

The Temple Motifs in the Fourth Gospel: Intertextuality and Intratextuality of the Temple Motifs

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I. Introduction

Recently, the Temple Motifs (or Temple Christology) are a target of the Johannine researchers¹. These researches are examples of attempts to read out metaphor and motifs employed in the Fourth Gospel (the FG, henceforth) in the light of Jewish background, especially in relation to Jewish liturgies and festivals. The following article is also an attempt to take up Temple Motifs in the FG and to investigate their backdrop of the Hebrew Scriptures (intertextuality). Many have

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- 1 The works of Temple Motifs and Temple Christology in the Johannine Gospel are as follows: Johannes Frühwald-König, *Tempel und Kult: Ein Beitrag zur Christologie des Johannesevangeliums*, BU, 27 (Regensburg: Prustet, 1998); Johanna Rahner, “*Er aber sprach vom Tempel seines Leibes*”: *Jesus von Nazareth als Ort der Offenbarung Gottes im vierten Evangelium*, BBB, 117 (Bodenheim: Philo, 1998); Mary L. Coloe, *God Dwells with Us: Temple Symbolism in the Fourth Gospel* (Collegeville, Minnesota: A Michael Glazier Book/ The Liturgical Press, 2001); Alan. R. Kerr, *The Temple of Jesus’ Body: The Temple Theme in the Gospel of John*, JSNTSup 220 (Sheffield: Sheffield Academic Press, 2002); Stephen T. Um, *The Theme of Temple Christology in John’s Gospel* (London: T&T Clark, 2003); Paul M. Hoskins, *Jesus and the Fulfillment of the Temple in the Gospel of John* (Eugene, Oregon: Wipf & Stock Publishers, 2006); Richard Bauckham, *The Testimony of the Beloved Disciples: Narrative, History, and Theology in the Gospel of John* (Grand Rapids, Michigan: Baker Academic, 2007). Also, the following works focus on the analysis of the Gospel narrative in terms of Jewish Calendar or festivals: Gale A. Yee, *Jewish Feasts and the Gospel of John* (Wilmington, DE: Michael Glazier, 1989); Michael A. Daise, *Feasts in John: Jewish Festivals and Jesus’ ‘Hour’ in the Fourth Gospel* (Tübingen: Mohr Siebeck, 2007).

attempted the research on a similar topic. In this sense, this article does not present many new things to the reader. However, the present author tries to locate the interrelations and structures of these motifs in the narrative (intratextuality), so that how the implied author arranges those motifs in the narrative and how they function in it. Through the intratextuality, we shall also elucidate the theological meanings of these motifs².

II. Temple Motifs in the FG

Vocabularies Relating to Temple in the FG

To begin with, we shall identify the words relating to the Temple in the FG (See the list below). There are two different Greek words for Temple: τό ἱερόν and ὁ ναός. Also, ὁ οἶκος and ἡ οἰκία, often translated as “house,” signify the Jerusalem Temple. In addition, ὁ τόπος is related to the Temple. Tabernacles (ἡ σκηνή τό σκῆνος) are related words, although in the FG we have no examples

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- 2 Concerning intertextuality and intratextuality, see the following works: Jean Zumstein, “Intratextuality and Intertextuality in the Gospel of John,” in *Anatomies of Narrative Criticism: The Past, Present, and Future of the Fourth Gospel as Literature*, ed. by Tom Thatcher and Stephen D. Moore (Atlanta: Society of Biblical Literature, 2008): 121-135. Zumstein explicates the intratextuality as follows: “A literary work does not lead a solitary existence; it is always networked. Its reading always takes against the background of other writings and in dialogue with them. The Fourth Gospel is no exception to this rule. It is linked to three literary corpora: (1) it belongs to the collection of the four canonical Gospels; (2) it is part of a corpus that includes the three Johannine Epistles and, according to some testimony of the early church, the book of Revelation; (3) a meaningful reading of the Gospel of John is impossible apart from the Hebrew Bible. This interplay between various literary corpora displays the classical form of intertextuality” (p. 128). In this article, we shall focus on (3) and to clarify the intertextuality. Meanwhile, intratextuality means: “the term *intratextuality* is used in the more narrow sense of an interplay within the work itself” (p. 122). Cf. Jean Zumstein, *Kreative Erinnerung. Relecture und Auslegung im Johannesevangelium*, 2nd edition, AThANT 84 (Zürich: Theologischer Verlag Zürich, 2004).

of these words, except for the verb form σκηνύω (to pitch a tent) in Jn 1:14. The following is the list of the words relating to the Temple.

- * The Temple (τό ἱερόν): Jn 2:14, 15; 5:14; 7:14, 28; 8:(2), 20, 59; 10:23; 11:56; 18:2
- * The Holy Place (τὰ ἅγια)³, the sanctum of the temple (ὁ ναός), including The Holy of the Holies (τὰ ἅγια τῶν ἁγίων): Jn 2:19, 20, 21
- * House (ὁ οἶκος)⁴: Jn 2:16(duo), 17; (7:53; 11:20)
- * House (ἡ οἰκία)⁵: Jn (4:53); 8:35; (11:31); 12:3; 14:2
- * Place (ὁ τόπος): Jn 4:20; 11:48; 14:2, 3

Now, the sections we take up in the following discussion are:

- Jn 1:14 The Prologue
- Jn 1:29, 36 “The Lamb of God”
- Jn 2:1-11 the Sign in the Wedding at Cana
- Jn 2:13-22 the Temple Cleansing
- Jn 4:1-49 the Dialogue with a Samaritan Woman
- (1) Jn 5:1-47, (2) Jn 7:1-8:59, (3) Jn 10:22-39 Temple as the location of the dispute between Jesus and his antagonists
- Jn 11:45-57 Temple as the location that the antagonists plot the assassination of Jesus
- Jn 12:12-19 Jesus’ Entry into Jerusalem
- Jn 19 Crucifixion and the Death of Jesus

3 Cf. In LXX, τὰ ἅγια means the Holy of the Holies.

4 Cf. ὁ οἶκος τοῦ θεοῦ (The house of God) = The Temple.

5 Cf. In Attica Greek, ὁ οἶκος signifies “property” while ἡ οἰκία denotes residence, but in the New Testament Greek, both mean “house/household.”

II-1. Jn 1:14 The Johannine Prologue

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθασάμεθα τὴν
δόξαν αὐτοῦ δόξαν ὡς μονογενοῦς παρὰ πατρός πλήρης χάριτος καὶ
ἀληθείας (1:14)

In the Prologue, the Temple Motif is clearly expressed in the phrase “(he) pitched the tent” (ἐσκήνωσεν < σκηνώω; Cf. ἡ σκηνή τό σκῆνος). Taking into consideration the significance of the Prologue, we can postulate that the usage of the Temple Motif in the Prologue—that illustrates the way of being of the Incarnate Logos/Christ—points to the fact that this motif plays a very important role in the whole narrative⁶. Tabernacle is the sanctuary or the temporary residence of YHWH in the wilderness that he ordered Moses to build so that YHWH abides among his people (Cf. Ex 29:46)⁷; through it, YHWH can make His presence among His people (Cf. Ex 25:8)⁸. The Hebrew Scripture says that in this sanctuary “the glory (δόξα) of the Lord filled the tabernacle” (Cf. Ex 40:35, δόξης κυρίου ἐσπλήσθη ἡ σκηνή 33:22; 40:34-38, I King 8:11; Ezek 43:5; 44:4)⁹. These

6 Zumstein, “Intratextuality and Intertextuality in the Gospel of John,” 123-124. Zumstein regards the Johannine Prologue as “paratext.” For explanation of the Johannine Prologue as “paratext,” see the following: Zumstein, *Kreative Erinnerung*, 15-30 (“Der Prozess der Relecture in der johanneischen Literatur”), 105-126 (“Der Prolog, Schwelle zum vierten Evangelium”).

7 “I might dwell among them” (ἐπικληθῆναι αὐτοῖς).

8 “And have them make me a sanctuary (ἀγίασμα)// “so that I shall be seen among them” (ὀφθῆσομαι ἐν ὑμῖν).

9 The description of the sanctuary filled with God’s glory: Ex 25:8; 40:35 “the glory of the Lord filled the sanctuary ...” (δόξης κυρίου ἐπλήσθη ἡ σκηνή); Ex 33:22 “while my glory passes by ...” (ἡνίκα δ’ ἂν παρέλθῃ μου ἡ δόξα); Ex 40:34-38 “the glory of the Lord filled the tabernacle” (v.34, δόξης κυρίου ἐπλήσθη ἡ σκηνή); I King 8:11 “for the glory of the Lord filled the house of the Lord” (ὅτι ἐπλησεν δόξα κυρίου τὸν οἶκον); Ezek 43:5; 44:4 “the glory of God filled the temple” (πλήρης δόξης κυρίου ὁ οἶκος).

descriptions go parallel with that in Jn 1:14b “and we have seen his glory, the glory as of Only Son from the Father.” Jn 1:14b illustrates God’s glory revealed as God’s tabernacle in this world, which the narrative chronicles in the Gospel. The image of God coming to the people at the Eschatological end of the world or the illustration of God that dwells among people has been depicted also in the Prophets (Cf. Zech 2:14, 15; Ezek 37:26-28)¹⁰. Also, most scholars unanimously agree that the Logos/Christ in the Johannine Prologue has its backdrop in “the personified Wisdom” in Wisdom Literature (Prov 8; Ben Sira 24; Wis 7-9; Bar 3:3-4:4; I Enoch 37-71; Job 28)¹¹; especially, in Ben Sira, the personified Wisdom is identified with the Torah (Cf. Sir 24:8-10)¹².

It is evident from the intertextuality with the Hebrew Scriptures that the Logos/Christ is the Tabernacle of God that abides among people, and that the Glory of God is manifested through him. The Logos/Christ is the Revelation of God that makes God’s Revelation visible to the people. In the light of the development of the history of the Temple in Judaism, it is quite possible to postulate that the tabernacle is the Temple of God. In the Johannine Sending Theology (Sendungschristologie)¹³, the Son of Man (Logos/Christ) came from the bosom

10 Zech 2:14, 15(LXX) “I shall live among you” (κατασκηνώσω ἐν μέσῳ σου) “on that day” (ἐν τῇ ἡμέρᾳ ἐκείνῃ). Ezek 37:28 “my sanctuary is among them forevermore” (θήσω τὰ ἁγία μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα).

11 Cf. Nozomi Miura, “A Typology of Personified Wisdom Hymns,” *Biblical Theology Bulletin*: vol. 34:4, 138-149; eadem, *A Redactional Study of the Johannine Prologue (John 1:1-18) with a Focus on Jewish Wisdom Literature* (an unpublished Master thesis); 「ユダヤ教知恵文学における『人格化された知恵』の系譜—ヨハネ福音書序文、ロゴス概念の背景として—」『聖書学論集』39、日本聖書学研究所、2007年、107-151頁。

12 Sir 24:8-10 “and my Creator chose the place for my tent (τὴν σκηνήν μου), and said ...In the holy tent (ἐν σκηνῇ ἁγία) I ministered before him.”

13 J. Comblin, *Sent From the Father: Meditations on the Fourth Gospel*, trans. by C. Kabat (Maryknoll, New York: Orbis Books, 1979). Cf. F. Hahn, *Das Verständnis der Mission im Neuen Testament*, WMANT, 13 (Neukirchener-Vluyn: Neukircherer Ver-

of the Father into “this world”¹⁴ to save those who believe him from “the Sin”¹⁵ of the world. The image of the Tabernacle describes the Revelation of the Logos/Christ that appeared in this world and the Glory of God revealed through the Logos/Christ. It should not be underestimated that the Temple Motif is already in the Prologue—the hermeneutical construct of the whole narrative, since it does mean that this motif has grave significance throughout the narrative to express that Jesus is the Temple as the locus of Revelation in the person of Jesus.

II-2. Jn 1:29, 36 “the Lamb of God”

Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· Ἴδε ὁ ἄμνος τοῦ θεοῦ ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου. (1:29)

Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε ὁ ἄμνος τοῦ θεοῦ.

lag, 1963): 142.

- 14 In the FG, three different usages of “the world” (κόσμος) are recognized: (1) the world that the sin rules over (negative meaning): Jn 7:7; 8:23; 12:25, 31; 14:17, 19, 22, 27, 30, 31; 15:18-19; 16:8, 11, 20, 28, 33; 17:6, 9, 11, 13-16, 18 (this usage is reminiscent of that in the Pauline Epistles); (2) “the world” as locus of Revelation (positive meaning): Jn 1:29; 3:16, 17; 4:42; 6:14, 51; 7:4; 8:12; 9:5, 39; and (3) “the world” of humans (neutral meaning): Jn 11:9; 17:5, 21, 23; (21:25).
- 15 The Sin (ἁμαρτία) in the FG does not signify the violation of the Torah (which is usually expressed in plural form in the NT documents), but unbelief of Jesus’ Revelation or the rejection of Jesus (expressed in singular form), thus turning back to God. Cf. Jn 1:29; 8:21, 24, 34, 46; 9:34, 41; 15:22, 24; 16:8; 19:11; 20:23. For the examples of plural forms of “sins,” it basically denotes the violation of Torah. Cf. Jn 9:34 “You were born entirely in sins” (the words of the Pharisees); 8:24 “I told you that you would die in sins.” In this sense, the FG seems to differentiate the singular and the plural forms, as the Pauline Epistles do. Also, there are some examples for the usage of the verb “to sin” (ἁμαρτάνειν): Jn 5:14; (8:11); 9:2, 3. The use of the verb “to sin” is rather rare in the FG, although the Johannine Epistle makes much use of it. Cf. I Jn 1:10; 2:1; 3:6, 8, 9; 5:16, 18.

(1:35-36)

John the Baptist calls Jesus “the Lamb of God” (1:29, 35, ὁ ἄμνός τοῦ θεοῦ) that removes the sin of the world. This designation of Jesus points to the sacrificial animal in the temple liturgy; thus, this is one of the Temple Motifs in the FG. However, a great number of scholars have grappled with this mysterious designation—the Lamb of God. And it still lacks a definite conclusion though many interpretations have been offered by various scholars. The followings are the major interpretations¹⁶:

(1) Is 53: the lamb as the symbol of “the servant of the Lord” who takes the sins for himself on behalf of others¹⁷

In Is 53:7-8 (“like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent” ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἄμνός ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος), the lamb (ἄμνός) and sheep (πρόβατον) are interchangeable. Also, Is 53:10-11 (“the Lord wished to cleanse him with suffering, ... he shall bear their iniquities” κύριος βούλεται καθαρῖσαι αὐτὸν τῆς πληγῆς: ... καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει) clearly states that the Servant of the Lord—as indicated in this lamb/sheep—takes up the iniquities (suffering) of the people. Despite the alternation of the words between lamb and sheep, the image

16 Raymond E. Brown, *The Gospel according to John*, 2 vols, AB (New York: Doubleday, 1960): I 58-63; George Beasley-Murray, *John*, [second edition] WBC 36 (Nashville: Thomas Nelson, 1999): 24-25; Craig S. Keener, *The Gospel of John: A Commentary*, 2 vols (Peabody, Massachusetts: Hendrickson Publishers, 2003): I 452-454; Francis J. Moloney, *Belief in the World: Reading John 1-4* (Eugene, Oregon: Wipf & Stock Publishers, 1993): 63-67; Rudolf Schnackenburg, *The Gospel according to St. John*, 4 vols. (New York: Crossroad Book, 1980): I 297-301.

17 The interpretation that Eastern Fathers favor; the conflation of the First Song (Is 42:1-4) and the Fourth Song (Is 52:13-53:12). Cf. Acts 8:32 (quoting Is 53). Cf. Brown, *The Gospel according to John*, I 60.

of lamb has the function to receive the sins of people. Therefore, this is one of the most convincing interpretations; in fact, most scholars support this interpretation¹⁸.

(2) Ex 12: the paschal lamb of the Lord¹⁹

The paschal lamb of the Passover in Exodus is the lamb whose blood the Israelite people put on the lintel and doorposts in order to pass over the strikes of the Lord (Ex 12:21-27)²⁰. In this depiction, people dip “a bunch of hyssop” (Ex 12:22) in the basin of the blood. In the Passion Narrative of the FG, the same hyssop²¹ is referred to (Jn 19:29)²². The reference to the hyssop in the Pas-

18 Brown, *The Gospel according to John*, I 55-56, 60-61; Beasley-Murray, *John*, 25; C.K. Barrett, *The Gospel according to St. John* [second edition] (London: SPCK, 1978): 176; C.H. Dodd, *Interpretation of the Fourth Gospel* (London/New York: Cambridge University Press, 1998 [1953]): 230-238; idem, *Historical Tradition of the Fourth Gospel* (London/New York: Cambridge University Press, 1976): 269-270; Edwyn Hoskyns, *The Fourth Gospel* (London: Faber and Faber Limited, 1947): 176; C.F. Burney, *The Aramaic Origin of the Fourth Gospel* (Oxford: Clarendon Press, 1922): 104-108; Joachim Jeremias, ἀμνός, *TDNT*, I 338-340; R.H. Strachen, *The Fourth Gospel: Its Significance and Environment* [third edition] (London: Student Christian Movement Press LTD, 1951): 111-112; Schnackenburg, *The Gospel according to St. John*, I 300; Keener, *The Gospel of John*, I 452-454; George L. Carey, “The Lamb of God and Atonement Theories,” *Tyndale Bulletin* 32 (1981): 97-122.

19 The interpretation that Western Fathers favor. Cf. Brown, *The Gospel according to John*, I 61.

20 Ex 12:13ff “The blood shall be a sign for you on the houses where you live; when I see the blood, I will pass over you, ...” καὶ ἔσται τὸ αἷμα ὑμῶν ἐν σημείῳ ἐπὶ των οἰκιῶν, ἐν αἷς ὑμεῖς ἐστε ἐκεῖ, καὶ ὄψομαι τὸ αἷμα καὶ σκεπάσω ὑμᾶς, ... Cf. v.23 “when he sees the blood on the lintel and on the two doorposts, the Lord will pass over that door...” καὶ ὄψεται τὸ αἷμα ... καὶ παρελεύσεται κύριος τὴν θύραν

21 “hyssop” (Majonara syriaca) is employed in the Jewish liturgy of purification. Cf. Lev14; Num19; Ps 51:9 “Purge me with hyssop, and I shall be clean...” (LXX 50:9, ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι.).

22 Jn19:29 “A jar full of sour wine was standing there. So they put a sponge full of the

sion Narrative is unique to the FG. Moreover, Jn 19:36²³ indubitably quotes Ex 12:46 (LXX, “and its bones shall not be broken” καὶ ὅστουν οὐ συντριψετε ἅπ’ αὐτοῦ). Thus, this interpretation is also very convincing. However, the paschal lamb (πρόβατον) of the Passover is not the sacrificial animal for atonement, having no function to remove the sins. Also, the paschal lamb is not ἄμνός but provbaton; hence, it becomes difficult to regard this animal as “to take away the sin of the world” (although ἄμνός and provbaton are interchangeable in Is 53). But it is highly probable that the tradition to regard the death of Jesus as “the paschal lamb” according to Ex 12 was conflated with the tradition of Lev 4, 16 (that understands his death as sacrificial death to remove the sin. See the discussion of (3) below). In fact, Jn 4:6 “the sixth hour” confirms it, for the sixth hour (the noon)—which is again referred to in Jn 19:14—is the time when the sacrificial lamb is slaughtered in the Temple in the day of Preparation. Other New Testament documents also indicate the similar conflation (Cf. I Cor 5:7; I Pet 1:18-19)²⁴, thus, supporting this interpretation.

(3) Lev 4, 16: the sacrificial offering for atonement (redemption)

Lev 4 and 16 describe the young bull as the offering (sacrificial animal) for

wine on a branch of hyssop and held in to his mouth.” (σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι).

23 Jn 19:36 “These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken’” (ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ· Ὅστουν οὐ συντριβήσεται αὐτοῦ).

24 Cf. I Cor 5:7-8 “For our paschal lamb, Christ, has been sacrificed (καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός). Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.” Also, Cf. Mk 14:21; I Pet 1:18-19 “You know that you were ransomed...but with the precious blood of Christ” (ἐλυτρώθητε ... ἀλλὰ τιμίῳ αἵματι ὡς ἄμνου ἁμάρτου καὶ ἀσπίλου Χριστοῦ). Further, I John proceeds toward this direction of understanding of Jesus’ death. Cf. I Jn 4:10 “to be the atoning sacrifice for our sins” (ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν).

the atonement (redemption) (Cf. Lev 4:1ff; 1:20-22)²⁵. This sacrificial animal has the function to remove the sins; however, the sacrificial animal as offering for atonement is the bull, and the offering for the Day of Atonement is either a young bull or goats (Lev 4:3ff, 14, 22; 16:3, 6, 9-10, 11, 15), not a lamb or sheep. Thus, this interpretation has a problem due to the mismatch of the animals.

(4) The apocalyptic lamb²⁶:

The apocalyptic lamb is illustrated in the Testament of Twelve Patriarches (TestJos 19:1-12, TestLev18:2-9). Some scholar postulates that “the lamb” had been understood as “the Eschatological Messiah” (Cf. I Enoch 89), although others are dubious about it²⁷. It is true that TestJos19 and TestLev18 demonstrate the common motifs with those of the Johannine Gospel, but we cannot gainsay that these motifs are the later insertions by the Christians.

(5) Gen 22: the symbol of sacrifice of Isaac (The *Akedah* typology)²⁸

In terms of the comparison of Jesus as “The Only Son” (μονογενής, Jn 1:14, 34; 3:16, 18) with Isaac, the only son of Abraham, some scholar postulates the typological interpretation. Just like the sacrifice of Isaac (הקדח *Akedah*, Gen 22:1ff), God the Father makes a sacrifice of Jesus the Only Son.

All of these interpretations have some degree of possibilities. Most scholars

25 Lev 4:1ff describes the bull of the herd to be dedicated as “atoning sacrifice”; Lev 16:20-22 “Then Aaron shall lay both his hands on the head of the live goat, and confess over it all their iniquities of the people of Israel, and all their transgressions, all their sins, putting them on the head of the goat, and sending it away into the wilderness by means of someone designated for the task.”

26 Dodd, *The Interpretation of the Fourth Gospel*, 230-238; C.K. Barrett, “The Lamb of God,” *NTS* 1 (1954-1955): 210-218.

27 R. Bultmann, *The Gospel of John: A Commentary* (German, 1946/1947; trans. G.R. Beasley-Murray; Oxford: Basil Blackwell, 1971), 95; Brown, *The Gospel according to John*, I 58-59; Keener, *The Gospel of John*, I 452-453.

28 Carey, “The Lamb of God and Atonement Theories,” 101-107.

posit that the metaphor “the Lamb of God” is probably established through various confluences with multiple images—especially, the conflation of (1) through (3) are the strongest possibilities among all. But it is evident that the Lamb of God is employed in relation to Temple Motifs. The death of Jesus is delineated as a sacrificial animal to remove the sin of the world; by his own death (expiatory death) and on behalf of others (vicarious death), Jesus takes away the sin. (On the vicarious death, see the following discussion on Jn 11:45-57). In the FG, the Passover turns up three times ([1] Jn 2:13, 23, [2] 6:4, [3] 11:55; 13:1; 19:31; 20:1); Jesus dies on the third Passover in the Johannine narrative. Also, the Johannine episode of the Temple Cleansing—that is located toward the end of the narrative in the first and last Passover in the Synoptics —comes in the very beginning of Jesus’ ministry. As we shall see below, this episode of the Temple Cleansing in the FG underscores that the mission of Jesus in this world is heading to and accomplished at his Crucifixion (Cf. 19: 28, 30). Therefore, the designation of the Lamb of God indicates the significance of Crucifixion, and clearly illustrates that Jesus aims at his own death on the cross to accomplish his mission in this world.

II-3. Jn 2:1-11 “The First Sign” at the Wedding of Cana

καὶ ὑστερήσαντος οἴνου (2:3)

ἦσαν δὲ ἐκεῖ λίθινοι ὑδρίαι ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων
κείμεναι (2:6)

The Wedding at Cana presents a very symbolic episode in which “water” of the Jewish purification rite (καθαρισμός) turns into “good wine” (ὁ καλὸς οἶνος). Since the stone vessels (λίθινοι ὑδρίαι) do not transport the impurity (Lev 11:33) while earthenware transport it²⁹, they are utilized for the liturgical rites

29 Schnackenburg, *The Gospel according to St. John*, I 332. Cf. Hermann L. Strack

for purification. The Johannine narrative refers to the purification rite in several places (Jn 3:25; 11:55; 18:28), and the narrative communicates the relationships with the Jewish liturgical rites and customs. In the sign that Jesus changes the Jewish purification water into superb wine (the water that had become wine, τὸ ὕδωρ οἶνον γεγενημένον, 2:9), the implied author indicates that the Jewish liturgies and their observance—on the top of these the Jerusalem Temple rules—are all replaced by Jesus, the New Temple³⁰.

Also, it is quite symbolic that the first sign takes place at a Wedding banquet. In the Hebrew Scriptural traditions, the arrival of the Eschatological Messiah is often illustrated in the images of a wedding banquet (Is 49:18; 61:10; 62:5; Jer 33:11; Cant passim; Cf. Mk 2:19; Mt 9:15; 25:1-13; Rev 18:23, 19; 21:9 et al), in which superfine wine is abundantly entertained (Amo 9:13-14; Hos 14:7; Joel 3:18; Is 25:6; Jer 31:21; I Enoch 10:19; II Bar 29:5// Cf. Mt 22:1-14; Gen 49:11). Good wine implies the arrival of the Eschatological Messiah. Also, in Jn 3:29-30, John the Baptist calls Jesus “the bridegroom” (νυμφίος) and himself as “the friend of the bridegroom” (ὁ φίλος τοῦ νυμφίου), expressing the coming of Jesus in the imagery of the wedding. The Jewish wedding ceremony lasts seven days³¹, and the bride and the bridegroom are sitting under the tent. “The wedding that was called ‘tent’ (chûppāh, חופה) because it was celebrated under the tent”³² calls to mind the image of the tent in the Johannine Prologue (Cf. Jn 1:14).

and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* (München: C.H. Beck'sche Verlagsbuchhandlung, 2009 [1924]): II: 406ff.

30 For the Holiness that centered at the Jerusalem Temple, see the following: Philip Peter Jenson, *Graded Holiness: A Key to the Priestly Conception of the World*, JSNTSup 106 (Sheffield: Sheffield Academic Press, 1992).

31 Brown, *The Gospel according to John*, I 97-98; Keener, *The Gospel of John*, I 499.

32 S・サフライ「家庭と家族」長窪専三訳、『総説・ユダヤ人の歴史 中—キリスト教成立時代のユダヤ人的生活の諸相—』所収、S・サフライ、M・シュテルン編、長窪専三・土戸清・川島貞雄訳、新地書房、1991年、389頁。

Further, the wedding was usually celebrated at night³³, and this image echoes the image of “True Light” (Jn 1:9) that came into the world of darkness. In addition, that the first sign revealed the glory (Cf. 2:11) corresponds to the phrase in 1:14 “we have seen his glory.” At the same time, in the episode of the Wedding at Cana, there are those who know the sign and those who do not—which echoes the contrast between those who believe Jesus and those who do not, as illustrated in the Prologue (Cf. Jn 1:11-12). Although we cannot say that the episode of the Wedding displays the Temple motifs as clearly as the episode of the Temple Cleansing³⁴, the image of Jesus that functions as the Temple is indicated in this episode, especially in the transformation of water used for the Jewish purification rite.

II-4. Jn 2:13-22 Temple Cleansing

μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. (2:16)
Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται μὲ (2:17)
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν· εἰπαν οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. (2:19-21)

As both scenes are called a “diptych,”³⁵ Scene A (vv.13-17) corresponds to Scene B (vv.18-20) (See below). Both Scene A and Scene B are commonly comprised of (a) the action of Jesus and (b) the post-Easter recollection of the disciples. In the post-Easter recollection (b), the sentence ends with the retrospec-

33 Brown, *The Gospel according to John*, I 98; S・サフライ「家庭と家族」、391-392頁。

34 In fact, those scholars who postulate the Temple Motifs do not take up this episode.

35 Schnackenburg, *The Gospel according to St. John*, I 344.

tive (post-Easter) comment of the disciples with ἐμνήσθησαν (“they recalled”)³⁶.

Scene A [vv. 13-17]: (a) the action of Jesus [vv. 14-16], (b) the post-Easter recollection of the disciples [v. 17]

Scene B [vv. 18-22]: (a) the action of Jesus [v. 18-20], (b) the post-Easter recollection of the disciples [vv. 21-22]

Compared with the episode of Temple Cleansing in the Synoptics, the implied author of the Johannine narrative makes up this episode quite creatively, conflating two different scenes of the Synoptics and placing the episode in the beginning of Jesus’ ministry. Scene A reflects the episode of Temple Cleansing after the Entry to Jerusalem in the Synoptics (Jn 2:14-16=Mt 21:12-13; Mk11:15-19; Lk19:45-48), whereas Scene B, the words of the false witnesses and of those who mock Jesus under the Cross. The words of Jesus in Jn 2:19 is, in the Synoptic narrative, the false testimony by his opponents—“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands’ (Mk 14:58; cf. Mt 26:61),” or the words of insult by his opponents at the crucifixion—“Those who passed by derided him, shaking their heads and saying, ‘Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!’ (Mk 15:29-30; cf. Mt 27:40).” In the episode of Wedding at Cana, the implied author makes Jesus speak the same words (Jn 2:4a) that the demon utters in the Synoptics (Mk 1:24; 5:7; Mt 8:29; Lk 4:34; 8:28); in the same way, here in Jn 2:19 the implied author employs the strategy of irony to take advantage of the words of the antagonists and to turn them into Jesus’ words.

As we have seen above, the implied author differentiates τὸ ἱερόν (=the precincts of the temple) and ὁ ναός (=the inner sanctum). The difference becomes palpable in this episode. In Scene A, the words for the temple are either τὸ ἱερόν

36 Schnackenburg, *The Gospel according to St. John*, I 344-345.

or ὁ οἶκος τοῦ πατρὸς μου (“My Father’s House”), which indicate Zech 14 as its intertextual reference (Cf. Zech 14:21 “And there shall no longer be traders in the house of the Lord of hosts on that day”)³⁷. The theme of Zech 14 is the expectation of the coming of the Messiah at the Eschatological End of the world; therefore, the temple cleansing by Jesus can be the eschatological symbolic action. In Scene B, ὁ ναός is employed to signify the body of Jesus. In terms of the usage of “to destroy” (λυθῆναι) and “to build up” (ἐγείρειν) in three days, ὁ ναός points to the death and the resurrection of Jesus. As the post-Easter recollection of the disciples illustrates, “his body” (2:21) means the body of the Risen Jesus. “The Jews,” the antagonists of Jesus, understand that both τό ἱερόν and ὁ ναός simply signify “the temple,” which reveals that the Jewish people in those days did not differentiate these words but used them interchangeably. However, in the FG these words are evidently differentiated, and the implied author makes use of the typically Johannine double meaning (double entendre) for the ironical misunderstanding. Jn 2:21 asserts that the Jerusalem Temple—that had been destroyed when the FG was written³⁸—has been replaced by the body of the Risen Jesus. Thus, it is not mere coincidence that the episode of Temple Cleansing comes at the beginning of the Gospel narrative. Indeed, the Passover festival itself (and other Jewish festivals, too) is also replaced by Jesus himself, since the center of all festivals is the Jerusalem Temple.

In Scene A, it is quite important for the Temple Motifs that Jesus employs

37 In LXX, כנעני is translated as “Canaanites” since the Hebrew word כנעני can be translated as (1) tradesman, Cf. Is 23:8, (2) Canaanite, Cf. Gen 12:6.

38 Andreas Köstenberger, “The Destruction of the Second Temple and the Composition of the Fourth Gospel,” *Trinity Journal* 26 (2005): 205-242; idem, “The Destruction of the Second Temple and the Composition of the Fourth Gospel,” in *Challenging Perspectives on the Fourth Gospel*, ed. by John Lierman, WUNT 219 (Tübingen; Mohr Siebeck, 2006): 69-108. Köstenberger postulates that the historical reality of the destruction of the Second Temple and the trauma caused by this fact actually presented the background for the Temple Motifs in the FG.

the word ὁ οἶκος for the Temple (Jn 2:16 “My father’s house”). As we clarify in the later discussion, the Jerusalem Temple is the place where Jesus teaches, cures sick people, and disputed with his antagonist, while for his antagonists it is the place where they plot to kill Jesus—and so, already dwindled into “a marketplace” (2:16). The true Temple is the body of the Risen Jesus that replaces the Jerusalem Temple (2:14-21). The implied author employs the metaphor of “house” (or “household”) for the state that Jesus and his believers “abide” (μένω) together (Cf. Jn 14:2).

Both the Wedding at Cana and Temple Cleansing constitute the programmatic episodes that summarize the mission of Jesus in this world³⁹; the episode of Temple Cleansing, as well as the episode of the Wedding at Cana, delineate that the Temple and its liturgies are replaced by Jesus. Here, the contrast between Jerusalem Temple and Jesus (the body of Risen Jesus) is clear; the implied author asserts that Jesus is the True Temple. Already in the episode of the Wedding at Cana, the water used for the purification rites is transformed into wine, thus clarifying the contrast between water of the purification rite and good wine. Both episodes, therefore, express that the Jewish liturgies are now superseded by the arrival of the True Temple, Jesus. The same theme is reiterated in the episode of the Samaritan woman; the true worship is not limited by the geographical place, but actualized “here and now” through the arrival of Jesus.

II-5. Jn 4:1-49 The Dialogue with the Samaritan Woman

ὥρα ἦν ὡς ἕκτη (4:6)

ὔδωρ ζῶν (4:10)

ἀλλὰ τὸ ὔδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου
εἰς ζῶην αἰώνιον (4:14)

ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ

39 Zumstein, “Intratextuality and Intertextuality in the Gospel of John,” 131.

(4:20)

ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις
προσκυνήσετε τῷ πατρὶ. ... ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν,
ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν
πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς
προσκυνοῦντας αὐτόν. πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας
αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν (4:21-24)

The episode of the Samaritan woman (Jn 4:7-42)— as the type cast of accepting Jesus and believing him—is often contrasted with that of Nicodemus (3:1-21). Different from Nicodemus, she freely accepts the words of Jesus and becomes the first missionary in the narrative. The FG has a clear division from chapter 2 to chapter 4 as indicated by the *inclusio* “From Cana to Cana”⁴⁰; three episodes of (1) Nicodemus, (2) the Samaritan woman, and (3) the Official respectively illustrate the response of people who come in touch with Jesus. Among these episodes, the process of the Officials’ family coming to believe in Jesus becomes the most idealistic response since the Official “believed the words of Jesus” (4:50)⁴¹, while the faith of the Samaritan woman is usually evaluated as “imperfect” by scholars—although the implied author never depreciate any type of faith as “imperfect.”

Now we shall take up only those elements related to the Temple motifs. First of all, we focus on the phrase “the sixth hour” (4:6). In the FG, the expression of the time is the indication that something important is happening⁴²; the sixth

40 Brown, *The Gospel according to John*, I cxl, 95, 194-195; Moloney, “From Cana to Cana (John 2:1-4:54) and the Fourth Evangelist’s Concept of Correct (and Incorrect) Faith,” *Studia Biblica 1978 II: Papers on the Gospels: Sixth International Congress on Biblical Studies, Oxford 3-7 April 1978*, ed., by E. A. Livingstone, JSNTSup 2 (Sheffield: Sheffield Academic Press, 1980): 185-213.

41 Moloney, *Belief in the World*, 187-188.

42 Ernst Haenchen, *John 1: A Commentary on the Gospel of John Chapters 1-6*, trans. by

hour echoes to the hour when Jesus sat on the judge's bench at a place called Gabbatha (The Stone Pavement) (19:14)—that is, about the noon of the day of the Preparation for Passover when the Passover lamb is slaughtered⁴³. In both scenes, Jesus was “sitting” (ἐκαθήζετο[4:6]// ἐκάθισεν [19:13]). These common descriptions—also in the light of “the Lamb of God” in 1:29, 36—confirm the possibility that Jesus is understood as the Passover lamb.

In Jn 4, the implied author employs the motif of “living water” (ὕδωρ ζῶν 4:10-15)⁴⁴. “Living water,” contrasted with the collected water, means flowing water such as a fountain or spring (πηγή). In the Hebrew Bible, the water of a spring symbolizes “the life given by God”—especially, in the Messianic age (Cf. Is 12:3; 55:1; Jer 2:13; 17:13; Ezek 47:1-2)⁴⁵, as in Ezek 47 or Zech 14 illustrate the living water (ὕδωρ ζῶν) or the water of life (ὕδωρ ζωῆς) (Cf. Zech 14:8; Ezek 47; Rev 22:1; 7:17)⁴⁶. Also, the living water is indispensable for the

Robert W. Funk (Philadelphia: Fortress Press, 1984): 159.

- 43 Brown, *The Gospel according to John*, I 169. Cf. Jn 19:14 “It was the day of Preparation for the Passover; and it was about noon” (ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἑκτῇ). But some scholars postulate different systems of reckoning the hours of the day. If the FG employs the Jewish system that counts from 6:00am for the Day, and from 18:00pm for the Night, the sixth hour becomes the noon. However, if the FG uses the Roman or modern system, it starts to count the Day from 12:00 (midnight), then the sixth hour becomes 6:00 in the morning (Belser, Westcott, Walker), or 6:00 in the evening (R. A. Culpepper), although there are few scholars who support this theory. Cf. Culpepper, *Anatomy of the Fourth Gospel*, 219; Roger T. Beckwith, *Calendar and Chronology, Jewish and Christian: Biblical, Intertestamental and Patristic Studies* (Boston, Leiden: Brill Academic Publishers, 2001).
- 44 Frédéric Mann, *Le symbole Eau-Esprit dans le Judaïsme Ancien*, Studium Biblicum Franciscanum Analecta 19 (Jerusalem: Franciscan Printing Press, 1983).
- 45 Is 12:3 “you will draw water from the wells of salvation” (ἀντλήσετε ὕδωρ ... ἐκ τῶν πηγῶν τοῦ σωτηρίου); 55:1; Jer 2:13 “they have forsaken me, the fountain of living water” (ἐμὲ ἐγκατέλιπον, πηγὴν ὕδατος ζωῆς); 17:13; Ezek 47:1-2 “water was flowing from below the threshold of the temple” (ὕδωρ ἐξεπορεύετο ὑποκάτωθεν τοῦ αἰθρίου).
- 46 Cf. Zech 14:8 “On that day living waters shall flow out from Jerusalem ...” (ἐν τῇ

Jewish purification rites⁴⁷. The water images are also connected with “spirit” in the Hebrew Bible (Cf. Zech 13:1; Is 44:3; Ezek 36:25-27; Joel 3:1; 4:14)⁴⁸, and in the FG the ritual water is related to the spirit (Jn 1:33; 2:6; 3:5, 22). The water given by God (or flowing out from the Temple) is used interchangeably with the spirit. In the Jewish literature, the water motifs are described as “wisdom” (Cf. I Enoch 48:1; 49:1; Prov 13:13; 18:4; Sira 24:21, 24-27)⁴⁹. Since the Logos hymn in the Prologue has its backdrop in the Wisdom literature, the same conflation of the motifs—water of life and the spirit—is undercurrent to the FG.

The dialogue of Jn 4 also takes up the theme of the place of worship (Jn 4:20-21); Jesus says “the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem” (4:21), clearly pointing to the true worship not limited by the place (topos). As we have seen that the Temple is equated

ἡμέρᾳ ἐκέλευεν ἐξελεύσεται ὕδωρ ζῶν ἐξ Ἱερουσαλὴμ; Ezek 47 “living water”; Rev 22:1 “Then...showed me the river of the water of life” (ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς); 7:17 “he will guide them to springs of the water of life.”

47 Keener, *The Gospel of John* I 604. Cf. *Joseph and Aseneth* 14:12 “shake off those ashes from your head, and wash your face and your hands with living water.” English translation is from C. Burchard’s translation in *The Old Testament Pseudepigrapha*, ed. By James H. Charlesworth, vol. 2 (New York/ London: Doubleday, 1985): 225.

48 Cf. Zech 13:1 “On that day, a fountain shall be opened for David and for Jerusalem, for sin and impurity” (MT, translation is mine, with the advice of Shizuka Uemura). In LXX, “all the places shall be opened for the house of David and for the inhabitants of Jerusalem”; מקור [fountain] is read as מקום [place]; Is 44:3 “I will pour water on the thirsty land ... I will pour my spirit upon your descendants” [here, “water” and “spirit” are paralleled]; Ezek 36:25-27 “I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, ... A new heart I will give you, and a new spirit I will put within you” (ῥάνω ἐφ’ ὑμᾶς ὕδωρ καθαρὸν, καὶ καθαρισθήσεσθε ... δώσω ὑμῖν καρδίαν καὶ πνεῦμα καὶ πνεῦμα καὶ πνεῦμα δώσω ἐν ὑμῖν).

49 Cf. I Enoch 48:1 “In that place I saw the fountain of righteousness, which does not become depleted and is surrounded completely by numerous fountains of wisdom. All the thirsty ones drink (of the water) and become filled with wisdom. (Then) their dwelling places become with the holy, righteous, and elect ones”; I Enoch 49:1 “wisdom flows like water ...”; Prov 13:14; 18:4; Sira 24:21, 24-27.

to the body of the Risen Jesus; thus, it indicates that the body of the Risen Jesus, which goes beyond time and space in this world, becomes the true location of the worship of the Father, that supersedes both the Jerusalem Temple and the Samaritan Temple. In various Jewish literature, the Jerusalem Temple is the center of the world, from whose foundation the water flows; that illustrates the Messianic paradise (III Enoch 22B:7 [water flowing up from the throne]; Ode. Sol 6:7-13; Letters of Aristeas, 88-91; Joseph, *Ant.* 1:38-39)⁵⁰. The FG also presents the body of the Risen Jesus in the imagery of the Temple as the Messianic paradise.

The metaphors of place/topos in the FG signify not physical and actual location but functional “identification” or “unity” (Cf. 14:3, 18, 19, 23; 17:24). Thus, “true worshippers”⁵¹ (4:22-24; οἱ ἀληθινοὶ προσκυνηταὶ [v.23]) are those who engage in the same mission work with Jesus (14:12), just like Jesus himself is functionally identifiable with the Father (14:10-11)—in other words, those who “worship in spirit and truth” (4:23). Since Jesus is “the way, the truth, and the life” (14:6), worshippers in truth imply that they are worshipping in the body of the Risen Jesus; the Risen Jesus is, therefore, depicted as the locus of true worship. Moreover, those who believe in Jesus receive the spirit (Jn 7:38-39; 14:17; 20:22; I Jn 2:27; 3:24; 4:13), and the spirit actualizes the presence of God among the believers and makes it possible for them to worship in truth.

Ezek 47 is evidently undercurrent to the episode of Jn 4. In the FG, “the living water” is the life given through the Revealer Jesus crucified on the Cross⁵².

50 Keener, *The Gospel of John*, 1730.

51 ἀληθινοὺς (of truth): Jn 1:9 “true Light”; 4:23, 37; 6:32 “True Bread”; 7:28 “the one who sent me is true”; 8:16 “my judgment is true (ἀληθινή)”; 15:1 “I am the true vine”; 17:3 “the only true God”; 19:35 “his testimony is true.” Other expressions include “Jesus speaks the truth” (τὴν ἀλήθειαν λέγω) Jn 8:40, 45, 46; 16:7; Jesus is “the way, the truth, and the life” 14:6; the holy spirit is “the spirit of truth” (τὸ πνεῦμα τῆς ἀληθείας) 14:17; 15:26; 16:13; “consecrate in truth” (ἀγιάζειν ἐν ἀληθείᾳ) 17:17, 19.

52 Beasley-Murray, *John*, 60.

Already in Jn 3, the words of water and spirit are used interchangeably (Cf. “water” and “spirit” 3:5; “wind” and “spirit” 3:8); “born of water and spirit” (3:5) or “born from above” (3:7). In Jn 4, the metaphor goes one step further to illustrate the true worship of those who are born of water and spirit. This true worship is not limited by the particular place but carried out among those who are functionally identifiable believers with Jesus in “spirit and truth.”

II-6. Jn 5:1-10:39 (5:1-47; 7:1-8:59; 10:22-39) Temple as the place where Jesus teaches⁵³, where Jesus disputes with the Jews

From Jn 5 to 10 (except for the third Galilean mission in Jn 6:1-7:9), Jesus disputes with the Jews in the Temple or in the festivals. The section comprises three scenes of disputes; (1) Jn 5:1-46, the dispute started with the healing episode on the Sabbath, (2) Jn 7:1-8:59, the dispute on the festival of Booth (*Sukkah*, סוכה)⁵⁴, and (3) Jn 10:22-39, known as “the Temple Discourse,”⁵⁵ the dispute in the festival of the Dedication (*Hanukkah*, חנוכה). The episodes take place on the festival or on the Sabbath in the festival, which indicate the relation with the Jewish festivals. In the following, we shall discuss according to these divisions.

II-6-1. Jn 5:1-47 The Dispute (1) “The Jewish Festival, the healing in the Sabbath”

μετά ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ (5:14)

53 Jn 18:20 “I have spoken openly to the world; I have always taught in synagogues and in the temple where all the Jews come together.”

54 The episodes in the Feast of Tabernacles continue up to Jn 8:59; however, some scholars include until 10:21 under the influence of the same festival (Brown, Schnackenburg, Keener). Surely, “the pool of Siloam” appears in Jn 9. Since the water of this pool is used for the Feast of Tabernacle, the narrative until 10:21 may be related to the Feast of Tabernacle.

55 Keener, *The Gospel of John*, I 703ff.

Jn 5 starts with the episode of the healing of the invalid on the Sabbath (5:1-18) “in the festival of the Jews” (5:1). Then there follows a series of episodes: about the authority of Jesus (5:19-30) and the testimony of Jesus (5:31-47), while 5:19-47 is Jesus’ monologue. We do not get in detail, but focus on the elements related to the Temple Motifs. The episode of the healing of the sick person features that water of Bethzatha—believed to cure the sickness of people—is proved to be invalid before the words of Jesus (“Stand up, take your mat and walk” 5:8) which instantly heal the person. Thus, the words of Jesus supersede the water of Bethzatha. It is also significant that this healing takes place on the Sabbath, since the meaning of Sabbath is to recall the original goodness of being created by God—namely, “the wholeness” of human being under the aegis of God’s grace (Cf. “good” and “healthy,” ὑγιής, 5:6, 9, 11, 14, 15). Thus, for Jesus it is more appropriate to make a person healthier and better, actualizing the original goodness of humans, rather than to observe the Torah of Sabbath and doing nothing. Jesus works for the restoration of the original goodness of humans, just like the Father who “is still working” (5:17). Later, Jesus meets this person again in the temple, and gets into the dispute with the Jews—also, in the temple. The point of their dispute is that Jesus “was not only breaking the Sabbath, but was also calling God his own Father, thereby making himself equal to God” (5:18). The implied author surely presents Jesus as equal to God (Cf. Jn 1:1).

II-6-2. Jn 7:1-8:59 The Dispute (2) “the Episodes at the Feast of Tabernacle (*Sukkah*)”⁵⁶

Ἦδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν.
(7:14)

ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Καὶ μὲ οἶδατε καὶ

56 Jn 7:1-8:59 is known as “Temple Discourse.” ὁ ναός is used in Jn 7:14, 28; (8:2); 8:20, 50.

οἶδατε πόθεν εἰμί· (7:28)

Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων· Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλόν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη (7:38-39)

Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν (8:2)

Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· (8:20)

Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ. (8:59)

Now, a series of disputes in the temple are played out in the Feast of Tabernacle (ἡ ἑορτὴ τῶν σκηνῶν), called *Sukkah* (סוכה). The name of this festival itself naturally connects to Jn 1:14⁵⁷. The Feast of Tabernacle is celebrated for seven days from 15 Tishri (September to October; Lev 23:34-36); later on, the eighth day was added according to *m. Mo'ed. Sukka* 4:9⁵⁸. The festival derives

57 Jn 7:2, the Feast of Tabernacle is ἡ ἑορτὴ ἡ σκηνοπηγία.

58 As described in Lev 23:36, the eighth day (שמיני עצרת) the assembly of the eighth day) was added to the Feast of Tabernacle in the post-exilic period. “The meaning or detail of why the eighth day was added to this festival is not clear” (Yoshimi, 81); however, the eighth day was celebrated in the days of Jesus, since II Macc 10:6 delineates that the Feast of the Tabernacle is the eight-day festival. Because of this addition, the Diaspora Jews had to set up (יום טוב שני של גלויות); consequently, the festival came to be celebrated for nine days. Cf. 吉見崇一『ユダヤ人の祭りと通過儀礼』リトン、1994年、81-82頁。MacRae, “The Meaning and Evolution of the Feast of Tabernacles,” *CBQ* 22 (1960): 251-276; Strack and Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, 2:774-81; Yee, *Jewish Festivals and the Gospel of John*, 72-74; Molony, *Signs and Shadow: Reading John 5-12* (Eugene, Oregon: Wipf&Stock, 2004), 66; Beasley-Murray, *John*, 106; Keener, *The Gospel of John*, I 722; “After the Day of Atonement (10 Tishrei), this feast is celebrated for seven days, and on the eighth

from a Canaan harvest festival; however, once it was established as a Jewish festival, the theme of the festival was changed into “Enthronement of the Lord, YHWH” (Cf. Pss 9, 43, 76, 81, 93, 113-118)⁵⁹. Characteristic to this festival is “the Ceremony of Water” on the eighth day⁶⁰, in which the priests draw water from the pool of Siloam⁶¹ and pour the water and wine at the base of the altar. “The bowls in front of the altar” in Zech 14:20 are the silver bowls used at the festival; the priests pour the water and wine by these silver bowls⁶².

In the light of the close relationship between the temple and water in the Feast of Tabernacle, it is indubitable that the images of the New Temple of Ezek 47 backdrop the text (Cf. Jn 7:37-38). Jn 7:37-39 is the climax of Jesus’ words in the Feast of Tabernacle (Cf. “while Jesus was standing there, he cried out,” 7:37)⁶³. The water imagery—that “flows from the sanctuary” (Ezek 47:12) and makes alive every living creature (Ezek 47:9-10)—echoes the words of Jesus in Jn 7:38, “Out of his [Jesus’] heart, shall flow rivers of living water.”⁶⁴ The water image that flows from the side of Jesus and makes alive the living beings runs

day, Water Ceremony is carried out (Cf. Lev 23:36).” 吉見、前掲書、72-84頁。

59 MacRae, “The Meaning and Evolution of the Feast of Tabernacles,” 265.

60 *m. Mo’ed. Sukka* 4:9ff.

61 In Jn 9:11, the action and the words of Jesus (to spread mud on the eyes of the blind person and to order him to go to wash it) may be read in the light of the Feast of Tabernacle.

62 It is also possible to see the connection between the liturgy of the Feast of the Tabernacle and the transformation of liturgical water into wine in Jn 2.

63 “cried out” (ἐκραξεν λέγων): to cry out (κραζω) is used four times in the FG. One is JB (1:15), other three are Jesus (7:28, 37; 12:44). In 7:37 Jesus speaks about the purpose of his mission to this world whereas in 7:28 he cried out to insist his own identity in relation to the Father.

64 [] is added by the present author. Concerning the interpretation of “his” (αὐτοῦ, 7:38), there are two different views among the scholars: (1) the water pours out of the belly of “the believers” (Fee, Blenkinsopp, Hodges, Bernard, Augustine in *Tr. Er. Jo* 32.2.2, Luther in 8th Sermon on John 7), and (2) from the belly of “Jesus” (Dodd, Brown, Dunn, Menken, et al). Cf. Keener, *The Gospel of John*, I 728, n. 238 and 245.

parallel with Ezek 47, and emphasizes that Jesus is the New Temple. Also, it has intratextually connection with the living water in Jn 4 (Cf. Jn 4:14). Thus, Jn 7:39 refers to the interrelation between water and the spirit. Further, Zech 14—that presumes Ezek 47—gives an important backdrop for this text. Zech 14 illustrates the Enthronement of YHWH the Lord (Cf. Zech 14:8-9, 16)⁶⁵; it was one of the *haftarah* (הַפְּתָרָה, readings on the festival or Sabbath) in the Feast of Tabernacle⁶⁶. Thus, because of Zech 14, it is also possible to read out those eschatological meanings—such as “the enthronement of YHWH the Messiah-King” or “the universal worship for the Lord.” Since the issue of disputes between Jesus and the Jews is whether “Jesus is Messiah” (7:26, 41) or “Jesus’ identity” (Cf. 7:28, “where I am from”), the theme and liturgies of the Tabernacle are deeply related to the theme of Jesus’ identity. In other words, the implied author asserts that Jesus is the true Messiah-King and the King of Israel that the Feast of tabernacle should celebrate. Jesus actualizes the true meaning and essence of the Feast.

Also, *m. Mo’ed. Sukka* 5, 2-4 evidences that another ceremony called “Illumination” is later added to the Feast of Tabernacle; this ceremony—its theme was Light—was carried out in the Court of Women on the first day of the festival⁶⁷. During the festival, Jesus speaks of himself as “the Light of the World” (8:12) “while he was teaching in the treasure of the temple” (8:20), which is near

65 “On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter. And the Lord will become king over all the earth; on that day the Lord will be one and his name one” (14:8-9). Also, see 14:16 “... all who survive of the nations ... shall go up year after year to worship the king, the Lord the hosts, and to keep the festival of booth”// 14:21 “and every cooking pot in Jerusalem ... shall be sacred to the Lord of the hosts.... And there shall no longer be traders in the house of the Lord of the hosts on that day.”

66 Yee, *Jewish Festivals and the Gospel of John*, 73.

67 Keener, *The Gospel of John*, I 739; G.K. Beale and D.A. Carson, ed., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, Michigan: Baker Academic Press, 2007): 456-457.

the Court of Women. This indicates that Jesus is demonstrating himself as the True Light (Jn 1:9), in relation to the festival's theme of Light⁶⁸.

II-6-3. Jn 10:22-39 The Dispute (3) “The Event at the Dedication (*Hannukkah*)”

καὶ περιπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος. (10:23)
ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς· Οὐκ ἔστιν γε γραμμένον ἐν τῷ νόμῳ ὑμῶν
ὅτι Ἐγὼ εἶπα· Θεοὶ ἐστέ· εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ
θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ ὃν ὁ πατὴρ ἡγάσεν καὶ
ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον· Ὑἱὸς
τοῦ θεοῦ εἰμι; (10:34-36)

The dispute takes place during the Dedication⁶⁹, the festival known as *Hannukkah* (I Macc 4; II Macc 10)⁷⁰. The festival of the Dedication commemorates the Maccabean purification of the Temple by removing of the idols, “purifying the sanctuary, and making another altar of sacrifice” (II Macc 10:3, τὸν νεὼ καθαρίσαντες ἕτερον θυσιαστήριον ἐποίησαν). It is celebrated 25 Kislev

68 However, it remains speculative, since it is impossible to certify whether this liturgy was celebrated in the first century. Some scholars posit that it was celebrated after 70CE. Cf. Beasley-Murray, *John*, 126-127.

69 ἔγκανιζεν ἔγκανισμός is usually translated as “dedication,” but its original meaning is “renewal/inauguration.”

70 The festival that commemorates the Revolt of Judas Maccabee against Antiochus IV, the Purification of the Temple, and the Dedication of the altar to the true God, and the Restoration of the sacrifice (I Macc 4:36-59). Antiochus I (the son of Seleucid) was the first one who claimed himself as God; Antiochus IV not only claimed himself “Ἀντιόχου βασιλεὺς” but also inscribed his name to the coins as “θεοῦ Ἐπιφανοῦς.” Cf. Adela Yarbro Collins and J.J. Collins, *King and Messiah as Son of God: Divine, Human, and Angelic Messianic Figures in Biblical and Related Literature* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2008): 52.

(November to December) (I Macc 4:52-58). Following the Feast of Tabernacle, the Dedication is celebrated annually for eight days (II Macc 10:6-8). This feast *Hanukkah* is closer to the time of the Feast of Tabernacle; people linked both festivals, attributing similar observances to *Hanukkah* (II Macc 10:6).

Jn 10:24, the Jews draw closer to Jesus, asking if he is truly the Messiah; but in response to Jesus' reply, they tried to stone him (10:31). Jesus' claim that he is the Messiah (10:25) and the Son of God (10:36) sounds to his opponents as if Jesus were a "blasphemer" like Antiochus IV; however, for the believers of Jesus, his words are meaningful in relation to the original meaning of the Dedication, since this festival is celebrated for the renewal of the altar (ἐγκαλινῖζειν, ἐγκαλινισμός "renewal/inauguration" [I Macc 4:36, 54, 56, 59; 5:1; II Macc 10:1-8]) and the dedication of the New Altar for the True God YHWH. Here, the implied author underlines that no one but Jesus is the True Temple or the True Altar consecrated and sent into the world by the Father. Therefore, the presence of Jesus on the Sabbath, the Feast of Tabernacle, and the Dedication signifies that the body of the Risen Jesus replaces the Jerusalem Temple.

Also, the scenes of the dispute between Jesus and the Jews in the Temple or in the festivals (Jn 5-10) go parallel to the scenes of Jesus' Trial at the Sanhedrin; especially, the issue in Jn 10:24-25 corresponds to that of the Trial scene in the Synoptics—namely, the issue of Jesus' messiahship (Mk 14:61-62; Mt 26:62-64; Lk 22:67-68). The implied author of the FG re-interprets these issues concerning the identity of Jesus (the oneness of Jesus and the Father [Jn 7:16, 28-29; 10:25, 30, 36-38] and his origin [8:23, 26-29]) in connection to the Temple and in relation to Temple festivals. Thus, the FG relocates the scene not only of the Temple Cleansing but also of the Trials to the First Half of the narrative. Employing the image of the New Temple from Ezek 47 and Zech 14 as its background, the implied author illustrates the identity of Jesus—as the True King of Israel or the Son of God (Jn 1:49)—who pours the living water from his own side and makes alive all creatures.

II-7. Jn 11:45-57 Temple as the location where the antagonists plot to kill Jesus

ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος (11:48)
εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν
αὐτοῖς· Ὑμεῖς οὐκ οἶδατε οὐδέν, οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα
εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.
(11:49-50)
ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες·
Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; (11:56)

In Jn 11:48, the Pharisees with the Sanhedrin apprehend that the Jesus movement will result in the siege of the Jerusalem Temple and the Israelites by the Romans. The Greek word translated as the Temple⁷¹ (the holy place)⁷² in Jn 11:48 is τόπος. In Jewish literature, the word τόπος (Heb. māqôm) signifies (1) “the Lord” (*Gen. Rab.* 68:9; *b. ‘Abad. Zar.* 40b), (2) “the promised land” (II Macc 1:29), and (3) “Jerusalem” (*m. Bik.* 2:2), and (4) “the Temple” (II Eds 14:7 [LXX])⁷³. The implied author apparently uses it in the meaning of “the Temple,” the Holy Place where God is present, in the capital city of Jerusalem (Cf. Jn 4:20; Acts 6:13-14; 7:7)⁷⁴. Ironically enough, the Jews (the Pharisees) are afraid of the destruction of the Temple because of the Jesus movement, whereas the implied author posits that Jesus is the True Temple. Ironically enough, it is Jesus himself that will be destroyed—and that will be raised as the True Temple for people.

The ironical words of the high priest Caiaphas (Jn 11:50) also include those

71 NLT (New Living Translation). However, there are many English Bibles that translate this word as “the place”; NIV, NASB, ESV, NKJV, KJV.

72 NRSV. Cf. “the sanctuary” NET.

73 Beale and Carson, *Commentary on the New Testament of the Old Testament*, 468.

74 Keener, *The Gospel of John*, II 855.

expressions related to atonement; the phrase “to die on behalf of ...” (ἀποθανεῖν ὑπὲρ) is a typical expression to be employed for a vicarious death. This phrase is repeated in Jn 10, the allegory of Good Shepherd (Jn 10:11, 15, “to lay down one’s life for sheep” [τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων]). In the FD, the similar expression is in 15:13 “No one has greater love than this, to lay down one’s life for one’s friends (μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ). The repetition of the same phrase “to die on behalf of ...” in Jn 18:14 indicates its importance. Also, the implied author repeats that Caiaphas was “the high priest of that year” (11:49, 51; 18:13); his unconscious prophesy illustrates the traditional Jewish understanding that the high priest has power to prophesy⁷⁵. It is the Johannine irony that his prophesy is to be actualized while the high priest is unaware of. The expression “the Lamb of God” (Jn1:29, 36)—Jesus as the sacrificial animal to take away the sin of the world—has already indicated the nuance of atonement that removes the sin (thus, expiatory).

It is evident that the implied author presents the death of Jesus as the sacrifice for the atonement (expiatory death); here, the death of Jesus is vicarious death that “dies for others.” Thus, if the FG assumes that the vicarious death of Jesus is an expiatory death, the implied author depicts the atonement⁷⁶ in the

75 上村 静『キリスト教信仰の成立—ユダヤ教からの分離とその諸問題—』fad叢書 No.4、fad叢書編集委員会、2005年、160頁。

76 In Hebrew, there are several different verbs “to redeem”: (1) פָּדָה : ransom, redeem (Ex 21:8; I Sam 14:45; II Sam 7:23; Is 1:27; Lev 19:20) ; redeem, deliver (I King 1:29), to legally buy back animals or humans through payment of money, (2) לָקַח : buy back, redeem, buy freedom of person (Lev 25:33/25:48; Ruth 4:4,6); redeem, ransom (Ex 6:6; Ps 23:11; Is 43:1), to take back security for a loan of the relatives, to buy back the freedom of the slaves; the verb expresses God’s salvation for the Israelites; “The Redeemer” (in that case, God is not only the liberator of the Israelites, but also a close relative who has duty to buy them back, (3) כָּפַר : spread over, cover (Gen 6:14). While (1) and (2) are legalistic words, (3) is religious/liturgical word; thus, (3) expresses “to redeem” in religious sense. From the First Temple to the Second Temple periods (from

framework of the Johannine theology. Indeed, many scholars postulate that the FG delineates its own “theology of the cross” (*theologia crucis*) in the death of Jesus on the Cross⁷⁷.

Further, Caiaphas also speaks of the phrase “it is better for you” (συμφέρει

the Maccabean War to 167 BCE), the redemption/atonement was carried out centering around the liturgies of the Temple—in the sense of (3). The Aramaic-speaking Jewish Christians presupposed that the atonement was to atone for the sins (usually expressed in plural form) of violation of the Mosaic Torah through the liturgies (Lev 4-5, 16). But later it is re-interpreted that the death of Jesus atoned the sins once for all; this is the basic understanding of the Christians. This understanding interpreted the above (3) in terms of Is 53, “the Song of the Servant.” For the understanding of the sins and the atonement of the primitive Church, see the following: Cf. 大貫隆 (Takashi Onuki) 『イエスの時』 岩波書店、2006年、129-151頁。If we take up the theme of the atonement in the FG, we also need to clarify the sense of “the sin” in the FG. Since there is little usage of the plural form of “the sins” in the FG, the implied author of the FG does not necessarily presuppose that the sin means the violation of the Torah; however, it is more natural to think that the implied author never negate that sense, but rather assume that.

- 77 Because of space, we cannot go into detail on this point. See the following references: John Painter, Craig R. Koester, H.K. Nielsen, Moody Smith, Francis J. Molony, Jörg Frey, H. Kohler, T. Knöppler, J. Zumstein—particularly, Jörg Frey, H. Kohler, T. Knöppler postulate the atonement and Theology of the Cross (*Die theologia crucis*) of the FG. Cf. Jörg Frey, “*theologia crucifixi*” des Johannesevangeliums (2002); H. Kohler, *Kreuz und Menschenwerdung im Johannesevangelium* (1987); T. Knöppler, *Die theologia crucis des Johannesevangeliums* (1994); *The Death of Jesus in the Fourth Gospel*, ed. by G. van Belle, BETL 200 (Leuven: Leuven University Press, 2007). Whereas Bultmann underscored *theologia gloriae* through the Revelation of Jesus and underestimated the soteriological value of the death of Jesus, the scholars mentioned above re-focus the soteriological significance of the death of Jesus and re-interpret the atonement of the FG. They list up those sections related to the Johannine Atonement as follows; (1) Jn 1:29, 36, (2) Jn 2:11ff, (3) Jn 4, (4) Jn 10, (5) Jn 11:49-52, (6) Jn 13(Footwashing), (7) Jn 15:3, (8) Jn 3:14-15; 8:28; 12:34 “the Son of Man” sentences, in which those key words (ὑψωθήναι, δόξα, δοξαζέειν, and δοξασθήναι) are integrated into the event of the Crucifixion. These sections overlap the sections taken up in the Temple Motifs.

ὑμῖν, 11:50)—“expediency”; Greek standard tool for moral reasoning⁷⁸. The same phrase is spoken by Jesus himself in the FD (“it is to your advantage that I go away” 16:7, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω). Caiaphas meant that Jesus would die for the nation (ἔθνος, 11:50), but the narrator corrects it in v. 52 and rephrases that “Jesus was about to die ...not the nation only, but to gather into one the dispersed⁷⁹ children of God” (11:51-52, ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν), which better reflects the purpose of Jesus’ death. The correction by the narrator demonstrates the Oneness motif that Jesus will gather the true people of Israel into one, illustrated in the image of Good Shepherd in Jn 10 or Jesus’ prayer in Jn 17⁸⁰.

In the FG, Jesus the Son of Man is sent from the Father into this world; his mission (the Revelation to the world) is completed through his own death on the Cross, and he is to return to the Father. In this Sending Theology, the implied author expresses the basic structure of the salvation that Jesus brings about “the liberation” (=the salvation in this world) of “this world” taken in the Sin (Evil) through the Revelation⁸¹. The FG presupposes the worldview that the relationship between God and humans has been cut off, and that the world is not only cut off from God but also ruled by the Evil (the power/force against God) (Cf. “the ruler of this world,” [ὁ ἄρχων τοῦ κόσμου τούτου] 12:31,42; 14:30; 16:11)⁸², and has firm belief in the victory of God’s salvation over this world. Indubitably, the

78 Plato, *Alc* 1:115-127; *Greater Hippias*, 295A; Aristotle, *Rhet*, 1.7.1, 1363b, et al. Cf. Keener, *The Gospel of John*, II 856, n. 189.

79 Cf. Jn 10:16.

80 John A. Dennis, *Jesus’ Death and the Gathering of True Israel; The Johannine Appropriation of Restoration Theology in the Light of John 11.47-52*, WUNT 217 (Tübingen; Mohr Siebeck, 2006); M.L. Appold, *The Oneness Motif in the Fourth Gospel*, WUNT 2/1 (Tübingen; Mohr Siebeck, 1976).

81 Those who belong to Jesus will succeed the mission of Jesus while they are in the world (Cf. Jn 17:14-19).

82 However, the implied author of the FG does not probe into the origin of the Evil or sin.

death of Jesus on the cross (the last Revelation) is the mission (Revelation) that liberates people from the bondage of this world, thus is of salvific significance.

II-8. Jn 12:12-19 Jesus' Entry into Jerusalem

ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ... ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ ... (12:12-13)

In the episode of Jesus' Entry to Jerusalem we shall take up only those elements related to the Temple Motifs. "The great crowd" welcome Jesus with "branches of palm trees" (τὰ βαΐα τῶν φοινίκων, 12:12). None of the Synoptics refers to the palm-tree (Cf. Mk 11:8; Mt 21:8; Lk 19:36); the depiction of palm-tree (φοινίξ) is original to the Johannine narrative. The palm-tree is inscribed as the decorative motifs in the First Temple of Solomon (I King 6:32, 35; 7:36; II Chr 3:5); it also appears as the motif in the vision of the New Temple in Ezekiel (Cf. Ezek 40:26⁸³; also, Ezek 40:31, 34, 36). Further, in the vision of the New Temple, the Holy of the Holies (τὸ ἅγιον τῶν ἁγίων, Ezek 41:1// ὁ ναὸς, 41:21) is decorated with "cherubim and palm trees" (τὰ χερουβιν καὶ οἱ φοίνικες, Ezek 41:18, 25, 26). Since the imagery of The New Temple of Ezekiel is evidently undercurrent in the FG, the great crowd with palm trees may indicate that they—without knowing that, just like the high priest in 11:50—are welcoming Jesus as the New Temple (as the Johannine irony or double entendre).

However, Jesus who enters Jerusalem is primarily the Eschatological Messiah-King as the fulfillment of the prophesy in Zechariah or Zephaniah. The implied author quotes the following Scriptures in this scene: Jn 12:13 ("Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel")

83 "There were seven steps leading up to it; its vestibule was on the inside. It had palm trees [φοίνικες, Heb. timōrâ] on its pilasters."

quotes Ps 118:25-26 and Zeph 3:15⁸⁴; Jn 12:15 (“Do not be afraid, daughter of Zion. Look, your king is coming sitting on a donkey’s colt!”) conflates Zech 9:9; 14: 4, 5 and Zeph 3:14⁸⁵. All of these sentences illustrate the Eschatological Messiah-King or the universal King who fulfills the Scriptures, and his entry of Jerusalem. While in the Markan and the Matthean Gospels, the designation “the King of Israel” is a derogatory remark by the antagonists to Jesus on the Cross (Mk 15:32; Mt 27:41), the FG employs this designation as a rightful title for Jesus (Jn 1:49; 12:13)⁸⁶. In this sense, the palm tree symbolizes the triumphant entry or the ovation for the King (I Macc 13:51; II Macc 10:7; 14:4)⁸⁷, and the crowd welcome Jesus as the nationalistic King (the King of the Jews). Moreover, the palm tree is the symbol of eternal life in the broader areas in the Mediterranean world⁸⁸. Since the references to the raising of Lazarus sandwiches this

84 Ps 118:25-26 “Save us, we beseech you, O Lord! ... Blessed is the one who comes in the name of the Lord. We bless you from the house of the Lord. ὦ κύριε, σῶσον δὴ, ... εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου.// Zeph 3:15 “The King of Israel, the Lord, is in your midst” (βασιλεὺς Ἰσραὴλ κύριος ἐν μέσῳ σου).

85 Zech 9:9 “Rejoice greatly, O daughter Zion! ...Lo, your king comes to you; ...humble and riding on a donkey.” (Χαῖρε σφόδρα, θύγατερ Σιών· ... ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοί ... καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.)// Zeph 3:14 “O daughter Zion; ... Rejoice and exult with all your heart.” (Χαῖρε σφόδρα, θύγατερ Σιών, κήρυσσε)// Zech 14:4, 5 “On that day his feet shall stand on the Mount of Olives, which lies before Jerusalem on the east. ... Then the Lord my God will come, and all the holy ones with him.”

86 Dodd, *The Interpretation of the Fourth Gospel*, 229. The typical Johannine way to convert the words of the antagonist into the words of Jesus.

87 “Palm” is inscribed in the coin (CE 69) that the rebel army issued during the First Jewish War, and the palm tree became the symbol of Israel after this revolt. In this sense, the palm tree is very nationalistic plant.

88 大貫隆 (Takashi Onuki) 『世の光イエス ヨハネによる福音書 福音書のイエス・キリスト 4』 日本キリスト教団出版局、1996年、97-98頁。Cf. Petra von Gemünden, “Palmen-symbolik in Joh 12, 13,” *Zeitschrift des Deutschen Palästina-Veren* 114 (1998): 39-70. Gemünden points out that the usage of the palm tree in this episode indicates the

episode (Jn 12:9-11// 12:17), the palm tree may focus on Jesus the Giver of eternal life. In either cases, his episode features Jesus as the Messiah, the King of Israel; thus, the indication of Temple Motifs are only undercurrent and background. However, in the FG the Glorification of Jesus is at the same time the Crucifixion of Jesus (12:23); the allegory of 12:24 implies the sacrificial death of Jesus. Therefore, even if it is backdrop, Jesus is still illustrated as the New Temple in this episode.

Jn 12:16 presents the post-Easter recollection of the disciples: “His disciples did not understand (οὐκ ἔγνωσαν) these things at first; but when Jesus was glorified, then they remembered (τότε ἐμνήσθησαν) that these things had been written of him and had been done to him.” This post-Easter recollection comment by the disciples makes an *inclusio* with another post-Easter recollection by the disciples in 2:22. Thus, the implied author directs the implied reader to read the whole narrative within this *inclusio* from the post-Easter perspective⁸⁹. The Temple Motifs are mainly located within this *inclusio*.

II-9. Jn 19:1-37 The Passion and Crucifixion of Jesus

A. ἡν δὲ παρασκευῇ τοῦ πάσχα, ὥρα ἡν ὡς ἔκτεη. καὶ λέγει τοῖς Ἰουδαίοις·
 “Ἴδε ὁ βασιλεὺς ὑμῶν (19:14).

B. Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ
 ἡ γραφή λέγει· Διψῶ. (19:28)
 σκεὺς ἔκειτο ὄξους μεστόν· (19:29)
 ὅτε ὁν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν· Τετέλεσται, (19:30)

possibility that the Entry into Jerusalem took place in the Feast of Tabernacle.

89 Larry W. Hurtado, “Remembering and Revelation,” in *Israel’s God and Rebecca’s Children: Christology and Community in Early Judaism and Christianity*, ed. by David B. Capes et al. (Waco, Texas: Baylor University Press, 2007): 195-213.

C.σπόγγονοῦνιμεστὸν τοῦ ὄξους ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ
τῷ στόματι. (19:29)
ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ
κατέαξαν αὐτοῦ τὰ σκέλη, (19:33)
ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ (19:34)
ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὅστούν οὐ
συντριβήσεται αὐτοῦ. (19:36)

D.καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὅψονται εἰς ὃν ἐξεκέντησαν. (19:37)

We have seen that the Temple Motifs are mainly found in the First Half of the narrative (Jn 1-12), within the *inclusio* between 2:22 and 12:16 (See Figure 1 below). Now, all these motifs are integrated into the scene of Jesus' Crucifixion.

A: the hour that Jesus sits on the judge's bench at Gabbatha (Jn 19:14, "at the sixth hour") corresponds to the hour indicated in 4:6; also, this is the hour when the sacrificial lamb is slaughtered on the day of Preparation. In this sense, Jesus is illustrated as "the Lamb of God" (in BJ's designation), the sacrificial lamb at the Passover (See also the discussion on C).

B: one of the last words of Jesus, "I thirst" (19:28) is evidently related to the water motifs. The words indicate the humanity of Jesus, as he revealed in Jn 4:6-7 ("Jesus, tired out by the journey, was sitting by the well"// "Give me a drink"). Thus, on the one hand, in the scene of his Crucifixion, the humanity of Jesus—or, the mortality—is clearly demonstrated. On the other hand, his death on the cross completes his Revelatory mission in this world ("It is finished" τετέω, 19:28a, 30b). Sandwiching διψῶ, the *inclusio* of τετέω focuses his last word—which declares the climax of his mission in this world. Further, the word διψῶ echoes to the comments of the narrator (7:39) at the Feast of Tabernacle in 7:37-38. As predicted in 7:39, Jesus on the cross finally bestows the spirit by "giving up his

spirit” (19:30)⁹⁰, and actualizes the coming of the spirit⁹¹. The spirit and breath/wind are interrelated with water in Jn 3. We have seen the interrelation between water and spirit in the narrative above. The interwoven motifs of water and spirit—through the image of 19:30—culminates in 20:22⁹². Beneath all these inter-related images, the Temple Motifs function to integrate them all. The water pouring from his side is quite important in the light of Temple Motifs; it integrates all the descriptions of water motifs (1:31, 33; 2:6; 3:5; 4:14; 5:2; 9:7; 13:5). Ezek 47 and Zech 14 backdrop the whole texts; Jesus pouring out the living water (the spirit) on the cross in nothing but the Eschatological Temple of God.

Furthermore, in **B**, ὄξος is the diluted wine (or wine vinegar)⁹³. ὄξος implies the connection to the wine in Jn 2. The presence of “the mother of Jesus” in both sections (Jn 2:1-5 and 19:25-27) also confirms their connection. Whereas in Jn 2 Jesus reveals his first sign in response to the mother’s request and transforms the water into wine, now—when “the hour” comes—in Jn 19 Jesus pours out “water and blood” from own side” (19:34)⁹⁴, fulfilling the promise to give the spirit in 7:37-39. The presence of the mother symbolically unifies both scenes. The blood poured out from his side also echoes the sacrificial lamb at the Passover, since the sacrificial lamb is “pierced through” by the branch of pomegran-

90 The verb παραδίδωμι—the technical term “to hand over”—is here used by Jesus; the FG thus underlines the all-controlling power of Jesus.

91 Keener, *The Gospel of John*, II 1148-1149; Hoskyns, *The Fourth Gospel*, 532; Brown, *The Gospel according to John*, II 910, 931; Francis J. Moloney, *Glory not Dishonor: Reading John 13-21* (Eugene, Oregon: Wipf&Stock Publishers, 2004): 147-148.

92 One may recall the connection between “wisdom” and “spirit” in Wisdom Literature.

93 Keener, *The Gospel of John*, II 1147; Brown, *The Gospel according to John*, II 929. Compared with the description of the Synoptics, the FG faithfully reflects Ps 69:22 (Ps 68:22 in LXX; “They gave me poison for food, and for my thirst they gave me vinegar to drink” καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος).

94 Cf. In Jn 6:53-56, bread is identified with flesh of Jesus; further, those phrases—“to drink his blood” and “my blood is true drink” (τὸ αἷμα, μου ἀληθὴς ἐστὶν πόσις)—imply the relationship between wine and blood of Jesus.

ate (*m. Pesah* 7:1) and its blood is sprinkled over the altar⁹⁵.

C: Hyssop—which plays an important role in the Passover (Ex 12:22)—is referred to in 19:29, and its relation to the Lamb of God (Jn 1:29, 36) is evident. The unbroken bone of the legs in 19:33 also points to the same referent; the quotation of the Scriptures in 19:36 “None of his bones shall be broken” (Ex 12:46/LXX; καὶ ὁ στοῦν οὐ συντρίψετε ἀπ’ αὐτοῦ)⁹⁶ further underlines the connection.

D: Jn 19:37 quotes Zech 12:10 “when they look on the one whom they have pierced, they shall mourn him, as one mourns for an only child” (LXX; ἐπιβλέψονται πρὸς μεάνθ’ ὃν κατωρχήσαντο καὶ κόψονται ἐπ’ αὐτὸν κοπετὸν ὡς ἐπ’ ἀγαπητὸν...). The pierced sacrificial lamb all the more underscores the interrelations of the preceding quotations. At the same time, it testifies to the Messiahship of Jesus. The pierced One is identified with the lifted One (ὑψωθῆναι); the FG continuously refers to the salvation coming from the lifted One (Jn 3:14-15; 8:25; 12:32-33). The implied author thus emphasizes the paradoxical theological assertion that Jesus is the Messiah crucified and died on the Cross, insisting on the oneness of the Glorification and the Crucifixion of his Messiahship.

In this way, the scene of Jesus’ Crucifixion in Jn 19 sums up the various imagery of Temple Motifs illustrated in the First Half of the narrative and integrates them all. The image of the Eschatological New Temple in Ezek 47 and Zech 14 is undercurrent all through, connecting the various images, such as “the Lamb of God” (Jn 1), the New Temple of Jesus superseding the Jewish rituals (Jn 2), “the living water” (Jn 4). In Jn 19, these preceding motifs are woven into the image of the Eschatological Messiah-King.

95 Keener, *The Gospel of John*, II 1153; Hoskyns, *The Fourth Gospel*, 531.

96 「出十二46の過越の羊の骨を折ってはないという規定が、七十人訳では命令の意の未来形で書かれている。著者はこれを過越の子羊と同一視したイエスについての預言とみなしているわけである。」（脚注三より引用）、『ヨハネによる福音書』小林稔訳、岩波書店、2007年、381頁。

III. Conclusions

In the FG, the Temple Motifs function as Christological motifs, and the motifs are located mainly in the First Half of the narrative (See **Figure 1**). Intertextually, Ezek 47 and Zech 14 backdrop these motifs, integrating all these into the imagery of the Eschatological New Temple. In primitive Christianity, the phrase “the temple...not made with hands” (Mk 14:58; Heb 9:11) is a typical expression. In the New Testament documents, various understandings about the Temple are found: (1) Temple as “Church” (composed by the believers); Eph 2:19-21:1; I Pet 2:5; 4:17, (2) Temple as “a corporate identity of the Christians”; I Cor 3:16; 6:19; II Cor 6:16, (3) Temple as “the Body of Christ,” the understanding typically seen in the Pauline Epistles⁹⁷, (4) True Temple is “In Heaven”; II Bar 4:5; Rev 11:19; Heb 9:11-12. In the similar way, the implied author in the FG presents the Temple Motifs quite unique to the Johannine narrative. The motifs appear as parallel to Jesus’ mission in this world. The implied author lays theological claim that the body of the Risen Jesus has all the functions of the Jerusalem Temple and indeed supersedes the Temple and its liturgies as well as festivals all together, and that the New Israel is gathered together in this New Temple. The motifs are finally woven into the description of Jesus’ Crucifixion, when the mission of Jesus in this world is “completed/finished” at his Crucifixion. In the Johannine soteriological scheme, the New Temple is reformulated through the death of Jesus on the Cross; therefore, the scene of his Crucifixion integrates all the Temple Motifs in the narrative.

In the Johannine narrative, the Temple Motifs are multilayered, as is typi-

97 Cf. 拙稿「第1コリント書におけるパウロの身体（ソーマ）に関する一考察 —全人格的存在およびキリスト者共同体のルート・メタファーとして—」『カトリック女子教育研究』第13号、カトリック女子教育研究所2006年、21-56頁。

cal to the Johannine narrative⁹⁸. The followings are the images illustrated in the discussion above.

(1) Jesus as “the New Temple” (backdrops are Ezek 47 and Zech 14), in which the Glory of God is revealed and the true worship is made possible. This imagery features the Revelation of Glory. Cf. Jn 1:14; 2:1-11; 4:1-11; 7:37-39; 10:34-36; 12:12-19.

(2) Jesus as “sacrificial animal” (backdrops are Is 53 “the Songs of the Servant,” Ex 12 “the Paschal Lamb,” or Lev 4, 16, etc). This image focuses on “Redemption/Atonement” to remove the sin of the world. Jn 2:29, 36; 2:13-22; 11:49-50, 56; 19:14, 29, 36; 12:12-19. Utilizing the vocabulary of atonement traditional to the Primitive Jerusalem Church, the FG has already de-ritualized the Mosaic Torah. Rather, the FG creates its own theological/Christological framework⁹⁹.

(3) Jesus as “the New Altar.” The issue of the dispute between the Jews and Jesus is the Messiah-ship of Jesus. The dispute during the Dedication (*Hanukkah*) spotlights that Jesus is “the New Temple” as well as “the New Altar” consecrated and sent from God the Father. Jn 7:1-8:59; 10:22-42.

The *inclusio* formulated by the Post-Easter recollection of the disciples (Jn 2:22 and 12:16) is the hermeneutical key to the narrative, indicating to the implied reader that the narrative should be read against the post-Easter perspective—that is equal to the perspective of the implied author/the narrator. The recollective comments in the Johannine narrative (2:21-22, 24-25; 6:6, 64, 71; 7:5, 39; 9:7; 11:13, 51; 12:6, 33; 20:9) evince intratextually the post-Easter perspective; these texts direct the implied reader to read the text in the light of the

98 The present author posits that the FG presents “multilayered” Temple Motifs, against those scholars who limit one particular Temple Motif; Mary Coloe (the place of God’s presence), or Richard Bauckham (the sacrifice for the New Temple [Altar]).

99 Cf. 大貫『イエスの時』、129-131頁。

perspective of the Glorified Christ—especially, in terms of the spirit bestowed in the post-Easter period (Cf. 7:39; 14:26). Also, the fact that the episodes (the ministry of Jesus)—as well as the Temple Motifs—in the First Half of the narrative are within the framework of the recollection/understanding of “what is written” (γεγραμμένον, 2:17; 12:16) and “the Bible” (γραφή, 2:22) points to that the Johannine narrative should be read intertextually against the backdrop of the Hebrew Scriptures.

N. MIURA: The Temple Motifs in the Fourth Gospel:
Intertextuality and Intratextuality of the Temple Motifs

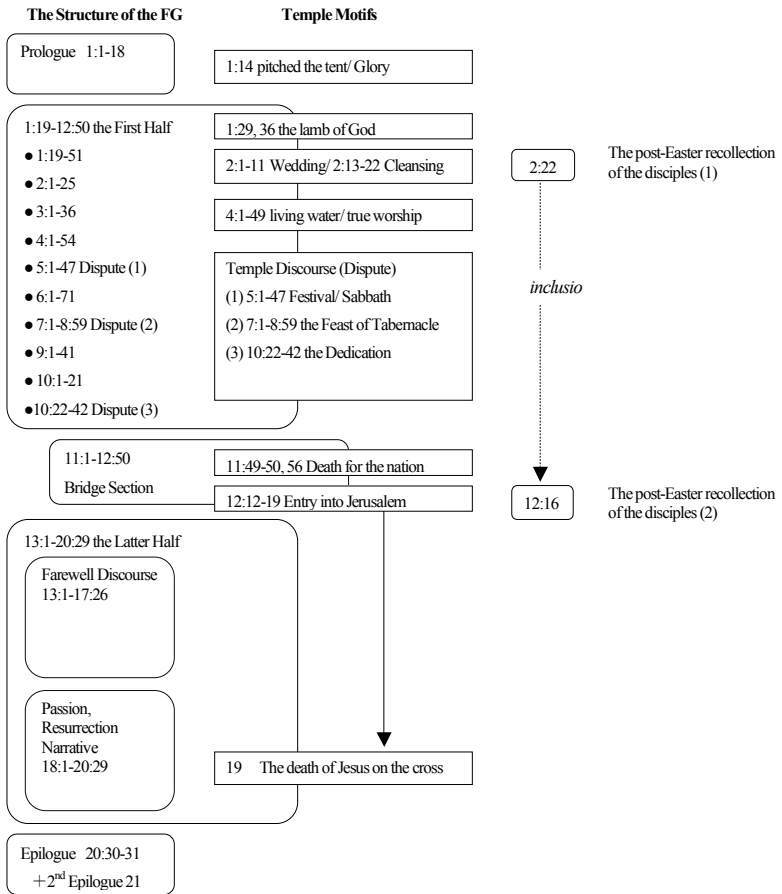


Figure 1