 1988.
- Smalley, S. S. *John, Evangelist and Interpreter*. 2nd ed. Carlisle, UK: Paternoster, 1998.
- Smith, D. M. *John*. Abingdon New Testament Commentaries. Nashville: Abingdon, 1999.

- _____. *The Theology of the Gospel of John*. New Testament Theology. Cambridge: University Press, 1995.
- Talbert, Charles H. *Reading John: A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles*. Reading the New Testament Series. New York: Crossroad, 1992.
- Tenney, Merrill C. *The Gospel of John*. In vol. 9 of *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelin and J. D. Douglas, 3-203. Grand Rapids: Zondervan, 1981.
- Thompson, M. M. *The God of the Gospel of John*. Grand Rapids: Eerdmans, 2001.
- Tolmie, D. F. *Jesus' Farewell to the Disciples: John 13:1-17:26 in Narratological Perspective*. Biblical Interpretation Series 12. Leiden: Brill, 1995.
- Tovey, Derek. *Narrative Art and Act in the Fourth Gospel*. Journal for the Study of the New Testament Supplement Series 51. Sheffield: Sheffield Academic, 1997.
- Trumbower, J. A. *Born from Above*. Hermeneutische Untersuchungen zur Theologie. Mohr Siebeck: Tübingen, 1992.
- Van Belle, Gilbert. *Les parenthèses dans l'Évangile de Jean*. Studiorum novi testamenti auxilia XI. Leuven: University Press, 1985.
- Van Tilborg, Sjef. *Reading John in Ephesus*. Supplements to Novum Testamentum 83. Leiden: Brill, 1996.
- Westcott, Brooke Foss. *The Gospel According to St. John: The Greek Text with Introduction and Notes*. 2 vols. London: John Murray, 1908.
- Whitacre, R. A. *John*. IVP New Testament Commentary Series. Downers Grove: InterVarsity, 1999.
- Windisch, Hans. *The Spirit-Paraclete in the Fourth Gospel*. Biblical Series 20. Translated by James W. Cox. Philadelphia: Fortress, 1968.
- Winson, Ann Roberts. *A King Is Bound in the Tresses: Allusions to the Song of Songs in the Fourth Gospel*. Studies in Biblical Literature 6. New York: Peter Lang, 1999.
- Witherington, B. *John's Wisdom*. Louisville: Westminster John Knox, 1995.

Other Books

- Ådna, Jostein. *Jesu Stellung zum Tempel*. Wissenschaftliche Untersuchungen zum Neuen Testament. 2 Reihe 119. Tübingen: Mohr Siebeck, 2000.
- Allen, R. B. *Numbers*. In vol. 2 of *The Expositor's Bible Commentary*. Edited by F. E. Gaebelin, 657-1008. Grand Rapids: Zondervan, 1990.
- Ambrose. *Of the Holy Spirit*. Translated by H. De Romestin. In *St. Ambrose: Select Works and Letters*. American ed. Nicene and Post-Fathers. Second Series, vol. 10. Buffalo: Christian Literature, 1887; reprint, Grand Rapids: Eerdmans, 1983.

- Arnold, Bill T. and Bryan E. Beyer. *Encountering the Old Testament*. Grand Rapids: Baker, 1999.
- Avemarie, Friedrich. *Tora und Leben*. Tübingen: Mohr Siebeck, 1996.
- Badcock, Gary D. *Light of Truth and Fire of Love: A Theology of the Holy Spirit*. Grand Rapids: Eerdmans, 1997.
- Balla, Peter. *Challenges to New Testament Theology: An Attempt to Justify the Enterprise*. Wissenschaftliche Untersuchungen zum Neuen Testament 95. Tübingen: Mohr Siebeck, 1997.
- Barth, Christoph. *God with Us*. Edited by G. W. Bromiley. Grand Rapids: Eerdmans, 1991.
- Barth, Markus. *Ephesians 1–3*. Anchor Bible 34. New York: Doubleday, 1974.
- Barton, J. *Joel and Obadiah*. Old Testament Library. Louisville: Westminster John Knox, 2001.
- Bauckham, Richard, ed. *The Gospels for All Christians: Rethinking the Gospel Audiences*. Grand Rapids: Eerdmans, 1998.
- Beale, G. K. *The Book of Revelation*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999.
- Berkhof, Louis. *Systematic Theology*. Grand Rapids: Eerdmans, 1996. Originally 2 vols., *Introductory Volume to Systematic Theology*, 1932; *Systematic Theology*, 1938.
- Blaising, Craig A. and Darrell L. Bock. *Progressive Dispensationalism: An Up-to-Date Handbook of Contemporary Dispensational Thought*. Wheaton, IL: Bridgepoint, 1993.
- Blass, F., and A. Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature*. 9th – 10th ed. Edited and translated by R. W. Funk. Chicago: University of Chicago Press, 1961.
- Block, Daniel I. *The Book of Ezekiel*. 2 vols. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1997, 1998.
- _____. *Judges, Ruth*. New American Commentary. Nashville: Broadman & Holman, 1999.
- Bloesch, D. G. *The Holy Spirit*. Christian Foundations. Downers Grove: InterVarsity, 2000.
- Brouwer, W. *The Literary Development of John 13–17: A Chiastic Reading*. SBL Dissertation Series 182. Atlanta: SBL, 2000.
- Brown, Raymond E. *An Introduction to the New Testament*. Anchor Bible Reference Library. New York: Doubleday, 1997.
- Bruce, F. F. *The Book of the Acts*. Rev. ed. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1988.

- _____. *The New Testament Development of Old Testament Themes*. Grand Rapids: Eerdmans, 1968.
- Brueggemann, Walter. *Theology of the Old Testament*. Minneapolis: Fortress, 1997.
- Bruner, F. D. *A Theology of the Holy Spirit*. Grand Rapids: Eerdmans, 1970.
- Budd, P. J. *Numbers*. Word Biblical Commentary. Waco, TX: Word, 1984.
- Bultmann, Rudolf. *The Johannine Epistles*. Hermeneia. Translated by Philip O'Hara with Lane C. McGaughey and Robert W. Funk. Philadelphia: Fortress, 1973.
- _____. *Theology of the New Testament*. 2 vols. Translated by Kendrick Grobel. New York: Scribner's, 1951, 1955.
- Caird, G. B. *The Language and Imagery of the Bible*. Grand Rapids: Eerdmans, 1980.
- _____. *New Testament Theology*. Completed and edited by L. D. Hurst. Oxford: Clarendon, 1994.
- Calvin, John. *Calvin's Commentaries*. 22 vols. Reprint, Grand Rapids: Baker, 1979.
- _____. *Institutes of the Christian Religion*. Edited by John T. McNeill. Translated by Ford Lewis Battles. Library of Christian Classics, vols. 20-21. Philadelphia: Westminster, 1960.
- Carson, D. A. *Divine Sovereignty and Human Responsibility*. Grand Rapids: Baker, 1994.
- _____. *Exegetical Fallacies*. 2nd ed. Grand Rapids: Baker, 1996.
- Carson, D. A., Peter O'Brien, and Mark A. Seifrid. *Justification and Variegated Nomism*. Vol. 1. Tübingen: Mohr Siebeck, 2001.
- Carter, C. E., and C. L. Meyers, eds. *Community, Identity, and Ideology*. Sources for Biblical and Theological Study 6. Winona Lake, IN: Eisenbrauns, 1996.
- Chafer, Lewis Sperry. *Systematic Theology*. 4 vols. Grand Rapids: Kregel, 1993. Originally published in 8 vols. by Dallas Seminary Press, 1947-48.
- Childs, Brevard S. *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible*. Minneapolis: Fortress, 1992.
- _____. *The Book of Exodus: A Critical, Theological Commentary*. Old Testament Library. Louisville: Westminster, 1974.
- _____. *Isaiah*. Old Testament Library. Louisville: Westminster John Knox, 2001.
- Clements, R. E. *God and Temple*. Oxford: Basil Blackwell, 1965.
- Collins, John J. *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature*. Anchor Bible Reference Library. New York: Doubleday, 1995.
- Comfort, P. W. *Early Manuscripts and Modern Translations of the New Testament*. Wheaton, IL: Tyndale House, 1990.

- Davies, W. D. *The Gospel and the Land*. Berkeley: University of California Press, 1974.
- de la Potterie, I., and S. Lyonnet. *The Christian Lives by the Spirit*. Translated by J. Morris. New York: Alba House, 1971.
- Deines, Roland. *Die Pharisäer*. Wissenschaftliche Untersuchungen zum Neuen Testament 101. Tübingen: Mohr Siebeck, 1997.
- Dreytza, Manfred. *Der theologische Gebrauch von RUAH im Alten Testament: Eine wort- und satzsemantische Studie*. Brunnen Giessen, 1990.
- Driver, S. R. *The Book of Genesis*. 2nd ed. Cambridge: Cambridge University Press, 1904.
- Dumbrell, W. J. *The End of the Beginning*. Grand Rapids: Baker, 1985.
- _____. *The Faith of Israel*. Grand Rapids: Baker, 1988.
- _____. *The Search for Order*. Grand Rapids: Baker, 1994.
- Dunn, James D. G. *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today*. Philadelphia: Westminster, 1970.
- _____. *The Christ and the Spirit: Christology*. Vol. 1. Grand Rapids: Eerdmans, 1998.
- _____. *The Christ and the Spirit: Pneumatology*. Vol. 2. Grand Rapids: Eerdmans, 1998.
- Edwards, Jonathan. *A History of the Work of Redemption*. Vol. 9 of *The Works of Jonathan Edwards*. Edited by J. F. Wilson. New Haven: Yale University Press, 1989.
- _____. *Treatise on Grace*. Edited by Paul Helm. Cambridge: James Clarke & Co. Ltd., 1971.
- Eichrodt, W. *Theology of the Old Testament*. 2 vols. Old Testament Library. Translated by J. A. Baker. Philadelphia: Westminster, 1961, 1967.
- Elliott, Mark A. *The Survivors of Israel*. Grand Rapids: Eerdmans, 2000.
- Erickson, Millard J. *Christian Theology*, 2nd ed. Grand Rapids: Baker, 1998.
- Fee, Gordon D. *The First Epistle to the Corinthians*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1987.
- _____. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Peabody, MA: Hendrickson, 1994.
- Feinberg, C. L. *Jeremiah*. In vol. 6 of *The Expositor's Bible Commentary*. Edited by F. E. Gaebelein, 357–691. Grand Rapids: Zondervan, 1986.
- Ferguson, Sinclair B. *The Holy Spirit*. Contours of Christian Theology. Downers Grove: InterVarsity, 1996.
- Frame, John M. *The Doctrine of God*. Phillipsburg, NJ: P & R, 2002.

- Fuller, Daniel P. *The Unity of the Bible: Unfolding God's Plan for Humanity*. Grand Rapids: Zondervan, 1992.
- Gesenius, W., and E. Kautzsch. *Gesenius' Hebrew Grammar*. 28th ed. Translated by A. E. Cowley. 2nd English ed. Oxford: Clarendon, 1910.
- Goldsworthy, Graeme. *According to Plan: The Unfolding Revelation of God in the Bible*. Downers Grove: InterVarsity, 2002.
- Goodwin, Thomas. *The Work of the Holy Spirit in Our Salvation*. Vol. 6 of *The Works of Thomas Goodwin*. n.p.: James Nichol, 1863; reprint, Edinburgh: Banner of Truth Trust, 1979.
- Goppelt, L. *Theology of the New Testament*. 2 vols. Translated by J. E. Alsup. Edited by J. Roloff. Grand Rapids: Eerdmans, 1981, 1982.
- Gordon, R. P., ed. *The Place Is Too Small for Us*. Sources for Biblical and Theological Study 5. Winona Lake, IN: Eisenbrauns, 1995.
- Green, Michael. *I Believe in the Holy Spirit*. Grand Rapids: Eerdmans, 1975.
- Greenlee, J. H. *Introduction to New Testament Textual Criticism*. Rev. ed. Peabody, MA: Hendrickson, 1995.
- Grudem, Wayne. *Systematic Theology*. Grand Rapids: Zondervan, 1994.
- Guthrie, Donald. *New Testament Theology*. Downers Grove: InterVarsity, 1981.
- Hafemann, S. J. *The God of Promise and the Life of Faith*. Wheaton, IL: Crossway, 2001.
- Hasel, Gerhard. *New Testament Theology: Basic Issues in the Current Debate*. Grand Rapids: Eerdmans, 1978.
- _____. *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah*. Andrews University Monographs V. Berrien Springs, MI: Andrews University Press, 1972.
- Hengel, Martin. *The Four Gospels and the One Gospel of Jesus Christ*. Translated by John Bowden. Harrisburg, PA: Trinity Press International, 2000.
- _____. *Judaism and Hellenism*. Translated by John Bowden. Philadelphia: Fortress, 1974.
- Hildebrandt, Wilf. *An Old Testament Theology of the Spirit of God*. Peabody, MA: Hendrickson, 1995.
- Hill, D. *Greek Words and Hebrew Meanings*. Society for New Testament Studies Monograph Series 5. Cambridge: University Press, 1967.
- Hodge, Charles. *Systematic Theology*. 3 vols. New York: Scribner's, 1872-73; reprint, Grand Rapids: Eerdmans, 1973; Peabody, MA: Hendrickson, 1999.
- Horton, Michael S. *Covenant and Eschatology: The Divine Drama*. Louisville: Westminster John Knox, 2002.

- House, Paul R. *1, 2 Kings*. New American Commentary. Nashville: Broadman & Holman, 1995.
- _____. *Old Testament Theology*. Downers Grove: InterVarsity, 1998.
- Ireneaus. *On the Apostolic Preaching*. Translated by John Behr. Crestwood, NY: St. Vladimir's Seminary Press, 1997.
- Jeremias, Joachim. *Jerusalem in the Time of Jesus*. Translated by F. H. and C. H. Cave. London: SCM, 1969.
- Jobes, Karen H., and Moisés Silva. *Invitation to the Septuagint*. Grand Rapids: Baker, 2000.
- Joüon, P. *A Grammar of Biblical Hebrew*. Translated and revised by T. Muraoka. 2 vols. Subsidia Biblica 14. Rome: Pontificio Istituto Biblico, 1991.
- Kaiser, Walter C., Jr. *Mission in the Old Testament: Israel as a Light to the Nations*. Grand Rapids: Baker, 2000.
- _____. *Toward an Old Testament Theology*. Grand Rapids: Zondervan, 1978.
- _____. *Toward Rediscovering the Old Testament*. Grand Rapids: Academie, 1987.
- Keener, C. S. *The Spirit in the Gospels and Acts*. Peabody, MA: Hendrickson, 1997.
- Keil, C. F., and F. Delitzsch. *Commentary on the Old Testament*. 10 vols. Edinburgh: T & T Clark, 1866-91; reprint, Peabody, MA: Hendrickson, 2001.
- Keown, G. L., P. J. Scalise, and T. G. Smothers. *Jeremiah 26–52*. Word Biblical Commentary. Dallas: Word, 1995.
- Klein, R. W. *1 Samuel*. Word Biblical Commentary. Waco, TX: Word, 1983.
- Kline, Meredith G. *Images of the Spirit*. Grand Rapids: Baker, 1986.
- Koch, Robert. *Der Geist Gottes im Alten Testament*. Frankfurt am Main: Peter Lang, 1991.
- Koester, Craig R. *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament*. Catholic Biblical Quarterly Monograph Series 22. Washington, DC: Catholic Biblical Association of America, 1989.
- Kremer, J. "Jesu Verheissung des Geistes: Zur Verankerung der Aussage von Joh 16:13 im Leben Jesu." In *Die Kirche des Anfangs*. Erfurter Theologische Studien 38. Edited by R. Schnackenburg, J. Ernst, and J. Wanke, 247–76. Leipzig: St. Benno-Verlag, 1977.
- Kümmel, Werner Georg. *The New Testament: The History of the Investigation of Its Problems*. Translated by S. McLean Gilmour and Howard C. Kee. Nashville: Abingdon, 1972.
- _____. *Theology of the New Testament*. Translated by J. E. Steely. Nashville: Abingdon, 1973.

- Ladd, George E. *A Theology of the New Testament*. Rev. ed. Edited by Donald A. Hagner. Grand Rapids: Eerdmans, 1993.
- Levenson, Jon D. *Sinai and Zion*. Minneapolis: Winston, 1985.
- Levison, John R. *The Spirit in First Century Judaism*. Arbeiten zur Geschichte des antiken Judentums und des Urchristentums. New York: Brill, 1997.
- Loader, William R. G. *Jesus' Attitude towards the Law: A Study of the Gospels*. Grand Rapids: Eerdmans, 2002.
- Lys, Daniel. *Rûach: Le Souffle dans L'Ancien Testament*. Paris: Presses Universitaires de France, 1962.
- Mann, T. W. *Divine Presence and Guidance in Israelite Traditions*. Johns Hopkins Near Eastern Studies. Baltimore: Johns Hopkins University Press, 1977.
- Martens, E. A. *God's Design*. Grand Rapids: Baker, 1981.
- Mason, Steve. *Flavius Josephus on the Pharisees: A Composition-Critical Study*. Studia Post-Biblica 39. New York: Brill, 1991.
- McConville, J. G. *Grace in the End: A Study in Deuteronomistic Theology*. Studies in Old Testament Biblical Theology. Grand Rapids: Zondervan, 1993.
- McKelvey, R. J. *The New Temple: The Church in the New Testament*. Oxford Theological Monographs. Oxford: Oxford University Press, 1969.
- Mettinger, Tryggve N. D. *The Dethronement of Sabaoth*. Translated by F. H. Cryer. Coniectanea Biblica. Old Testament Series 18. n.p.: CWK Gleerup, 1982.
- Metzger, Bruce M. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. 3rd enlarged ed. New York: Oxford University Press, 1992.
- _____. *A Textual Commentary on the Greek New Testament*. 2nd ed. Stuttgart: Deutsche Bibelgesellschaft, 1994.
- Millard, Alan. *Reading and Writing in the Time of Jesus*. The Biblical Seminary 69. Sheffield: Sheffield Academic, 2000.
- Montague, G. T. *Holy Spirit: Growth of a Biblical Tradition*. Peabody, MA: Hendrickson, 1976.
- Morris, Leon. *New Testament Theology*. Grand Rapids: Zondervan, 1986.
- Motyer, J. Alec. *Isaiah: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove: InterVarsity Press, 1999.
- Motyer, Stephen. *Your Father the Devil? A New Approach to John and 'the Jews.'* Paternoster Biblical and Theological Monographs. Carlisle, UK: Paternoster, 1997.
- Neill, Stephen, and Tom Wright. *The Interpretation of the New Testament 1861 – 1986*. New York: Oxford University Press, 1988.

- Neusner, J., W. S. Green, and E. Frerichs. *Judaisms and Their Messiahs at the Turn of the Christian Era*. Cambridge: University Press, 1987.
- Neve, Lloyd. *The Spirit of God in the Old Testament*. Tokyo: Seibunsha, 1972.
- Novatian. *Treatise Concerning the Trinity*. Translated by E. Wallis. In *Fathers of the Third Century*, ed. A. C. Coxe. American ed. Ante-Nicene Fathers, vol. 5. Buffalo: Christian Literature, 1885; reprint, Grand Rapids: Eerdmans, 1981.
- Oehler, Gustav F. *Theology of the Old Testament*. Translated by G. E. Day. Clark's Foreign Theological Library, 1883; reprint, Grand Rapids: Zondervan, n.d.
- Ollenburger, B. C., E. A. Martens, and G. F. Hasel. *The Flowering of Old Testament Theology*. Sources for Biblical and Theological Study 1. Winona Lake: Eisenbrauns, 1992.
- Origen. *De Principiis*. Translated by F. Crombie. In *Fathers of the Third Century*, ed. A. C. Coxe. American ed. Ante-Nicene Fathers, vol. 4. Buffalo: Christian Literature, 1885; reprint, Grand Rapids: Eerdmans, 1982.
- Osborne, G. R. *Revelation*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2002.
- Owen, John. *The Works of John Owen*. Edited by William H. Gould. 17 vols. in 16. London: Johnstone & Hunter, 1850-53; reprint, Edinburgh: Banner of Truth Trust, 1965.
- Packer, J. I. *Keep in Step with the Spirit*. Grand Rapids: Revell, 1984.
- Pate, C. M. *Communities of the Last Days*. Downers Grove: InterVarsity, 2000.
- Payne, J. B. *The Theology of the Older Testament*. Grand Rapids: Zondervan, 1962.
- Pettegrew, L. D. *The New Covenant Ministry of the Holy Spirit*. New York: University Press of America, 1993.
- Preuss, H. D. *Old Testament Theology*. 2 vols. Translated by L. G. Perdue. Old Testament Library. Louisville: Westminster John Knox, 1995, 1996.
- Rivkin, Ellis. *A Hidden Revolution*. Nashville: Abingdon, 1978.
- Robertson, A. T. *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville: Broadman, 1934.
- Robertson, O. P. *The Christ of the Covenants*. Phillipsburg, NJ: Presbyterian and Reformed, 1980.
- Ross, Allen P. *Creation and Blessing*. Grand Rapids: Baker, 1998.
- Ryrie, Charles C. *The Holy Spirit*. Chicago: Moody, 1965.
- Sailhamer, J. H. *Genesis*. In vol. 2 of *The Expositor's Bible Commentary*. Edited by F. E. Gaebelein, 3-284. Grand Rapids: Zondervan, 1990.

- Sanders, E. P. *Judaism: Practice and Belief, 63 BCE-66CE*. Philadelphia: Trinity, 1992.
- Schaff, P. *The Creeds of Christendom*. 3 vols. New York: Harper & Brothers, 1896.
- Schlatter, Adolf. *The History of the Christ: The Foundation for New Testament Theology*. Stuttgart: Calwer Vereinsbuchhandlung, 1923. Translated by Andreas J. Köstenberger. Grand Rapids: Baker, 1997.
- _____. *The Theology of the Apostles: The Development of New Testament Theology*. Stuttgart: Calwer Vereinsbuchhandlung, 1922. Translated by Andreas J. Köstenberger. Grand Rapids: Baker, 1999.
- Schreiner, Thomas R. *Commentary on 1, 2 Peter and Jude*. New American Commentary. Nashville: Broadman and Holman, forthcoming.
- _____. *Paul, Apostle of God's Glory in Christ: A Pauline Theology*. Downers Grove: InterVarsity, 2001.
- Schreiner, Thomas R., and Ardel B. Caneday. *The Race Set before Us: A Biblical Theology of Perseverance and Assurance*. Downers Grove: InterVarsity, 2001.
- Schüngel-Straumann, Helen. *Rûah bewegt die Welt*. Stuttgarter Bibelstudien 151. Stuttgart: Verlag Katholisches Bibelwerk, 1992.
- Schürer, E., rev. and ed., G. Vermes, F. Millar, and M. Black. *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)*. 3 vols. in 4. Edinburgh: T. & T. Clark, 1979-87.
- Sheriffs, D. *The Friendship of the Lord*. Carlisle, UK: Paternoster, 1996.
- Silva, M. *Biblical Words and Their Meaning*. Rev. ed. Grand Rapids: Zondervan, 1994.
- _____. *Has the Church Misread the Bible? The History of Interpretation in the Light of Current Issues*. Grand Rapids: Zondervan, 1987.
- Skarsaune, Oskar. *In the Shadow of the Temple*. Downers Grove: InterVarsity, 2002.
- Stein, Robert H. *Jesus the Messiah: A Survey of the Life of Christ*. Downers Grove: InterVarsity, 1996.
- Stemberger, Günter. *Jewish Contemporaries of Jesus*. Minneapolis: Fortress, 1995.
- Strack, H. L., and Günter Stemberger. *Introduction to the Talmud and Midrash*. Translated and Edited by Markus Bockmuehl. Minneapolis: Fortress, 1996.
- Stuhlmacher, Peter. *How To Do Biblical Theology*. Translated by J. M. Whitlock. Princeton Theological Monographs 38. Allison Park, PA: Pickwick Publications, 1995.
- Swanson, R. S., ed. *New Testament Greek Manuscripts: John*. Sheffield: Sheffield Academic, 1995.
- Swete, H. B. *The Holy Spirit in the Ancient Church: A Study of Christian Teaching in the Age of the Fathers*. London: Macmillan, 1912.

- Tcherikover, Victor. *Hellenistic Civilization and the Jews*. New York: Atheneum, 1959.
- Terrien, S. L. *The Elusive Presence*. San Francisco: Harper & Row, 1978.
- Tertullian. *An Answer to the Jews*. Translated by S. Thelwall. In *Latin Christianity: Its Founder, Tertullian*, ed. A. C. Coxe. American ed. Ante-Nicene Fathers, vol. 3. Buffalo: Christian Literature, 1885; reprint, Grand Rapids: Eerdmans, 1986.
- Thomas, W. H. Griffith. *The Holy Spirit of God*. London: Longmans, Green, and Co., 1913.
- Tigay, J. H. *Deuteronomy*. JPS Torah Commentary. Philadelphia: Jewish Publication Society, 1996.
- Toon, P. *Born Again: A Biblical and Theological Study of Regeneration*. Grand Rapids: Baker, 1987.
- Turner, Max. *The Holy Spirit and Spiritual Gifts*. Rev. ed. Peabody, MA: Hendrickson, 1998.
- _____. *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*. Sheffield: Sheffield, 1996.
- VanGemeren, Willem A. *The Progress of Redemption: From Creation to the New Jerusalem*. Grand Rapids: Baker, 1988. New ed., The Biblical and Theological Classics Library. Carlisle: Paternoster, 1995.
- Von Rad, Gerhard. *Old Testament Theology*. 2 vols. Old Testament Library. Translated by D. M. G. Stalker. Louisville: Westminster John Knox, 1962, 1965.
- Vos, Geerhardus. *Biblical Theology: Old and New Testaments*. Grand Rapids: Eerdmans, 1948; reprint, Edinburgh: Banner of Truth Trust, 1996.
- Wallace, Daniel B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan, 1996.
- Walter, Peter W. L. *Jesus and the Holy City*. Grand Rapids: Eerdmans, 1996.
- Walvoord, John F. *The Holy Spirit*. Wheaton, IL: Van Kampen, 1954.
- Ware, B. A. *God's Lesser Glory*. Wheaton, IL: Crossway, 2000.
- Wenham, David. *Paul: Follower of Jesus or Founder of Christianity?* Grand Rapids: Eerdmans, 1995.
- Wilson, Ian. *Out of the Midst of the Fire: Divine Presence in Deuteronomy*. SBL Dissertation Series 151. Atlanta: Scholars Press, 1995.
- Wright, N. T. *Jesus and the Victory of God*. Christian Origins and the Question of God 2. Minneapolis: Fortress, 1996.
- _____. *The New Testament and the People of God*. Christian Origins and the Question of God 1. Minneapolis: Fortress, 1992.

Wood, I. F. *The Spirit of God in Biblical Literature*. New York: Armstrong, 1904.

Wood, Leon J. *The Holy Spirit in the Old Testament*. Grand Rapids: Zondervan, 1976.

Yates, J. E. *The Spirit and the Kingdom*. London: SPCK, 1963.

Reviews and Articles

Aalen, S. "Glory, Honour." In *The New International Dictionary of New Testament Theology*. 4 vols. Edited by Colin Brown, 2:44–48. Grand Rapids: Zondervan, 1986.

Alexander, Philip S. "Torah and Salvation in Tannaitic Literature." In *Justification and Variegated Nomism*. Vol. 1. Edited by D. A. Carson and Mark A. Seifrid, 261–302. Tübingen: Mohr Siebeck, 2001.

Alexander, T. Desmond. "Further Observations on the Term 'Seed' in Genesis." *Tyndale Bulletin* 48 (1997): 363–367.

_____. "From Adam to Judah: The significance of the family tree in Genesis." *Evangelical Quarterly* 61 (1989): 5–19.

_____. "Further Observations on the Term 'Seed' in Genesis." *Tyndale Bulletin* 48 (1997): 363–367.

_____. "Genesis to Kings." In *New Dictionary of Biblical Theology*, eds. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 115–120. Downers Grove: InterVarsity, 2000.

_____. "Royal Expectations in Genesis to Kings: Their Importance for Biblical Theology." *Tyndale Bulletin* 49 (1998): 191–212.

_____. "Seed." In *New Dictionary of Biblical Theology*, eds. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 769–773. Downers Grove: InterVarsity, 2000.

Amerding, C. "The Holy Spirit in the Old Testament." *Bibliotheca Sacra* 92 (1935): 277–91, 433–41.

Anderson, A. A. "The Use of 'Ruah' in 1QS, 1QH and 1QM." *Journal of Semitic Studies* 7 (1962): 293–303.

Ashton, John. "Paraclete." In *Anchor Bible Dictionary*. 6 vols. Edited by D. N. Freedman, 5:152–54. New York: Doubleday, 1992.

Averbeck, R. E. "Tabernacle." In *Dictionary of the Old Testament Pentateuch*. Edited by T. D. Alexander and D. W. Baker, 807–27. Downers Grove: InterVarsity, 2003.

Balla, P. "Challenges to Biblical Theology." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 20–27. Downers Grove: InterVarsity, 2000.

- Baloian, Bruce, and J. E. Hartley. "The Spirit of God in the Old Testament." In *The Spirit and the New Age*. Edited by R. L. Shelton and A. R. G. Deasley, 3–32. Anderson, IN: Warner, 1986.
- Barrett, C. K. "The Holy Spirit in the Fourth Gospel." *Journal of Theological Studies* 1 (1950): 1–15.
- _____. "The Holy Spirit in the Gospel Tradition." *Expository Times* 67 (1955–56): 142–45.
- _____. "The Place of Eschatology in the Fourth Gospel." *Expository Times* 59 (1947–48): 302–05.
- Bassler, Jouette M. "Mixed Signals: Nicodemus in the Fourth Gospel." *Journal of Biblical Literature* 108 (1989): 635–46.
- Beale, G. K. "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts?" *Themelios* 14 (1989): 89–96.
- Beare, Francis W. "Spirit of Life and Truth: The Doctrine of the Holy Spirit in the Fourth Gospel." *Toronto Journal of Theology* 3 (1987): 110–25.
- Beasley-Murray, G. R. "John 3:3, 5: Baptism, Spirit and the Kingdom." *Expository Times* 97 (1986): 167–70.
- Beckwith, R. T. "The Canon of Scripture." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 27–34. Downers Grove: InterVarsity, 2000.
- Behm, Johannes. "παράκλητος." In *Theological Dictionary of the New Testament*. 10 vols. Edited by Gerhard Friedrich. Translated and edited by Geoffrey W. Bromiley, 5:800–14. Grand Rapids: Eerdmans, 1967.
- Belleville, Linda. "'Born of Water and Spirit:' John 3:5." *Trinity Journal* 1 (1980): 125–41.
- Benjamin, Harry S. "Pneuma in John and Paul: A Comparative Study of the Term with Particular Reference to the Holy Spirit." *Biblical Theology Bulletin* 6 (1976): 27–48.
- Bennema, Cornelis. "The Giving of the Spirit in John's Gospel—A New Proposal?" *Evangelical Quarterly* 74 (2002): 195–213.
- Black, David Alan. "The Text of John 3:13." *Grace Theological Journal* 6 (1985): 49–66.
- Block, Daniel I. "Empowered by the Spirit of God: The Holy Spirit in the Histrographic Writings of the Old Testament." *The Southern Baptist Journal of Theology* 1 (1997): 42–61.
- _____. "The Prophet of the Spirit: The Use of *RWH* in the Book of Ezekiel." *Journal of the Evangelical Theological Society* 32 (1989): 27–49.
- Blomberg, C. L. "The Globalization of Biblical Interpretation: A Test Case – John 3–4." *Bulletin for Biblical Research* 5 (1995): 1–15.

- _____. "The Unity and Diversity of Scripture." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 64–72. Downers Grove: InterVarsity, 2000.
- Boone, R. J. "The Role of the Holy Spirit in the Construction of the Second Temple." In *The Spirit and the Mind*. Edited by T. L. Cross and E. B. Powery, 49–63. Lanham: University Press of America, 2000.
- Borchert, G. L. "The Spirit and Salvation." *Criswell Theological Review* 3 (1988): 65–78.
- Bornkamm, G. "Der Paraklet im Johannesevangelium." In *Festschrift Rudolf Bultmann*, 12–35. Stuttgart: Kohlhammer, 1949.
- Bouman, Herbert J. A. "The Baptism of Christ with Special Reference to the Gift of the Spirit." *Concordia Theological Monthly* 28 (1957): 1–14.
- Braumann, G. "παράκλητος." In *The New International Dictionary of New Testament Theology*. 4 vols. Edited by Colin Brown, 1:88–92. Grand Rapids: Zondervan, 1986.
- Briggs, Charles A. "The Use of פִּי in the Old Testament." *Journal of Biblical Literature* 19 (1900): 132–45.
- Bromiley, G. W. "Holy Spirit." In *The International Standard Bible Encyclopedia*. 4 vols. Edited by G. W. Bromiley, 2:730–46. Grand Rapids: Eerdmans, 1979–88.
- Brown, Raymond E. "The Paraclete in the Fourth Gospel." *New Testament Studies* 13 (1967): 113–32.
- _____. "The Qumran Scrolls and the Johannine Gospel and Epistles." *Catholic Biblical Quarterly* 17 (1955): 403–19.
- Bruce, F. F. "The Spirit in the Apocalypse." In *Christ and Spirit in the New Testament*. Edited by B. Lindars and S. S. Smalley, 333–44. Cambridge: Cambridge University Press, 1973.
- Caird, G. B. "The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics." *New Testament Studies* 15 (1968-69): 265–77.
- Carson, D. A. "Current Issues in Biblical Theology: A New Testament Perspective." *Bulletin for Biblical Research* 5 (1995): 17–41.
- _____. "Current Source Criticism of the Fourth Gospel: Some Methodological Questions." *Journal of Biblical Literature* 97 (1978): 411–29.
- _____. "God Is Love." *Bibliotheca Sacra* 156 (1999): 131–42.
- _____. "John and the Johannine Epistles." In *It Is Written: Scripture Citing Scripture*, eds. D. A. Carson and H. G. M. Williamson, 245–64. New York: Cambridge University Press, 1988.
- _____. "New Testament Theology." In *Dictionary of the Later New Testament & Its Developments*. Edited by R. P. Martin & P. H. Davids, 796–814. Downers Grove: InterVarsity, 1997.

- _____. "Recent Literature on the Fourth Gospel: Some Reflections." *Themelios* 9 (1983): 8–18.
- _____. "Selected Recent Studies of the Fourth Gospel." *Themelios* 14 (1989): 57–64.
- _____. "Systematic Theology and Biblical Theology." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 89–104. Downers Grove: InterVarsity, 2000.
- _____. "The Johannine Letters." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 351–55. Downers Grove: InterVarsity, 2000.
- _____. "The Johannine Writings." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 132–36. Downers Grove: InterVarsity, 2000.
- _____. "The Function of the Paraclete in John 16:7-11." *Journal of Biblical Literature* 98 (1979): 547–66.
- _____. "The Purpose of the Fourth Gospel: John 20:31 Reconsidered." *Journal of Biblical Literature* 106 (1987): 639–51.
- _____. "Understanding Misunderstandings in the Fourth Gospel." *Tyndale Bulletin* 33 (1982): 59–91.
- Chilton, Bruce. "John XII 34 and Targum Isaiah LII 13." *Novum Testamentum* 22 (1980): 176–78.
- Clines, D. J. A. "The Image of God in Man." *Tyndale Bulletin* 19 (1968): 53–103.
- Collins, Jack. "A Syntactical Note (Genesis 3:15): Is the Woman's Seed Singular or Plural?" *Tyndale Bulletin* 48 (1997): 139–148.
- Comfort, P. W. "Temple." In *Dictionary of Paul and His Letters*. Edited by G. F. Hawthorne, R. P. Martin, and D. G. Reid, 923–25. Downers Grove: InterVarsity, 1993.
- Cook, Robert W. "Eschatology in John's Gospel." *Criswell Theological Review* 3 (1988): 79–99.
- Cortes, J. B. "Yet Another Look at John 7:37–39." *Catholic Biblical Quarterly* 29 (1967): 75–86.
- Cotterell, F. P. "The Nicodemus Conversation: A Fresh Appraisal." *Expository Times* 96 (1984–85): 237–42.
- Cripps, R. S. "The Holy Spirit in the Old Testament." *Theology* 24 (1932): 272–80.
- Davies, G. H. "The Holy Spirit in the Old Testament." *Review and Expositor* 63 (1966): 129–34.
- Davies, J. G. "The Primary Meaning of ΠΑΡΑΚΛΗΤΟΣ." *Journal of Theological Studies* 4 (1953): 35–38.

- Day, J. "Inner-biblical Interpretation in the Prophets." In *The Place Is Too Small for Us*. Edited by R. Gordon, 230–46. Sources for Biblical and Theological Study 5. Winona Lake, IN: Eisenbrauns, 1995.
- de Jonge, M. "Jewish Expectations about the 'Messiah' according to the Fourth Gospel." *New Testament Studies* 19 (1972-73): 246–70.
- _____. "Nicodemus and Jesus: Some Observations on Misunderstanding and Understanding in the Fourth Gospel." *Bulletin of the John Rylands University Library* 53 (1970–71): 337–59.
- de la Potterie, I. "L'Esprit Saint dans L'Évangile de Jean." *New Testament Studies* 18 (1971-72): 448–51.
- _____. "Naître de l'eau et naître de l'Esprit: Le texte baptismal de Jn 3,5." *Sciences ecclésiastiques* 14 (1962): 417–43.
- _____. "Parole et esprit dans S. Jean." In *L'Évangile de Jean: Sources, rédaction, théologie*. Edited by M. de Jonge, 177–201. Leuven: University Press, 1977.
- _____. "The Truth in Saint John." In *The Interpretation of John*. 2nd ed. Edited by J. Ashton, 67–82. Edinburgh: T&T Clark, 1997.
- Dimant, D. "Qumran Sectarian Literature." In *Jewish Writings of the Second Temple Period*. Edited by M. E. Stone, 483–550. Compendia Rerum Iudaicarum ad Novum Testamentum 2.2. Philadelphia: Fortress, 1984.
- Dockery, D. S. "Reading John 4:1-45: Some Diverse Hermeneutical Perspectives." *Criswell Theological Review* 3 (1988): 127–40.
- Douglas, M. "The Abominations of Leviticus." In *Community, Identity, and Ideology*. Edited by C. E. Carter and C. L. Meyers, 119–34. Sources for Biblical and Theological Study 6. Winona Lake, IN: Eisenbrauns, 1996.
- Draper, J. A. "Temple, Tabernacle and Mystical Experience in John." *Neotestamentica* 31 (1997): 263–88.
- Dumbrell, W. J. "Spirit and Kingdom of God in the Old Testament." *Reformed Theological Review* 33 (1974): 1–10.
- Evans, C. A. "Jesus' Action in the Temple: Cleansing or Portent of Destruction?," *CBQ* 51 (1989): 237–70.
- _____. "New Testament Use of the Old Testament." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 72–80. Downers Grove: InterVarsity, 2000.
- _____. "Obduracy and the Lord's Servant: Some Observations on the Use of the Old Testament in the Fourth Gospel." In *Early Jewish and Christian Exegesis*. Edited by C. A. Evans and W. F. Stinespring, 221–36. Atlanta: Scholars Press, 1987.
- Engelhard, D. H. "Anoint; Anointing." In *The International Standard Bible Encyclopedia*. 4 vols. Edited by G. W. Bromiley, 1:129. Grand Rapids: Eerdmans, 1979–88.

- Eppstein, V. "The Historicity of the Gospel Account of the Cleansing of the Temple." *Zeitschrift für die Neutestamentliche Wissenschaft* 55 (1964): 42–58.
- Feinberg, John S. "Salvation in the Old Testament." In *Tradition and Testament*. Edited by John S. Feinberg and Paul D. Feinberg, 39–77. Chicago: Moody, 1981.
- Fergusson, D. "Bultmann, Rudolf." In *Historical Handbook of Major Biblical Interpreters*. Edited by Donald K. McKim, 449–56. Downers Grove: InterVarsity, 1998.
- Fishbane, M. "The Priestly Blessing and Its Aggadic Reuse." In *The Place Is Too Small for Us*. Edited by R. Gordon, 223–29. Sources for Biblical and Theological Study 5. Winona Lake, IN: Eisenbrauns, 1995.
- Forestell, J. T. "Jesus and the Paraclete in the Gospel of John." In *Word and Spirit*. Edited by Joseph Plevnik, 151–197. Ontario: Regis College Press, 1975.
- Fox, M. V. "The Rhetoric of Ezekiel's Vision of the Valley of the Bones." In *The Place Is Too Small for Us*. Edited by R. Gordon, 176–90. Sources for Biblical and Theological Study 5. Winona Lake, IN: Eisenbrauns, 1995.
- Fredricks, Gary. "Rethinking the Role of the Holy Spirit in the Lives of Old Testament Believers." *Trinity Journal* 9 (1988): 81–104.
- Giblet, J. "Les Promesses de L'Esprit et la Mission des Apôtres dans les Evangiles." *Irenikon* 30 (1957): 3–43.
- Giblin, Charles Homer. "What Was Everything He Told Her She Did? (John 4:17-18, 29, 39)." *New Testament Studies* 45 (1999): 148–52.
- Giesbrecht, H. "The Evangelist John's Conception of the Church as Delineated in His Gospel." *Evangelical Quarterly* 58 (1986): 101–19.
- Goldingay, John. "Biblical Narrative and Systematic Theology." In *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Edited by J. B. Green and M. Turner, 123–42. Grand Rapids: Eerdmans, 2000.
- _____. "Was the Holy Spirit Active in Old Testament Times?" *Ex auditu* 12 (1996): 14–28.
- Goldsworthy, G. "Regeneration." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 720–23. Downers Grove: InterVarsity, 2000.
- Grayston, K. "A Problem of Translation: The Meaning of Parakaleo, Paraklesis in the New Testament." *Scripture Bulletin* 11 (1980): 27–31.
- _____. "The Meaning of PARAKLÉTOS." *Journal for the Study of the New Testament* 13 (1981): 67–82.
- Grech, Prosper. "2 Corinthians 3,17 and the Pauline Doctrine of Conversion to the Holy Spirit." *Catholic Biblical Quarterly* 17 (1955): 420–37.
- Grogan, G. W. "The Experience of Salvation in the Old and New Testaments." *Vox evangelica* 5 (1967): 4–26.

- Gundry, R. H. "‘In My Father’s House Are Many *Movai*’ (John 14:2)." *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 58 (1967): 68–72.
- Hamilton, James M. Jr. "God with Men in the Torah." *Westminster Theological Journal* 65 (2003): forthcoming.
- _____. "Old Covenant Believers and the Indwelling Spirit: A Survey of the Spectrum of Opinion." *Trinity Journal* 24 (2003): forthcoming.
- Harm, F. R. "Structural Elements Related to the Gift of the Holy Spirit in Acts." *Concordia Journal* 14 (1988): 28–41.
- Harris, Murray J. "Appendix: Prepositions and Theology in the Greek New Testament." In *The New International Dictionary of New Testament Theology*. 4 vols. Edited by Colin Brown, 3:1171–1215. Grand Rapids: Zondervan, 1986.
- Hart, Trevor. "Tradition, Authority, and a Christian Approach to the Bible as Scripture." In *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Edited by J. B. Green and M. Turner, 183–204. Grand Rapids: Eerdmans, 2000.
- Hastings, J. "Paraclete." In *A Dictionary of the Bible*. 4 vols. with supp. Edited by James Hastings, 3:665–68. New York: Scribners, 1908.
- Hengel, Martin, and Roland Deines. "E. P. Sanders’ ‘Common Judaism,’ Jesus, and the Pharisees." Translated by Daniel P. Bailey. *Journal of Theological Studies* 46 (1995): 1–70.
- Hodges, Z. "Rivers of Living Water—John 7:37–39." *Bibliotheca Sacra* 136 (1979): 239–48.
- Hoferkamp, Robert. "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ’s Glorification." *Concordia Theological Monthly* 33 (1962): 517–29.
- Hooke, S. H. "The Spirit Was Not Yet (Jn 7:39)." *New Testament Studies* 9 (1963): 372–80.
- Hunt, W. Boyd. "John’s Doctrine of the Spirit." *Southwestern Journal of Theology* 8 (1965): 45–65.
- Hurtado, L. W. "Christ," In *Dictionary of Jesus and the Gospels*. Edited by J. B. Green, S. McKnight, and I. H. Marshall, 106–17. Downers Grove: InterVarsity, 1992.
- Hutton, W. R. "The Johannine Doctrine of the Holy Spirit." *Crozer Quarterly* 24 (1947): 334–43.
- Isaacs, Marie E. "The Prophetic Spirit in the Fourth Gospel." *Heythrop Journal* 24 (1983): 391–407.
- Jacob, E. "The Spirit and the Word." In *The Flowering of Old Testament Theology*. Edited by B. C. Ollenburger, E. A. Martens, and G. F. Hasel, 145–68. Winona Lake, IN: Eisenbrauns, 1992.
- Janowski, Bernd. "Ich winn in eurer Mitte wohnen." In *Jahrbuch für Biblische Theologie*, Band 2, *Der eine Godd der beiden Testamente*, 165–93. Neukirchener Verlag, 1987.

- Johnson, B. D., "The Temple in the Gospel of John." In *Christ's Victorious Church*. Edited by J. A. Weatherly, 110–32. Eugene, OR: WIPF and Stock, 2001.
- Kaiser, Walter C. Jr. "New Dimensions in Old Testament Theology." In *New Dimensions in Evangelical Thought: Essays in Honor of Millard J. Erickson*. Edited by David S. Dockery, 32–45. Downers Grove: InterVarsity, 1998.
- Kamleh, E., J. D. G. Dunn, and C. Brown. "Spirit, Holy Spirit." In *The New International Dictionary of New Testament Theology*. 4 vols. Edited by Colin Brown, 3:689–709. Grand Rapids: Zondervan, 1986.
- Köstenberger, Andreas J. "Frühe Zweifel an der johanneischen Verfasserschaft des vierten Evangeliums in der modernen Interpretationsgeschichte." *European Journal of Theology* 5 (1995): 37–46.
- _____. "Jesus as Rabbi in the Fourth Gospel." *Bulletin for Biblical Research* 8 (1998): 97–128.
- _____. "Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor." *Bulletin for Biblical Research* 12 (2002): 67–96.
- _____. "John." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 280–85. Downers Grove: InterVarsity, 2000.
- _____. "Schlatter Reception Then: His *New Testament Theology*. *The Southern Baptist Journal of Theology* 3.1 (1999): 40–51.
- _____. "The Greater Works of the Believer According to John 14:12." *Didaskalia* 6 (1995): 36–45.
- _____. "The Seventh Johannine Sign: A Study in John's Christology." *Bulletin for Biblical Research* 5 (1995): 87–103.
- _____. "What Does It Mean to Be Filled with the Spirit? A Biblical Investigation." *Journal of the Evangelical Theological Society* 40 (1997): 229–40.
- Koester, Craig R. "Hearing, Seeing, and Believing in the Gospel of John." *Biblica* 70 (1989): 327–48.
- _____. "Messianic Exegesis and the Call of Nathaniel (John 1.45-51)." *Journal for the Study of the New Testament* 39 (1990): 23–34.
- _____. "Topography and Theology in the Gospel of John." In *Fortunate the Eyes that See*, eds. A. B. Beck, A. H. Bartelt, P. R. Raabe, and C. A. Franke, 436–48. Grand Rapids: Eerdmans, 1995.
- Kugelmann, Richard. "The Gospel for Pentecost (Jn. 14:23-31)." *Catholic Biblical Quarterly* 6 (1944): 259–75.
- Kysar, Robert. "John, The Gospel of." In *The Anchor Bible Dictionary*. 6 vols. Edited by D. N. Freedman et al., 3:912–31. New York: Doubleday, 1992.

- _____. "The Gospel of John in Current Research." *Religious Studies Review* 9 (1983): 314–23.
- Lacomara, Aelred. "Deuteronomy and the Farewell Discourse (Jn 13:31 – 16:33)." *Catholic Biblical Quarterly* 36 (1974): 65–84.
- Ladd, George E. "Biblical Theology, History of." In *The International Standard Bible Encyclopedia*. 4 vols. Edited by G. W. Bromiley, 1:498–505. Grand Rapids: Eerdmans, 1979–88.
- _____. "Biblical Theology, Nature of." In *The International Standard Bible Encyclopedia*. 4 vols. Edited by G. W. Bromiley, 1:505–509. Grand Rapids: Eerdmans, 1979–88.
- Lea, Thomas D. "The Reliability of History in John's Gospel." *Journal of the Evangelical Theological Society* 38 (1995): 387–402.
- Leaney, A. R. C. "The Historical Background and Theological Meaning of the Paraclete." *Duke Divinity School Review* 37 (1972): 146–59.
- Levison, J. R. "Holy Spirit." In *Dictionary of New Testament Background*. Edited by Craig A. Evans and Stanley E. Porter, 507–15. Downers Grove: InterVarsity, 2000.
- Lewis, Arthur H. "The New Birth under the Old Covenant." *Evangelical Quarterly* 56 (1984): 35–44.
- Lieu, J. M. "Blindness in the Johannine Tradition." *New Testament Studies* 34 (1988): 83–95.
- _____. "Temple and Synagogue in John." *New Testament Studies* 45 (1999): 51–69.
- Louw, J. P. "On Johannine Style." *Neotestamentica* 20 (1986): 5–12.
- Malamat, A. "Prophecy at Mari." In *The Place Is Too Small for Us*. Edited by R. Gordon, 50–73. Sources for Biblical and Theological Studies 5. Winona Lake, IN: Eisenbrauns, 1995.
- Malatesta, E. "The Spirit/Paraclete in the Fourth Gospel." *Biblica* 54 (1973): 539–50.
- March, W. Eugene. "God With Us: A Survey of Jewish Pneumatology." *Austin Seminary Bulletin: Faculty Edition* 83 (1967): 3–16.
- Marshall, I. H. "Johannine Theology." In *The International Standard Bible Encyclopedia*. 4 vols. Edited by G. W. Bromiley, 2:1081–91. Grand Rapids: Eerdmans, 1979–88.
- Mason, Steve. "Pharisees." In *Dictionary of New Testament Background*, eds. C. A. Evans and S. E. Porter, 782–87. Downers Grove: InterVarsity, 2000.
- McKelvey, R. J. "Temple." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 806–11. Downers Grove: InterVarsity, 2000.
- Menken, Maarten J. J. "Observations on the Significance of the Old Testament in the Fourth Gospel." *Neotestamentica* 33 (1999): 125–43.

- _____. "The Origin of the Old Testament Quotation in John 7:38." *Novum Testamentum* 38 (1996): 160–75.
- Michaelis, W. "Zur Herkunft des Johanneischen Paraklet-Titels." In *Coniectanea Neotestamentica* 11, 147–62. Lund: Gleerup, 1947.
- Michaels, J. R. "Paraclete." In *The International Standard Bible Encyclopedia*. 4 vols. Edited by G. W. Bromiley, 3:659–60. Grand Rapids: Eerdmans, 1979–88.
- Motyer, Steve. "Two Testaments, One Biblical Theology." In *Between Two Horizons: Spanning New Testament Studies & Systematic Theology*. Edited by Joel B. Green and Max Turner, 143–64. Grand Rapids: Eerdmans, 2000.
- Mowinckel, S. "Die Vorstellungen des Spätjudentums vom heiligen Geist als Fürsprecher und der johanneische Paraklet." *Zeitschrift für die neutestamentliche Wissenschaft* 32 (1933): 97–130.
- Müller, U. B. "Die Parakletenvorstellung im Johannesevangelium," *Zeitschrift für Theologie und Kirche* 71 (1974): 31–78.
- Neusner, J. "Money-Changers in the Temple: The Mishnah's Explanation." *New Testament Studies* 35 (1989): 287–90.
- Newman, Barclay M. "Appendix II: Translating 'In Spirit and Truth' and 'The Spirit of Truth' in the Gospel of John." In *A Translator's Handbook on the Gospel of John*. By B. M. Newman and E. A. Nida, 650–60. London: United Bible Societies, 1980.
- Nicole, Roger. "New Dimensions in the Holy Spirit." In *New Dimensions in Evangelical Thought: Essays in Honor of Millard J. Erickson*. Edited by David S. Dockery, 330–37. Downers Grove: InterVarsity, 1998.
- O'Grady, John F. "Recent Developments in Johannine Studies." *Biblical Theology Bulletin* 12 (1982): 54–58.
- Okeke, George E. "Anagenesis (Rebirth) in the New Testament." *Africa Theological Journal* 17 (1988): 89–99.
- Oudersluys, Richard C. "Eschatology and the Holy Spirit." *The Reformed Review* 19.2 (3-12): 3–12.
- Packer, J. I. "Obedience." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 680–81. Downers Grove: InterVarsity, 2000.
- Paige, T. "Holy Spirit." In *Dictionary of Paul and His Letters*. Edited by G. F. Hawthorne and R. P. Martin, 404–13. Downers Grove: InterVarsity, 1993.
- Painter, John. "The Farewell Discourses and the History of Johannine Christianity." *New Testament Studies* 27 (1980–81): 525–43.
- Pollard, T. E. "The Father-Son and God-Believer Relationships according to St John: a Brief Study of John's Use of Prepositions." In *L'Évangile de Jean: Sources, rédaction, théologie*. Edited by M. de Jonge, 363–69. Leuven: University Press, 1977.

- Poythress, V. S. "Johannine Authorship and the Use of Intersentence Conjunctions in the Book of Revelation." *Westminster Theological Journal* 47 (1985): 329–36.
- _____. "Testing for Johannine Authorship by Examining the Use of Conjunctions." *Westminster Theological Journal* 46 (1984): 350–69.
- _____. "The Use of the Intersentence Conjunctions *De, Oun, Kai*, and *Asyndeton* in the Gospel of John." *Novum Testamentum* 26 (1984): 312–40.
- Preuss, H. D. "ich will mit dir sein!" *Zeitschrift für die alttestamentliche Wissenschaft* 80 (1968): 139–73.
- Pryke, John. "'Spirit' and 'Flesh' in the Qumran Documents and Some New Testament Texts." *Revue de Qumran* 5 (1965-66): 345–60.
- Pryor, John W. "Jesus and Israel in the Fourth Gospel." *Novum Testamentum* 32 (1990): 201–18.
- Rea, John. "The Personal Relationship of Old Testament Believers to the Holy Spirit." In *Essays on Apostolic Themes*. Edited by Paul Elbert, 92–103. Peabody, MA: Hendrickson, 1985.
- Reisenfeld, H. "A Probable Background to the Johannine Paraclete." In *Ex orbe religionum*, 2 vols, 1:266–74. Leiden: Brill, 1972.
- Reventlow, H. G. "Theology (Biblical), History of." In *Anchor Bible Dictionary*. 6 vols. Edited by D. N. Freedman et al., 6:483–505. New York: Doubleday, 1992.
- Richard, E. "Expressions of Double Meaning and Their Function in the Gospel of John." *New Testament Studies* 31 (1985): 96–112.
- Riesner, Rainer. "Bethany Beyond the Jordan (John 1:28): Topography, Theology and History in the Fourth Gospel." *Tyndale Bulletin* 38 (1987): 29–63.
- Rius-Camps, Josep. "The Spelling of Jerusalem in the Gospel of John: The Significance of Two Forms in Codex Bezae." *New Testament Studies* 48 (2002): 84–94.
- Rosner, B. S. "Biblical Theology." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 3–11. Downers Grove: InterVarsity, 2000.
- Safrai, S. "The Temple." In *The Jewish People in the First Century*. *Compendia rerum iudaicarum ad Novum Testamentum* 1.2. Edited by S. Safrai and M. Stern, 865–907. Philadelphia: Fortress, 1976.
- Sailhamer, John. "Creation, Genesis 1-11, and the Canon." *Bulletin for Biblical Research* 10 (2000): 89–106.
- _____. "Messiah and the Hebrew Bible." *Journal of the Evangelical Theological Society* 44 (2001): 5–23.
- Sandys-Wunsch, John, and Laurence Eldredge. "J. P. Gabler and the Distinction Between Biblical and Dogmatic Theology: Translation, Commentary, and Discussion of His Originality." *Scottish Journal of Theology* 33 (1980): 133–58.

- Sasse, Hermann. "αἰών, αἰώνας" In *Theological Dictionary of the New Testament*. 10 vols. Edited by Gerhard Friedrich. Translated and Edited by Geoffrey W. Bromiley, 1:197–209. Grand Rapids: Eerdmans, 1964.
- Satterthwaite, P. E., "Biblical History." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 43–51. Downers Grove: InterVarsity, 2000.
- Schaper, Joachim. "The Pharisees." In *The Cambridge History of Judaism*. Edited by William Horbury, W. D. Davies, and John Sturdy, 402–27. Cambridge: University Press, 1999.
- Schlatter, Adolf. "The Theology of the New Testament and Dogmatics." In *The Nature of New Testament Theology*. Edited by Robert Morgan, 117–166. Studies in Biblical Theology, Second Series 25. Naperville, IL: SCM, 1973.
- Schnabel, E. J. "Scripture." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 34–42. Downers Grove: InterVarsity, 2000.
- Schnelle, Udo. "Johannes als Geisttheologe." *Novum Testamentum* 40 (1998): 17–31.
- Schoemaker, W. R. "The Use of אלהים in the Old Testament, and of πνεῦμα in the New Testament: A Lexicographical Study." *Journal of Biblical Literature* 23 (1904): 13–67.
- Schreiner, Thomas R. "New Dimensions in New Testament Theology." In *New Dimensions in Evangelical Thought: Essays in Honor of Millard J. Erickson*. Edited by David S. Dockery, 46–68. Downers Grove: InterVarsity, 1998.
- Scobie, Charles H. H. "History of Biblical Theology." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 11–20. Downers Grove: InterVarsity, 2000.
- _____. "New Directions in Biblical Theology." *Themelios* 17 (1992): 4–8.
- Silva, Moisés. "Approaching the Fourth Gospel." *Criswell Theological Review* 3.1 (1988): 17–29.
- Simpson, Ian G. "The Holy Spirit in the Fourth Gospel." *Expositor* 4 (1925): 292–99.
- Smalley, S. S. "Keeping Up With Recent Studies: St John's Gospel." *Expository Times* 97 (1985): 102–08.
- _____. "'The Paraclete': Pneumatology in the Johannine Gospel and Apocalypse." In *Exploring the Gospel of John*. Edited by R. A. Culpepper and C. C. Black, 289–300. Louisville: Westminster John Knox, 1996.
- Snaith, N. H. "The Meaning of 'The Paraclete.'" *Expository Times* 57 (1945): 47–50.
- Talbert, Charles H. "Artistry and Theology: An Analysis of the Architecture of Jn 1,19–5,47." *Catholic Biblical Quarterly* 32 (1970): 341–66.

- Thomas, John Christopher. "The Fourth Gospel and Rabbinic Judaism." *Zeitschrift für die Neutestamentliche Wissenschaft* 82 (1991): 159–82.
- _____. "The Spirit in the Fourth Gospel." In *The Spirit and the Mind*. Edited by T. L. Cross and E. B. Powery, 87–104. Lanham, MD: University Press of America, 2000.
- Thompson, M. M. "Eternal Life in the Gospel of John." *Ex auditu* 5 (1989): 35–55.
- _____. "John, Gospel of." In *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green and Scot McKnight, 368–83. Downers Grove: InterVarsity, 1992.
- Turner, Max M. B. "Holy Spirit." In *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green and Scot McKnight, 341–51. Downers Grove: InterVarsity, 1992.
- _____. "Holy Spirit." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 551–58. Downers Grove: InterVarsity, 2000.
- _____. "The Concept of Receiving the Spirit in John's Gospel." *Vox Evangelica* 10 (1977): 24–42.
- _____. "The Significance of Spirit Endowment for Paul." *Vox Evangelica* 9 (1975): 56–69.
- Turner, M., and G. M. Burge. "The Anointed Community: A Review and Response." *Evangelical Quarterly* 62 (1990): 253–68.
- VanGemenen, Willem A. "The Spirit of Restoration." *Westminster Theological Journal* 50 (1988): 81–102.
- Vanhoozer, Kevin J. "Exegesis and Hermeneutics." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 52–64. Downers Grove: InterVarsity, 2000.
- Van Pelt, M. V., W. C. Kaiser Jr., and D. I. Block. "קִיּוּן." In *New International Dictionary of Old Testament Theology & Exegesis*. 5 vols. Edited by Willem A. VanGemenen, 3:1073–1078. Grand Rapids: Zondervan, 1997.
- Vawter, Bruce. "Ezekiel and John." *Catholic Biblical Quarterly* 26 (1964): 450–58.
- Viviano, B. T. "The Least in the Kingdom." *CBQ* 62 (2000): 41–54.
- Walker, P. W. L. "Jerusalem." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 589–92. Downers Grove: InterVarsity, 2000.
- Wallace, Daniel B. "John 5,2 and the Date of the Fourth Gospel." *Biblica* 71(1990): 177–205.
- Ware, Bruce A. "The New Covenant and the People(s) of God." In *Dispensationalism, Israel and the Church: The Search for Definition*. Edited by C. A. Blaising and D. L. Bock, 68–97. Grand Rapids: Zondervan, 1992.

- Warfield, Benjamin B. "The Spirit of God in the Old Testament." In *Biblical Doctrines*. New York: Oxford University Press, 1929. Reprint, Edinburgh: Banner of Truth Trust, 1988.
- Weinfeld, M. "Jeremiah and the Spiritual Metamorphosis of Israel." *Zeitschrift für die alttestamentliche Wissenschaft* 88 (1976): 17–56.
- Weisman, Z. "The Personal Spirit as Imparting Authority." *Zeitschrift für die alttestamentliche Wissenschaft* 93 (1981): 255–34.
- Wenham, David. "A Historical View of John's Gospel." *Themelios* 23 (1998): 5–21.
- _____. "Appendix: Unity and Diversity in the New Testament." In *A Theology of the New Testament*, by George Eldon Ladd. Revised Ed. Edited by D. A. Hagner, 684–719. Grand Rapids: Eerdmans, 1993.
- _____. "Spirit and Life: Some Reflections on Johannine Theology." *Themelios* 6 (1980): 4–8.
- _____. "The Enigma of the Fourth Gospel: Another Look." *Tyndale Bulletin* 48 (1997): 149–78.
- Wenham, G. J. "Deuteronomy and the Central Sanctuary." In *A Song of Power and the Power of Song*. Sources for Biblical and Theological Study 3. Edited by D. L. Christensen, 94–108. Winona Lake: Eisenbrauns, 1993.
- Westerholm, S. "Temple." In *The International Standard Bible Encyclopedia*. 4 vols. Edited by G. W. Bromiley, 4:759–76. Grand Rapids: Eerdmans, 1979–88.
- Wifall, Walter. "Gen 3:15—A Protoevangelium?" *Catholic Biblical Quarterly* (1974): 361–65.
- Williams, Sam K. "Justification and the Spirit in Galatians." *Journal for the Study of the New Testament* 29 (1987): 91–100.
- Wilson, M. R. "Passover." In *The International Standard Bible Encyclopedia*. 4 vols. Edited by G. W. Bromiley, 3:675–79. Grand Rapids: Eerdmans, 1979–88.
- Wilson, R. R. "Prophecy and Ecstasy." In *Community, Identity, and Ideology*. Edited by C. E. Carter and C. L. Meyers, 404–22. Sources for Biblical and Theological Study 6. Winona Lake, IN: Eisenbrauns, 1996.
- Wise, M. O. "Temple." In *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green and Scot McKnight, 811–17. Downers Grove: InterVarsity, 1992.
- Woodbridge, P. D. "Circumcision." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, Graeme Goldsworthy, 411–14. Downers Grove: InterVarsity, 2000.
- Woodcock, Eldon. "The Filling of the Holy Spirit." *Bibliotheca Sacra* 155 (2000): 68–87.
- _____. "The Seal of the Holy Spirit." *Bibliotheca Sacra* 155 (1998): 139–63.

- Wright, G. E., H. H. Nelson, and L. Oppenheim. "The Significance of the Temple in the Ancient Near East." *Biblical Archeologist* 7 (1944): 41–88.
- Yarbrough, R. W. "Schlatter, Adolf." In *Historical Handbook of Major Biblical Interpreters*. Edited by Donald K. McKim, 518–23. Downers Grove: InterVarsity, 1998.
- _____. "Schlatter Reception Now: His *New Testament Theology*." *The Southern Baptist Journal of Theology* 3.1 (1999): 52–65.
- Young, Franklin W. "A Study of the Relation of Isaiah to the Fourth Gospel." *Zeitschrift für die neutestamentliche Wissenschaft* 46 (1955): 215–33.

Unpublished Materials

- Becerra, Enrique. "Le symbolisme de l'eau dans le Quatrième Évangile. Ph.D. diss., Université des Sciences Humaines de Strasbourg, 1982.
- Fowler, William G. "The Influence of Ezekiel in the Fourth Gospel: Intertextuality and Interpretation." Ph.D. diss., Golden Gate Baptist Theological Seminary, 1995.
- Harris, W. H. "The Gospel of John." [on-line]
<http://www.bible.org/docs/nt/books/joh/harris/toc.htm>.
- Hoskins, Paul. "Jesus as the Replacement of the Temple in the Gospel of John." Ph.D. diss., Trinity Evangelical Divinity School, 2002.
- Kipp, John Lewis. "The Relationship between the Conceptions of 'Holy Spirit' and 'Risen Christ' in the Fourth Gospel: A Study of John 1–20." Ph.D. diss., Princeton Theological Seminary, 1967.
- Kowalski, Judith A. "'Of Water and Spirit': Narrative Structure and Theological Development in the Gospel of John." Ph.D. diss., Marquette University, 1987.
- Mansure, Arthur Lee. "The Relation of the Paraclete to the Spiritual Presence of Jesus in the Fourth Gospel." Ph.D. diss., Boston University, 1950.
- Mathews, Revi J. "The Spirit-Paraclete in the Testament of Jesus According to Saint John's Gospel." Ph.D. diss., Fordham University, 1992.
- Mounce, W. D. "The Origin of the New Testament Metaphor of Rebirth." Paper presented at the annual meeting of the Evangelical Theological Society, December, 1982.
- Nicholson, Godfrey Carruthers. "'To Your Advantage': The Lifting Up of Jesus and the Descent-Ascent Schema in the Fourth Gospel." Ph.D. diss., Vanderbilt University, 1980.
- Noble, David A. "The Holy Spirit in the Johannine Writings." Ph.D. diss., The Southern Baptist Theological Seminary, 1937.
- Simon, W. B. "The Role of the Spirit-Paraclete in the Disciples' Mission in the Fourth Gospel." Ph.D. diss., The Southern Baptist Theological Seminary, 2002.

- Suurmond, Jean-Jacques. "The Ethical Influence of the Spirit of God: An Exegetical and Theological Study with Special Reference to 1 Corinthians, Romans 7:14–8:30, and the Johannine Literature." Ph.D. diss., Fuller Theological Seminary, 1983.
- Tew, Grady Timothy. "The Pneumatology of John as Seen in the Fourth Gospel." Ph.D. diss., New Orleans Baptist Theological Seminary, 1993.
- Wallace, Daniel B. "Greek Grammar and the Personality of the Holy Spirit." Paper presented at the annual meeting of the Institute for Biblical Research, November 17, 2001.
- Walton, J. H. "Eden, Garden of." In *Dictionary of the Old Testament Pentateuch*. Edited by T. D. Alexander and D. W. Baker, 202–07. Downers Grove: Intervarsity, 2003.
- Ware, Bruce A. "Rationale for the Distinctiveness of the New Covenant Work of the Holy Spirit." Paper presented at the annual meeting of the Evangelical Theological Society, November, 1988.

Correspondence

Bock, Darrell L. Email to James M. Hamilton Jr. Louisville, KY, 7 June 7, 2002.

HE IS WITH YOU AND HE WILL BE IN YOU:
THE SPIRIT, THE BELIEVER, AND THE GLORIFICATION OF JESUS

James Merrill Hamilton Jr., Ph.D.
The Southern Baptist Theological Seminary, 2003
Supervisor: Dr. Thomas R. Schreiner

Were OT saints indwelt by the Holy Spirit? This dissertation seeks an answer from John's Gospel. The thesis here is that John 14:17c, "He is with you, and he will be in you," encapsulates the Bible's description of the relationship between the Spirit and the believer in the Old and New Covenants.

In chapter 1 the different positions taken on this question are surveyed. The five actual positions and one alleged position are illustrated with quotations. Not all equate regeneration and indwelling. None think the Spirit had nothing to do with OT saints.

Chapter 2 contends that the OT does not present its faithful as indwelt by the Spirit. Covenant mediators have the Spirit, but the Spirit distinguishes and empowers them. God dwells among his people in the tabernacle/temple, but he does not dwell in each believer. The outpouring of the Spirit passages point to the future, saying nothing about the experience of Old Covenant believers.

Chapter 3 exegetes the Spirit passages in John.

Chapter 4 argues that John 7:39 will not permit the inference that OT saints were indwelt. This chapter lays out the OT expectation of a Spirit-anointed Messiah who inaugurates the age to come. John presents Jesus as the fulfillment of this hope, and Jesus ministers the Spirit to his people.

Chapter 5 shows that regeneration and indwelling are not equivalent in John. John presents Jesus as the replacement of the temple. Jesus is the locus of God's presence

and the place where sin is dealt with. Once Jesus fulfills all sacrifice, God can take up residence in a temple where no sacrifices are offered. Jesus confers temple status on those who believe in him. When Jesus ascends, believers become the locus of God's presence with authority to forgive and retain sin, i.e., they are the new temple.

Chapter 6 concludes and summarizes. OT saints were regenerate but not indwelt. The OT does not claim its faithful were indwelt, and the NT says they were not (John 7:39). Under the Old Covenant God's dwelling was the temple. In the New Covenant God dwells in believers.

VITA

James Merrill Hamilton Jr.

PERSONAL

Born: April 11, 1974, Arkadelphia, Arkansas
Parents: Mr. and Mrs. James M. Hamilton Sr.
Married: Jillian Ashley Harding, July 25, 1998

EDUCATIONAL

Diploma, Jacksonville High School, Jacksonville, AR, 1992
B.A. in English, University of Arkansas, Fayetteville, AR, 1996
Th.M., Dallas Theological Seminary, Dallas, TX, 2000
Th.M. Thesis: "The Catalyst of the Crucifixion in the Gospel of John"

ACADEMIC

"God with Men in the Torah," *Westminster Theological Journal* 65 (2003):
forthcoming.

"Old Covenant Believers and the Indwelling Spirit: A Survey of the Spectrum of
Opinion," *Trinity Journal* 24 (2003): forthcoming.

Research Assistant to Dr. Daniel L. Akin, The Southern Baptist Theological
Seminary, 2001–03

Garrett Fellow to Drs. Robert H. Stein, William F. Cook, and Mark A. Seifrid,
The Southern Baptist Theological Seminary 2000–03

ORGANIZATIONAL

President of the Graduate Club, The Southern Baptist Theological Seminary

Member of the Evangelical Theological Society

Associate Fellow of the Institute for Biblical Research