RAISING THE JOHANNINE TEMPLE (JOHN 19:19-37)

Mary Coloe

There are many intriguing aspects of the Johannine narrative: the chronology of Jesus' ministry that is so markedly different from the synoptic accounts; the lack of emphasis given to the proclamation of the Kingdom which dominates the earlier Gospels; the addition of two dramatic miracles at Cana (John 4) and Bethany (John 11).[1] The list could continue. One aspect that has received little attention is the announcement in chapter 2 about the destruction and raising of the temple (John 2:19). Following his prophetic action which disrupts and proclaims the end of Jewish temple sacrifice (2:13-17),[2] 'the Jews' press him for a sign to legitimate his actions (2:18).[3] Jesus' reply continues the prophetic genre as he announces—"you destroy this temple, and I will raise it up" (2:19). Most commentators discuss this *logion*, and the preceding scene in terms of its historicity when compared with the Synoptics.[4] Few have raised the narrative-critical question about the implications of this *logion* for the actual plot of the Fourth Gospel. In Mark, and Matthew the statement about destroying and raising the temple first occurs in Jesus' trial and is

[1]I omit the healing of the Blind man at Tabernacles for the Synoptics also record similar miracles although in different contexts and without the elaborate discourse of the Johannine account (Mark 10:46-52 and par.)

[2]According to Jacob Neusner, Jesus' temple action "represents an act of the rejection of the most important rite of the Israelite cult ... and therefore, a statement that there is a means of atonement other than the daily whole-offering, which now is null". See J. Neusner, "Money-Changers in the Temple: The Mishnah's Explanation," *NTS* 35 (1989) 290; also C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953) 301.

[3]The term "the Jews" is used as a narrative device to describe characters in opposition to Jesus. They are not to be identified with the historical people following Jewish beliefs. For a detailed discussion of the characterisation of "the Jews" see R. A. Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress, 1983) 125-31.

[4]So C. K. Barrett, *The Gospel According to St John* (2nd ed; London: SPCK, 1978) 195; G. R. Beasley-Murray, *John* (WBC 36; Waco: Word Books, 1987) 38-39; R. E. Brown, *The Gospel According to John* (2 vols., AB 29-29a; New York: Doubleday & Co., 1966 & 1970) 1. 116-20; D. A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991) 177-78; R. Schnackenburg, *The Gospel according to St John* (Translated by K. Smyth et al., 3 vols., HTCNT; London: Burns & Oates, 1968-1982) 1. 353-55.

placed on the lips of 'false witnesses' (Mark 14:58; Matt 26:60). Coming as it does so close to the end of the Gospel and on the lips of untrustworthy witnesses the statement need have no impact on the narrative of these Gospels. But the Fourth Gospel is different. The evangelist has these words spoken by Jesus and it is his first 'public' appearance. Both the speaker and the placement of the *logion* demand that it be taken seriously, and, providing the narrator is a trustworthy commentator, the reader can only believe that these words will be fulfilled in the unfolding narrative.

The comment that follows adds a further dimension to the readers' anticipation of how the story of Jesus will be told.[5] The narrator speaks directly to the reader to make it clear that the temple to be destroyed and raised is Jesus' own body. "But he spoke of the temple of his body"(2:21). These cryptic words disclose to the reader the highly original Christology of this Gospel along with its unique interpretation of the traditional kerygma of Jesus' death and resurrection. For the plot of this narrative to be effective the reader must see in the death of Jesus the destruction and raising of a temple. In this paper tonight I will examine two unique aspects of the Johannine crucifixion to show how the plot announced in chapter 2 is brought to its promised conclusion at the cross. But first, I need to briefly sketch the symbolic significance of the temple across the Gospel.

MAJOR TEMPLE IMAGERY ACROSS THE GOSPEL[6]

The use of cultic imagery applied to Jesus should not come as a surprise to the reader, since the Prologue had earlier introduced Jesus as the tabernacling presence of God incarnate among us, Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, (1:14). Because of the loving union between θεος and λόγος (1:1) now present in history and spoken of with the metaphor 'Father-Son'(1:18), in Jesus the Father dwells, giving Jesus the right to claim Israel's temple as 'my Father's House' (2:16). Where once Israel spoke of the temple as God's dwelling place, the house of YHWH

[5]Moloney comments on the reliability of the Johannine narrator, "While some modern and contemporary narratives may use the technique [of narrative comments] to lead the reader astray temporarily, this never happens in the Gospel of John. What the narrator communicates directly to the reader through commentary is a reliable representation of the overall point of view of the omniscient author". See F. J. Moloney, "Who is 'the Reader' in/of the Fourth Gospel," in *The Interpretation of John* (ed. J. Ashton; Edinburgh: T & T Clark, 1997) 221.

[6]A detailed examination of these scenes can be found in my doctoral thesis which is soon to be published; in the current article I can only summarise the major conclusions of this larger study. See M. Coloe, *God Dwells with Us: Temple symbolism in the Fourth Gospel* (Collegeville: Michael Glazier Liturgical Press, forthcoming).

(בית יהוה),[7] a Christian community sees in the humanity of Jesus a new divine dwelling place and so can speak of his own body as a 'temple' (2:21).

The identification of Jesus as the living temple of God's presence, with future implications for worship and for those who believe, continues throughout the Gospel. While seated upon the well of Jacob in Samaria (4:6), with possible allusions to the temple being situated above the wellsprings of creation, Jesus offers himself as a source of waters for eternal life (4:10), recalling Ezekiel's image of the eschatological temple (Ezek 47:1-12).[8] At the Feast of Tabernacles, Jesus reveals himself in terms of the great symbols of this temple festival; Jesus is source of water to quench thirst (7:37) and the light of the world (8:12). Within the Feast of Dedication, celebrating the reconsecration of the temple in 165 B.C.E., Jesus speaks of himself as the 'consecrated one' (10:36).

During the final discourse, for the second time in the gospel, Jesus speaks of *My Father's House* (14:2) with it many dwellings (μοναί), and within the intimacy of his final meal Jesus transforms this image. The expression 'my Father's House' was first applied to a building, the Jerusalem temple (2:16). A few verses later the temple imagery was reinterpreted in personal terms, as the physical body of Jesus (2:21). On the eve of his departure to the Father, the temple 'house' of the Father requires a further shift in meaning. Jesus could be called the 'temple' precisely because of the mutual indwelling of Father and Son. As God's glory once resided in Israel's temple, during the ministry of Jesus that glory was manifest in him (1:14; 2:11). With the end of his public ministry the image of the temple is widened to include the future community of believers.

[7]The terminology בית יהוה occurs 231 times while the expression היכל occurs 60 times.

[8]Behind Ezekiel's image of the temple waters lies a Jewish tradition that the temple rests upon the fissure above the great abyss which is the source of the creative waters in Gen 2:8. After the flood Noah's altar sealed up the waters of the abyss and became the foundation stone of a new creation. Jewish traditions link Noah's altar with the foundation stone in the Holy of Holies supporting the Ark of the Covenant. According to this mythology the temple therefore sits upon the wellspring of the earth, the centre and source of creation. See F. Manns, *Le Symbole Eau-Esprit dans le Judaisme Ancien* (SBFA 19; Jerusalem: Franciscan Printing Press, 1983) 285; *L'Evangile de Jean à la lumière du Judaïsme* (SBFA 33; Jerusalem: Franciscan Printing Press, 1991) 135; M. Barker, *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem* (London: SPCK, 1991) 18.

Chapter 14 describes a series of relationships using forms of the verb μένω to dwell.

- the Father dwelling in Jesus (14:10)
- the future dwelling of the Spirit Paraclete in the believers (14:17)
- the dwelling of both Jesus and the Father with the believer (14:23)
- Jesus dwelling with the disciples (14:25)

These series of divine dwellings are introduced with an image of the Father's House (ἐν τῇ οἰκίᾳ τοῦ πατρός μου) and its many dwellings. Where, in chapter two, the temple image was applied to one person, Jesus, because of his singular indwelling relationship with the Father, in John 14 the image is extended to become the Household of the Father which will be constituted by the divine indwellings with believers.[9] The many dwellings (μοναὶ πολλαί) of the Father's household (οἰκίᾳ) are a series of interpersonal relationships between the Father, Jesus, Paraclete and believers. The divine indwellings in the midst of a believing community makes it appropriate to speak of the community as a living temple. In the departure of Jesus, the community is to become the new House/household of God.[10]

Once again, this reinterpretation ought not come as a surprise to the discerning reader for the Prologue had already stated that the ones who did receive Jesus would become children of God (1:12); believers would be drawn into God's household. Just as Jesus could be described as 'temple' and 'Son' because of his intimate union with God, so too these images of temple and divine filiation can be applied to the Christian community. As the hour approaches, temple and familial imagery are fused to provide hope for the community of disciples that God's presence will still dwell in their midst even though Jesus is soon to depart. At this stage in the gospel this is both a promise and a further element in a narrative plot that announced Jesus' death as a destruction and raising of a temple (2:21).

The above presentation has very briefly sketched the major temple imagery in the Gospel narrative and has highlighted its significance for

[9]In the Hebrew Scriptures, the expression, **my father's house,** usually means the group of people who make up the household, such as the family and servants, even the future generations; (see for example, Gen 24:38; 28:21; 46:31; Josh 2:13; Judg 6:15; 9:18; 16:31). It is rarely used in the sense of a physical building. To reinforce this meaning of **house** as **household**, in 14:2 the term οἰκία is used rather than οἶκος. οἰκία has a more fluid range of meanings than οἶκος. οἶκος usually refers to a physical building while οἰκία can also mean the household. See O. Michel, "οἶκος , οἰκία ," *TDNT* 5 (1964-76) 119-34.

[10]David Aune suggests that "the term οἰκίᾳ (τοῦ Πατρός) reflects the self-designation of the Johannine community". See D. E. Aune, *The Cultic Setting of Realised Eschatology in Early Christianity* (NovTSup 28; Leiden: E. J. Brill, 1972) 130.

the telling of the traditional story of Jesus' death. I have also described the way in which the Gospel redefines temple, firstly in terms of Jesus (2:21), and then in terms of a future household of believers in whom the Father, Jesus and Paraclete will dwell (14:2). I now turn to the Johannine Passion account to see how these temple themes and future promises are resolved.

The Royal Temple Builder

Among many unique elements in the Johannine Passion, I draw attention to three; namely, the title placed above Jesus' head (19:19), the scene with the mother of Jesus and the Beloved Disciple (19:25-30) and the significance of the Passover symbolism.

It is Pilate who insists on the title—"Jesus the Nazarene, the King of the Jews" (Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων) (19:19). In fact two titles are used synonymously *the Nazarene* and *the King of the Jews*. It must also be noted that only the Fourth Gospel calls these words a title (τίτλον). In Mark and Luke they are termed an inscription (ἐπιγραφή Luke 23:38; Mark 15:25), while in Matthew the words are called 'the charge' (αἰτία Matt 27:37). The Fourth Gospel does not emphasise Jesus' upbringing or ministry in Nazareth; this is a Synoptic tradition that the evangelist omits. The lack of emphasis accorded to a Nazareth tradition enables the evangelist to use 'Nazarene' as a unique and emphatic title for Jesus in his Hour (18:5, 7; 19:19).

THE NAZARENE

Recent excavations have shown that the word Nazareth has its root meaning in the word *netzer* (נצר) describing the future royal shoot from the house of David (Isa 11:1).[11] When Jesus is called **the** Nazarene, there is, therefore, the possibility that this means more than the identity of his small village of origin, but that it is a Messianic title having its basis in נצר from the oracle of Isaiah. It must be noted however that there is no precedent in the Hebrew Scriptures for the term *netzer* being used directly as a messianic title or name, even though Strack and Billerbeck associate the oracle of Isaiah with the Matthean statement "He shall be called a Nazarene" (2:23).[12] Schaeder dismisses this argument that Isa 11:1 lies

[11]From the Greek, it was not clear if Nazareth would be spelt in Hebrew with a צ (tz) or the simpler ז (z). Excavations at Caesarea in 1962 found a clear Hebrew inscription referring to a family from Nazareth using the letter צ, thus clarifying that Nazareth is derived from נצר. J. Strange, "Nazareth," *ABD* IV (1992) 1050-51.

[12]"Joseph settled in Nazareth in that there should be fulfilled what was said by the prophet (in the words נצר and צמח): he shall be called a Nazarene." See H.

behind the Matthean prophecy "since '*neser*' was not a name borne by the Messiah". According to Schaeder, "the equivalent 'branch' of Isa 4:2; Jer 23:5; 33:15 and esp. Zech 3:8; 6:12 is certainly a name, but in this case the word is *semah* rather than *neser*, and there is no link with Ναζαρέθ, Ναζωραῖος."[13] While rejecting the claim of Strack and Billerbeck, Schaeder does note that there were rabbinic rules of interpretation allowing for the substitution of equivalent words.[14]

The discovery of the Dead Sea Scrolls has shed further light on aspects of Rabbinic exegesis in the final years of the Second Temple which clearly associate the two terms, 'Branch' and 'Shoot'. The community of Qumran look to a future son of David, and apply to him the term 'Branch' from the prophecy of Zechariah, "Behold, the man whose name is the Branch [tzemah]: for he shall grow up in his place, and he shall build the temple of the LORD" (Zech 6:12).

> YHWH declares to you that he will build you a house. I will raise up your seed after you and establish the throne of his kingdom forever. I will be a father to him and he will be a son to me. This refers to the Branch of David (הואה צמח דויד).[15] (4QFlor col 1:11, commenting on 2 Sam 7:11).
>
> Until the messiah of justice comes, the branch of David (דויד צמח). (4QpGen col 5:3-4)

Even more striking is the pesher on Isa 11:1-5 where, following the quotation from Isaiah, the text is given a sectarian explanation.(Isa 11:1) ד֯וח ויצא חטר מגזע [ישי ונצר משד]שיו יפדה וגח[ה עלו][16]. The quotation follows the Hebrew text and uses נצר. In the commentary on this verse, the term *netzer* is rendered 'the shoot of David' but uses the expression jmx from Zech 6:12, (צמח דויד).[17] These texts show that by the time of the Qumran writings the two terms *tzamah* and *netzer* are synonymous and the roles of both have become fused. The man named 'Branch' who will build the temple of the Lord, according to Zechariah 6, has been identified as the Messianic shoot of David.

Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* (6 vols; Munich: C. H. Beck, 1922-61) 1. 94.

[13]H. H. Schaeder, "Ναζαρηνός, Ναζωραῖος," *TDNT* 4 (1967) 878.

[14]Schaeder, "Ναζαρηνός," 878; also Manns, *L'Evangile*, 309-10.

[15]The English text taken from F. Garcia Martinez, *The Dead Sea Scrolls Translated: The Qumran Texts in English* (Leiden: E. J. Brill, 1994) 136; the Hebrew from E. Lohse, *Die Texte Aus Qumran: Hebräisch und Deutsch* (Munich: Kösel, 1971) 256.

[16]4Q161 (4QpIsa[a] line 11). F. Garcia Martinez and E. Tigchelaar, *The Dead Sea Scrolls Study Edition, 1Qq-4Q273* (2 vols.; New York: Brill, 1997) 1. 316.

[17]4Q161 (4QpIsa[a] line 18). Garcia Martinez and Tigchelaar, *Dead Sea Scrolls Study Edition*, 1. 316.

The Targums also point to a similar fusion of roles.[18] Zechariah 6 reads, "Thus says the Lord of Hosts: here is a man whose name is Branch" (הִנֵּה־אִישׁ צֶמַח שְׁמוֹ) (Zech 6:12). In the Targum of this verse, the word Messiah (משיחא) is substituted for Branch (צמח), thus identifying the person 'Branch' with the Davidic Messiah,[19] no doubt drawing on the Isaian reference to the shoot (נצר) from the stump of Jesse (Is 11:1). Similarly, the Targum of Isaiah identifies the Servant/Messiah as the one who will build the sanctuary, "Behold my Servant, *the Messiah*" (*Tg. Isa* 52:13) ... "*and he will build the sanctuary* which was profaned for our sins, handed over for our iniquities" (*Tg. Isa* 53:5).[20] When considering the Targumic evidence, Donald Juel concludes,

> that at some point in the development of the targumic tradition, it became customary to refer the prophecy in Zech 6:12-13 to the Messiah, and that at some point the phrase was added to Isa 53:5, reflecting the belief that the Messiah would rebuild the fallen temple.[21]

The Qumran scrolls support Juel's conclusion and also indicate that the temple-building role of the Messiah was already in Second Temple Judaism and its literature prior to the Johannine writings. Evidence from the Targums and Qumran scrolls support the hypothesis that by the first century C.E. the term 'Nazarene' had developed associations with a Davidic Messiah who would build the eschatological temple. With this raised as a possibility due to historical precedents, I now turn to the way the word 'Nazarene' is used in the Fourth Gospel for the narrative itself creates its own particular meaning system.[22]

Jesus is identified as **the** Nazarene only in his 'hour' (18:5, 7; 19:19). The only other reference to Nazareth in the Fourth Gospel is when Phillip

[18]Dating of the Targums is problematic since their text may be later than the first century C.E. Even so, these texts reflect a liturgical origin making it possible that the targumic traditions pre-date the Johannine text. Where material from Qumran supports the Targums then we can conclude we are dealing with material being used in a Jewish milieu prior to the written Gospel. On the issue of dating see G. Vermes, *Jesus and the World of Judaism* (London: SCM, 1983) 74-88, especially his conclusions on p. 85.

[19]R. P. Gordon and Kevin J. Cathcart, *The Targum of the Minor Prophets* (ed. M. McNamara, vol. 14, The Aramaic Bible; Edinburgh: T. & T. Clark, 1989) 198.

[20]B. Chilton, *The Isaiah Targum* (ed. M. McNamara., vol. 11,The Aramaic Bible. Edinburgh: T. & T. Clark, 1987) 103.

[21]D. Juel, *Messiah and Temple* (SBLDS 31; Missoula MT: Scholars Press, 1977) 189.

[22]I fully concur with Edwin Broadhead who writes, "Narratives create their own world, set their own rules, define their own terms". See E. Broadhead, "Jesus the Nazarene: Narrative strategy and christological imagery in the Gospel of Mark," *JSNT* 52 (1993) 3.

invites Nathanael to see Jesus, "son of Joseph from Nazareth" (1:45);[23] leading to Nathanael's terse reply, "can anything good come out of Nazareth?" (1:46). Here, it is Joseph, not Jesus who is directly associated with the place Nazareth. When the soldiers come to Gethsemane they ask for Jesus the Nazarene—τὸν Ναζωραῖον (18:5). For emphasis this is repeated (18:7). When Jesus is lifted up on the Cross, only in this Gospel is he designated with two titles, *the Nazarene* and *the King of the Jews* (19:19). In the Fourth Gospel, the term Nazarene is not a name derived from a place, but is a title that leads to Jesus' arrest and execution. It is the formal charge and final title applied to him in the pre-Easter narrative. Given this particular narrative usage, its historical background in contemporary Jewish literature, as well as the overall emphasis on the temple in the narrative plot, I conclude that the title 'Nazarene' above the head of Jesus is a reference to his messianic role as builder of the eschatological temple. Jesus is condemned and dies as the Nazarene temple-builder. As his body is lifted up on the cross, his prophetic words in chapter 2 are fulfilled. The temple of his body is destroyed, but as 'the Nazarene' he is also raising up a new temple.

THE NEW TEMPLE/HOUSEHOLD OF GOD.

At the foot of the cross, stands a small group of believers which include the mother of Jesus and the Beloved Disciple (19:25-26). The close relationship between Jesus and the Beloved Disciple has already been described with words echoing the intimacy of Son and Father (cf. 13:23; 1:18) and suggesting a close familial relationship.[24] In the Fourth Gospel Jesus' mother is not given a personal name, she is always named in terms of her function and relationship as 'the mother of Jesus'. Although called 'mother' her physical maternity has had no role in the narrative so far, for her motherhood is to function in a different symbolic way.

When she is introduced by the narrator she is called 'his mother' (ἡ μήτηρ αὐτοῦ) (19:25, cf. 2:1). When the narrator changes to give us Jesus' perspective she is not called **his** mother but **the** mother, (την μητέρα) (19:26). The use of the definite article gives this title a universal significance. The double use of the term ἴδε (vv. 26, 27) informs the reader that Jesus' words are a prophetic revelation, while the form of

[23]The Greek word order links Joseph with Nazareth more clearly than Jesus—Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ (1:45).

[24]The expressions εἰς τὸν κόλπον and ἐν τῷ κόλπῳ are used in the LXX primarily to express familial relationships, either the relationship between husband and wife (Gen 16:5; Deut 13:7; 28:56; 2 Sam 12:8; Sir 9:1) or the relationship between mother and child (Num 11:12; 1Kgs 3:20; 17:19; Ruth 4:16; Isa 49:22). See R. Meyer, "κόλπος," *TDNT* 3 (1965) 824-26.

words is very similar to the formula of adoption,[25] "Woman behold your son ... behold your mother" (vv. 26-27). Jesus' proclamation is far more than that of a dying son making provision for the future care of his mother.[26] In the Fourth Gospel, the term 'Son' has been consistently used as a title of Jesus,[27] and so the reader's first association when hearing the phrase "Behold your son," would be that it refers to Jesus but there is a jarring note—**your** son. Jesus has never been called son of Mary.[28] By giving his mother the title 'Woman' in her relationship to himself, both in this scene and earlier at Cana (2:4), Jesus directs her maternal role elsewhere, to another son who is to be born in this hour. These two phrases, 'behold your son', 'behold your mother', establish a new relationship between the disciple and the mother of Jesus, and in so doing they establish a new relationship between the disciple and Jesus.

Most commentators emphasise the expansion of 'Mary's motherhood indicated by these words, but this is only possible if sonship is also expanded. If the woman always called 'the mother of Jesus' is presented also as the mother of the Beloved Disciple, then Jesus' sonship is extended to embrace others.[29] This scene depicts the fulfilment of the promise of divine filiation given in the Prologue (1:12), when believers, represented by the Beloved Disciple, are incorporated, through the Spirit, into the Sonship of Jesus.[30] This divine filiation is the ultimate revelation of the 'hour' and brings Jesus' mission to its completion. Following **this** scene, Jesus knows that all things have been finished (v. 28). The declaration that Jesus knew 'all was now finished' (v. 28) makes verses 26 and 27 the climax and fulfilment of Jesus' mission. According to Stibbe, this

[25]De Goedt proposes that ἰδε introduces a revelatory formula. See M. de Goedt, "Un Scheme de Revelation dans la Quatrieme Evangile," *NTS* 8 (1961-62) 142-50. Barrett states that the words are both revelatory and adoptive. See Barrett, *The Gospel According to St John*. 552.

[26]Similarly Senior, "it is more than the gracious act of a dutiful son". See D. Senior, *The Passion of Jesus in the Gospel of John* (Leominster: Gracewing, 1991) 113.

[27]Son of God (1:34, 49; 3:18; 5:25; 10:36; 11:4, 27; 19:7), Son of Man (1:51; 3:13, 14; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23, 34; 13:31), only Son (1:14, 18; 3:16) and simply 'Son' (3:17, 35, 36; 5:19, 20, 21 22, 23, 26; 6:40; 8:36; 14:13; 17:1).

[28]Contra Gaventa who suggests that Jesus could be referring to himself. See B. Gaventa, *Mary: glimpses of the Mother of Jesus* (Colombia: University of South Carolina Press, 1995) 93.

[29]"... le disciple bien-aimé est adopté par Jésus comme frère", (de Goedt, "Un scheme de revelation," 145).

[30]Following the gift of the Spirit (19:30), the Father of Jesus is called the Father of the disciples, "go to my brothers and sisters and say to them, I am ascending to my Father and your Father, to my God and your God" (20:17). I read τους αδελφους μου as an inclusive expression since Mary Magdalene is surely included in the 'your Father'.

scene "really constitutes the climactic work in his ministry. John 19:25-27 is therefore a crucial narrative episode in the Johannine passion account."[31] Those who believe, who receive the incarnate *logos*, are drawn into the intimate relationship between Father and Son as the Prologue had promised, "But to all who received him, who believed in his name, he gave power to become children of God" (1:12; cf. 17:24, 26).

After Jesus' word of completion τετέλεσται, he performs his final sovereign act as he bows his head and hands down (παρέδωκεν) upon the nascent Christian community the promised gift of the Spirit (v. 30). The phrase παρέδωκεν τὸ πνεῦμα is frequently seen through a Synoptic interpretative model to mean that Jesus gives up his spirit (ie. his life). This is not what the Johannine text says. The term παραδίδωμι is not a euphemism for death,[32] it refers to the handing on or bequest of something to a successor.[33] Nor is the Spirit presented as a possession of Jesus—it is not 'his' spirit or 'my' spirit (cf. Luke 23:46); it is **the** Spirit (το πνεῦμα).[34] From the cross Jesus gives down to the seminal Christian community the eschatological gift of the Spirit, constituting the believers into a new household of God.[35] The giving down of the Spirit to the newly constituted family of Jesus fulfils the words spoken to Nicodemus that one must be born from above, born of the Spirit to see the kingdom of God (3:3, 5). This is a constitutive gift of the Spirit, drawing believers into Jesus' own divine Sonship. Later in 'the hour', the ministerial function of the Spirit will be emphasised (20:21-22). There are not two bestowals of the Spirit. I would rather speak of two moments within the **one** hour; one moment where the focus is on the believer's relationship to Jesus (19:30), and a second moment where the focus is on the believer's relationship to the world, as the agent of Jesus in the world (20:21-22).[36]

[31]M. Stibbe, *John as storyteller: Narrative criticism and the fourth gospel* (SNTSMS 73; Cambridge: C. U. P, 1992) 154.

[32]F. J. Moloney, "The Johannine Passion and the Christian Community," *Salesianum* 57 (1995) 43-44.

[33]G. H. Burge, *The Anointed Community: The Holy Spirit in the Johannine Community* (Grand Rapids: Eerdmans, 1987) 134; also M. Vellanickal, *Studies in the Gospel of John* (Bangalore: Asian Trading Corporation, 1982) 151.

[34]Against Carson who writes, "το πνεῦμα clearly means the spirit of Jesus himself". See D. A. Carson, *The Gospel According to John*, 353.

[35]For interpretations along this line see E. C. Hoskyns, *The Fourth Gospel* (ed. F. N. Davey; London: Faber & Faber, 1947) 532; Brown, *Gospel*, 2. 931; *The Death of the Messiah: From Gethsemane to the Grave* (2 vols; New York: Doubleday, 1994) 2. 1082; Barrett, *Gospel*, 554.

[36]On the singular gift of the Spirit see F. J. Moloney, *Glory not Dishonour: Reading John 13-21* (Minneapolis: Fortress, 1998) 172. For the use of ἀποστέλλειν and πέμπειν as they apply to Jesus and the disciples see Burge, *Anointed Community*, 200-204.

As the soldiers destroy the 'body/temple' of Jesus, the Nazarene temple-builder is in the process of raising up a new temple/household of God, thus fulfilling Jesus' words "destroy this temple and in three days I will raise it up" (2:19).[37] With skilled artistry the evangelist structures the crucifixion in two interwoven parallel scenes.

Temple destroying	**Temple building**
Crucifixion (19:16b-18)	Pilate's words. The Nazarene (19:19-22)
Crucifixion (19:23-24)	Jesus' words. A new temple/household (19:25-30)
Testimony of Death (19:31-37)	

CONCLUSION

Familial and temple imagery are drawn on to express the richness of the Johannine interpretation of Jesus' death. Jesus is the true temple of God's presence (1:14). "The Jews", through their priesthood, hand him over to Pilate and so carry out the destruction of the temple which Jesus had prophesied (2:19) and they had tried to avoid (11:50). At the same time as the Passover lambs are being sacrificed in the temple, Jesus lays down his life as the new Passover Lamb and brings into being a new temple. In the 'hour' of his death Jesus is manifest as the temple builder, the 'Nazarene' (19:19), fulfilling the prophecy of Zechariah (Zech 6:11-12). The new temple is born through the creative Spirit released upon the nascent community by Jesus in his last breath (19:30). A new οἰκία τοῦ Θεοῦ (cf. 14:2) comes into being at the foot of the cross when believers are drawn into Jesus' own filial relationship with the Father (19:26, 27). Endowed with the Spirit, the new household of God enables an ongoing presence of God in the world.

When the temple no longer exists, and Israel's sacrificial cult no longer functions, the Rabbis turn to the law to find in *Torah* a replacement for all they have lost. Around the same time the fourth evangelist presents Jesus, not the Torah, as the new temple. "'Holy space' has been 'christified', and the category of Place replaced by that of Person."[38] But

[37]The term 'in three days' is ambiguous in this dialogue. The Hebraic idiom may simply be a means of referring to a short space of time, 'a few days'. On this see J. B. Bauer, "Drei Tage," *Bib* 39 (1958) 355; also Lindars, *Gospel of John*, 143. John does not use 'three day' language in his resurrection narrative, but given the tradition of 'the third day' as an indicator of the Resurrection, the expression may also allude to this, particularly when the following verses speak of his body and the disciples remembering his words after he was raised from the dead.

[38]P. Walker, *Jesus and the Holy City: New Testament Perspectives on Jerusalem* (Grand Rapids: Eerdmans, 1996) 191.

if that were the only transformation, the Christian community would be as desolate and bereft in the departure of Jesus, as the community of Israel was in the loss of their temple. The Gospel narrative doubly transforms the heritage of Israel, transferring the christological image of the temple to the Christian community which remains in the world, under the guidance of the Spirit-Paraclete. Christians of all time have access to the Father. Geographical and temporal distance from the historical events of the Gospel are no disadvantage. In fact, those who believe without seeing, are counted as 'blessed' (20:29).