

**Water of Life:  
Jesus, Temple, and Baptism in John 1-4**

Jacob Hanby

LIT 505: Sacramental Theology

Theopolis Institute

June 24, 2016

## Introduction

The Fourth Gospel presents Jesus as the New Temple. John shows throughout his Gospel how Jesus fulfills and replaces the Old Covenant rites of purification, feasts, sacrifice, and sets himself up as the presence of God amidst humanity and the new center of the liturgical life of God's people. The Temple was the place of God's presence (Ps. 68:16); in it God "...chose to establish his name" (Deut. 16:2) and his glory (1 Kings 8:10-11).<sup>1</sup> John establishes the Temple (or Tabernacle, in this case) theme in his prologue: "...the Word became flesh and *tabernacled* among us," (1:14). Jesus entered into our humanity to be God's presence with his people and to lift humanity up to God.

It is in the context of this Temple Christology that John presents the sacraments of Baptism and the Eucharist. John gives his theology of the sacraments through the themes of water and meals which run throughout his gospel. He juxtaposes these themes with the cleansing and feasting rites of the Temple to show that Jesus is the intended fulfillment of the whole of the Old Covenant, particularly in his death and resurrection. Jesus' teaching and signs are pointers to the cross, and the event of the death and resurrection continues in the life of the Church.

The sacramental references can, in some cases, be clear and direct or, in other cases, be more broad and thematic. I contend, though, that in most all of these cases, John's use of water, bread, wine, and meals in general are intended to to be understood sacramentally. *John presents Jesus as the New Temple, and the sacraments of Baptism and the Eucharist as the fulfillments of the Old Covenant rites.* In this paper we will explore John's sacramental theology in the context of Temple Christology primarily in the first four chapters of the Fourth Gospel.

---

<sup>1</sup> Scott W. Hahn, *Temple, Sign, and Sacrament*, p. 3.

## Hermeneutical Considerations

The first issue to consider is one of hermeneutics: Is John's language intended to be read symbolically in reference to the sacraments and life of the church, or merely in a straightforward fashion in reference to the historical events of the life of Jesus?

The early readers (or hearers) of the Gospels heard these symbols in a context that was saturated with sacramental significance. That they might hear Jesus' words about new birth by water and the Spirit, or of His flesh and blood as true food and drink, and not associate these with Baptism and the Eucharist seems very unlikely. Even the less direct instances, such as the wedding at Cana and feeding the five thousand, would likely bring the sacraments to mind in some degree.

John gives us a key to understanding his Gospel through his repeated references to the disciples remembering Jesus words and events after the Christ even. Oscar Cullmann, in *Early Christian Worship*, notes this theme of remembrance: "... the writer is constantly impressing on his readers that those who have seen all these events have grasped their true meaning only *after* Jesus' death and resurrection."<sup>2</sup> These statements occur frequently in the Gospel: in chapter 2 John tells us that the disciples understood Jesus' identification of his body with the Temple only after the resurrection (2:22); they understood the events of his entry into Jerusalem only after he was glorified (12:16); and Jesus tells Peter that understanding will come later while washing his feet (13:7).

The disciples cannot understand what Jesus is saying and doing because they need the help of the Holy Spirit. Jesus promises that he will send the Spirit, and "he will guide you into all

---

<sup>2</sup> Cullmann, p. 48.

truth” (16:13). The Spirit would open their eyes to the fullness of what took place in the life of Jesus.

If the disciples could not understand Jesus words and actions until after he was glorified and the Spirit was given, we ought not to suppose that the significance of the Fourth Gospel lies in the bare historical facts alone. It is only in the Spirit-formed community of the Church, in the liturgical context of the community of faith, that these things become clear. Oscar Cullmann, again, is insightful here. He points out the John’s Gospel is full of multiple layers of meaning. “...the Gospel of John indicates in so many places the necessity of a double meaning, that enquiry into the deeper unexpressed sense is to be raised, in this Gospel, to the status of a principle of interpretation.”<sup>3</sup> In discussing signs in the context of the miracle at Cana, Cullmann presents a method for interpretation which we will employ throughout this paper: “... in a particular way the plain historical fact contains a reference to the Christ event which continues in the community of the Church.”<sup>4</sup> The text of John’s Gospel, then, is to be read with three layers of meaning in view: the historical event described, the fulfillment of that event in the cross and resurrection of Christ, and the continuation of both the event and the Christ event in the life of the Church.

John establishes themes in his Gospel through use of symbolism. Craig Koester defines a symbol in John’s Gospel as “an image, an action, or a person that is understood to have transcendent significance.” Some of the common symbols in John are light, water, bread, and the vine. Koester distinguishes between “core symbols” and “supporting symbols”, the former occurring most frequently have holding the most significance in the narrative, while the latter occur alongside the core symbols but do not stand alone. “A recurring cluster of core and

---

<sup>3</sup> *Ibid.*, p. 57.

<sup>4</sup> *Ibid.*, p. 66.

supporting images creates a *motif*<sup>5</sup> (emphasis added). The recurrence of water imagery with the several effects it brings forms a baptismal motif in the early chapters of the Fourth Gospel, which we will now consider.

### New Temple, New Rites

The baptismal theme runs like a stream through John's gospel. The evangelist builds this theme through the use of imagery of water and the Spirit. Water carries with it multiple layers of meaning: it cleanses, it gives life, and quenches thirst. These meanings and more are taken up in John's symbolism to form a robust theology of baptism. John, through the use of water imagery, presents a multi-faceted picture of Christian baptism.

#### *Testimony of John the Baptist*

We first encounter water "in Bethany beyond the Jordan, where John was baptizing" (1:28). John baptized outside the land, preparing the people for a new exodus. He is introduced to the reader in the context of questioning from the priests and Levites on behalf of the Jews.<sup>6</sup> The Baptist is the first "trial witness" in the trial of Jesus by the Jews.<sup>7</sup>

John is in the wilderness fulfilling the Isaianic mission to "make straight the way of Yahweh." His baptism is one of preparation, readying the people for the coming of the Christ. The Synoptics present John's baptism as a baptism of repentance (Matt. 3:2,11; Mk. 1:4 Lk. 3:3). In John's Gospel, the focus is on *revelation*. Upon seeing Jesus, John makes his purpose

---

<sup>5</sup> *Symbolism in the Fourth Gospel*, p. 4-5.

<sup>6</sup> Raymond Brown, in *The Gospel According to John*, defines the predominant use of the phrase "the Jews" in John as "...the religious authorities, particularly those in Jerusalem, who are hostile to Jesus" (Introduction, V.B.). The phrase occurs seventy times in John's Gospel, forming a thematic polemic against Judaism.

<sup>7</sup> Brown, *ibid.* P. 24

in baptizing plain: "...so that he might be manifested to Israel, I came baptizing with water" (Jn. 1:31). John baptized in order to reveal "the Lamb of God who takes away the sin of the world." Repentance and cleansing from sin is still in view, as in the Synoptics, but in the Fourth Gospel this takes place in the context of the revelation of Jesus as Lamb.

The Evangelist is careful to demonstrate that John the Baptist made absolutely no messianic claims. Some of John's disciples apparently stayed loyal to him, despite his best efforts, as they show jealousy over the crowds that later go to Jesus for baptism rather than John (3:26) and continued as a sect beyond the events of the cross, resurrection, ascension, and Pentecost (Acts. 18:24-19:7). His own view of his vocation, as we have seen, was to prepare the way of the Lord. When asked for his reason for baptizing, John briefly describes his baptism "in water" then quickly contrasts it with the presence of the Christ (1:26). He wants to make clear that his ministry of baptism was not intended to stand alone, but rather to point to Jesus. When the Lord comes, it is John's time to fade into the background: "He must increase, but I must decrease", he tells his disciples (3:30).

When the presence of Jesus is made known to John, he further contrasts his ministry with that of Jesus by comparing his own baptism with the baptism Jesus will give. John baptized "in water", but Jesus "in the Holy Spirit" (v. 33). John sees the Spirit "descending as a dove out of heaven" to remain on Jesus, and the Synoptic accounts tell us that this took place as John baptized Jesus. Thus, Jesus own baptism by John is the first of this new kind of baptism, baptism in the Spirit, which John ascribes to Jesus. The baptism of Jesus by John is paradigmatic of all following Christian baptisms.

The reader is lead to see the scene of "the two disciples" who left John to follow Jesus (1:35-40) as precisely what the Baptist desired. Oscar Cullmann makes the case that the Fourth Gospel emphasizes John's self abasement in favor of Jesus in order to counter contentious

sects of John's disciples who claimed a Messianic identity for John. "Primitive Christianity had evidently to combat such people from earliest times, especially in Syria, where Gnostic tendencies became attached to the claim of John's disciples."<sup>8</sup> The Evangelist makes clear that "John the Baptist himself is not to be made responsible for the false evaluation of his person made by his followers."<sup>9</sup>

As for water in the John the Baptist episode, its use seems to be that of *preparatory cleansing* from defilement. That John's baptism is a baptism of repentance and cleansing from sin is clear from the Synoptic accounts, as we have seen. Matthew presents the baptism in the context of repentance and confession, while Mark and Luke describe a more direct connection ("...preaching a baptism of repentance *for the forgiveness of sins...*", [Mk. 1:4; Lk. 3:3]). John's baptizing may be connected, to some degree, with washings that were prophesied to Israel concerning their return from exile. "Then I will sprinkle clean water on you, and you will be clean...", the Lord promised Israel (Ez. 36:25). Ritual cleanness is required to enter the presence of the Lord, and in Jesus God dwells "among us" (Jn. 1:14).

John's Gospel emphasizes, however, that John the Baptist's baptism is not ultimate. Cleansing from sin is needed, and John offers cleansing in his baptism, but it is a cleansing that prepares the people for the one who will ultimately purify them. John baptizes with water, but ultimate cleansing is found in "the Lamb of God who takes away the sin of the world" (1:29). Cyril of Alexandria speaks of John's baptism as "an introductory baptism, washing those defiled by sin with water for a beginning of repentance and teaching them to go up from the lower to the more perfect."<sup>10</sup> Jesus offers the "more perfect" baptism, baptism of water and the Spirit.

---

<sup>8</sup> Cullmann, *Early Christian Worship*, pp. 60-62.

<sup>9</sup> *ibid.*

<sup>10</sup> Quoted in *Ancient Christian Commentary on Scripture*, v. 4a, p. 63.

## *Water to Wine*

The stream continues in the Fourth Gospel immediately from the testimony of John the Baptist to the wedding feast at Cana in chapter 2. The changing of the water of purification into festal wine is Jesus' first miracle or *sign* in John's Gospel, and it is programmatic for all that follow. John tells us explicitly the purpose of this sign, and the effect it had on his disciples: "This beginning of His signs Jesus did in Cana of Galilee, *and manifested His glory, and His disciples believed in Him*" (2:11). The purpose of the sign was the revelation of the person of Jesus in order to produce faith in his disciples. But just how does this transformation of water into wine reveal Jesus' glory?

As is the case throughout John's Gospel, there are multiple layers of meaning in this sign. First, in the act of turning the water into wine, Jesus gives a sign of a greater miracle to come, namely his death on the cross. Oscar Cullmann makes the case that "...the hour which is not yet come is the hour of Jesus' death."<sup>11</sup> Mary saw Jesus' potential action as a stand-alone, "self-sufficient miracle,"<sup>12</sup> but Jesus intended for the sign to point ahead to the greater miracle of his glorification in death. This sign at Cana revealed Jesus glory, but in a still in a veiled way. His glory would be fully revealed in his death, for "unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit," (12:23).

Second, this sign reveals the glory of Jesus as the one who moves Israel from lesser to greater glory. In taking the water used for Jewish purification and transforming it into wine, he declares the fulfillment of Torah and the coming feast of the Kingdom. The presence of water for washing in the narrative immediately preceding Jesus' action in the Temple and the feast of Passover is telling. We are being shown that Jesus fulfills the whole of Israel's system of worship. Cleansing by water was integral to the ritual life of Israel: washing was required as

---

<sup>11</sup> *Early Christian Worship*, p. 66.

<sup>12</sup> *Ibid*, p. 67.

preparation for God's presence (Ex. 19:10-11) and for participation in the life of the Tabernacle and Temple (Lev. 11-15). Jesus' action reveals that he has come to fulfill all of these Old Covenant washings.<sup>13</sup>

Taken in context, the Cana episode can be seen as filling in the meaning of Jesus' baptism. As we saw above, John the Baptist's understanding of Jesus identify came in the context of Jesus' baptism by John. Prior to baptizing Jesus, John declares that Jesus is "the Lamb of God who takes away the sin of the world," (1:29). Jesus' baptism by John points ahead to the baptism of his death, when he bears the sin of world on the cross. When we come to Cana, there is no more need for repeated washings for purification; Jesus was just washed on Israel's behalf, and both his baptism and the sign at Cana find their fulfillment when Jesus cleanses the world of sin in his death and resurrection.

### *New Temple*

As John's baptism and the Jewish washings for purification have been fulfilled by Jesus, so now he moves to the Temple to declare himself the fulfillment of it as well.<sup>14</sup> The Temple was the center of Israel's liturgical life. Thus, in identifying himself as the true Temple, Jesus is re-centering the life of the people of God by declaring himself to be the focal point of God's presence. John prepared the reader for this theme in his prologue by describing the incarnation as the Word "tabernacling" amidst humanity.

John notes that Jesus' statement was misunderstood. Only after his death and resurrection did the disciples realize that "he was speaking of the temple of his body," (2:21). Even in this statement, John's meaning is multi-layered. What kind of body is John implying?

---

<sup>13</sup> The Temple scene that follows strengthens this point and takes it further, as we will see below; Jesus fulfills the washings required for participation in the Temple, and he fulfills the Temple itself, as he identifies his own body as the true Temple (2:19, 21).

<sup>14</sup> Cullmann, p. 72.

John posits the disciples' understanding of Jesus' statement in the immediate aftermath of the resurrection, so that the complete event of the cross and resurrection is what leads to their understanding. Thus, the body to which Jesus refers, the body that is the true temple, is his own physical body. Scott Hahn describes the death and resurrection as "a Temple (re)building account."<sup>15</sup> The temple was destroyed on the cross, and raised up again on the third day.

However, the rest of the New Testament makes clear that the Church is the new Temple of God. Peter describes the Church as the Temple of God whose members are both the stones of which the house is constructed and the priests offering sacrifices (1 Pet. 2:5). Paul likewise identifies the Church with the new Temple in his epistle to the Ephesians, with "Christ Jesus himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, *in whom you also are being built together into a dwelling of God in the Spirit,*" (Eph. 20-22), and to the Corinthians, "...we are the temple of the living God..." (2 Cor. 6:16).

We find here, then, an example of Cullmann's threefold meaning. Jesus' words (the "historical fact") find their fulfillment in his death and resurrection (the "Christ event") and their continuation in the Church ("continuation"). According to Cullmann, "In the words about the Temple, [John] finds references, not only to the community, but also to the *body of Christ* itself. The conception of the community as the body of Christ ... is also almost certainly implied, so that the connexion Temple-community-body of Christ is readily explicable."<sup>16</sup>

Jesus fulfills and displaces the Temple as the place of God's presence and center of Israel's worship, and what is true of the head is true of the whole body. This is the *Totus Christus* doctrine of Augustine: "Sometimes we know that a single being, consisting of a head and a body, that is, Christ and his church, is being presented to us." Augustine reassures "... we

---

<sup>15</sup> *Temple, Sign, and Sacrament: Towards a New Perspective on the Gospel of John*, p. 4.

<sup>16</sup> Cullmann, p. 73.

should not be puzzled when scripture moves from head to body or vice versa, while still dealing with one and the same person.”<sup>17</sup>

This Temple Christology provides a central theme for John, and is the basis of his sacramental theology. Jesus body, in the physical sense on earth as well as the Church community, are the new focal point of God’s presence on earth. “In place of the Jewish Temple worship comes that worship in which the crucified and risen One assumes the central place which the Temple holds in Jewish worship.”<sup>18</sup> And the presence of “the crucified and risen One” continues by the Spirit in the life of the Church through Word and Sacrament. It is in the Church as the body of Christ that God meets with man, where God gives his gifts and accepts sacrifice. The identity of the body of Christ as Temple gives Baptism and the Eucharist their basis.

### *The New Birth*

The Nicodemus episode is one that is well known and often misunderstood.<sup>19</sup> Nicodemus is often seen as afraid and ashamed of being with Jesus, ignorant of metaphorical language and easily confused. The only way he could conceive of being “born again” was somehow entering one’s mother’s womb again, only to be born a second time.

Nicodemus was, however, no fool. He was a member of the Sanhedrin, the rulers of Israel. He was “the teacher of Israel” (3:10). He did not ask these questions out of ignorance or confusion. In fact, even if after discussion he did not fully grasp Jesus’ words, he certainly grew in his understanding as a disciple throughout John’s Gospel. In chapter 7, we find him openly defending Jesus among his fellow “chief priests and Pharisees” (vv. 45-52). After Jesus’ crucifixion, Nicodemus is ready to anoint Jesus’ body for burial and in preparation for

---

<sup>17</sup> *On Christian Teaching*, p. 90.

<sup>18</sup> Cullmann, p. 73.

<sup>19</sup> My own understanding of this passage is largely influenced by James B. Jordan, *Thoughts on Sovereign Grace and Regeneration*, and elsewhere.

resurrection (19:39,40). Nicodemus understand Israel's plight, truly recognized that Jesus was "come from God", and, in his night-time conversation with Jesus, sought wisdom from the one who is the Light of the world.

Jesus impresses on Nicodemus the need for a new birth. He employs a double meaning in his description of the new birth: *gennēthē anōthen* can mean either *born again* or *born from above*. Nicodemus understands it to mean *again*, which prompts his question about the nature of the new birth; "How can a man be born when he is old?", he asks. Nicodemus enters into the figurative language of Jesus (or he's ignorant and confused, which seems unlikely, as discussed above) in order to draw out further explanation. Jesus' response provides the key to understanding what kind of birth he and Nicodemus have in view.

The New Birth is not simply an individual's personal experience of salvation, nor a fundamental change in a person's nature. Rather, the new birth of which Jesus speaks is the engrafting into the new creation. Nicodemus likely recognized that, yes, Israel (and humanity with her) was in need of a new start, but can man enter into the earth and be remade? The twofold meaning of *anōthen* illuminates Jesus' meaning here: the birth spoken of is simultaneously a new birth ("born again") and *birth from above*. The first man was created "...of dust from the ground, and breathed into his nostrils the breath of life," (Gen. 2:7). Adam was formed from the earth and enlivened by the Holy Spirit. Those who will enter the kingdom of God, God's new creation, however, need a new birth, a birth from above. The birth from above is birth "of water and the Spirit," (Jn. 3:5).

When Jesus and Nicodemus are having their conversation, this new birth has, in part, already happened. The new birth comes "of water and the Spirit," and this combination is precisely what we find in the baptism of Jesus. John baptized with water, but Jesus "baptizes in the Holy Spirit" (1:33). The baptism of Jesus by John is not explicit in the Fourth Gospel, but we

know from the synoptics that the anointing of Jesus by the Holy Spirit took place in his baptism with water by John the Baptist (Matt. 3:15-17; Mk. 1:9-11; Lk. 3:21.22). Present in these accounts is also God's declaration of Jesus' sonship. Jesus' baptism is the first birth "from above"; the water, the Spirit, God's declaration of sonship come upon him from above. This is the new birth; the new birth to which Jesus calls Nicodemus, and all of Israel, is ultimately a participation in Jesus' own birth from above (Rom. 6). "Baptism makes real in our experience and through faith what God *has already done* in his Son, whom he has chosen to be the firstborn of many brothers and sisters in a new creation."<sup>20</sup>

That this new birth takes place in baptism is not explicit in John 3. Should this cause us to question whether this text is really about baptism at all? I think not. First of all, that the new birth is connected with baptism is the plain implication of Jesus' explicit use of "water". As the Baptist declared, Jesus would baptize with the Spirit. For Jesus to couple water and the Spirit in this text seems a clear reference to the baptism of which John spoke.

M.F. Sadler demonstrates the difficulties that arise if the Church's baptismal rite is excluded from Jesus' meaning:

*"When, then, we consider that our Lord had the whole future of His Church naked and open to His searching glance, is it likely that He would have encumbered His enunciation of the paramount need of evangelical repentance with the use of the word which must of necessity be the fountain-head of a stream of misunderstanding respecting a very plain matter? This word "water" at once introduces, and apparently for no purpose, a new set of ideas connected with an outward form or rite - a form or rite to which the Saviour Himself, in His last words on earth, assigned a remarkable position in His spiritual*

---

<sup>20</sup> Leonard J. Vander Zee, *Christ, Baptism, and the Lord's Supper*, p. 87.

*system; but a form or rite which (on the strict principles of those who deny baptismal regeneration) it is the most dangerous delusion possible to mix up with Regeneration.*"<sup>21</sup>

Jesus knew that the readers of this Gospel would be reading in the context of the liturgical life of the Church; the evangelist certainly knew that was the present case when he wrote the Gospel. Per Cullmann's threefold reading, the historical fact of Jesus' conversation with Nicodemus contains a reference to the Christ event (both his baptism by John and his death and resurrection), which continues in the communal life of the Church through the sacrament of baptism.

To summarize, the Nicodemus episode shapes our understanding of baptism in such a way that we see in it the full picture of God's new creation. "When the New Testament strikes the note of baptism, all the overtones of the great chord of God's salvation can be heard."<sup>22</sup> Jesus came to inaugurate the Kingdom of God's new creation, and the world must be born again to enter into the Kingdom. Jesus is the one who is born again, or born from above, in his baptism of water and the Spirit and ultimately in his death and resurrection. If Nicodemus, Israel, and the world as a whole would be born again, they must be baptized by water and the Spirit. Paul's baptismal theology follows these same lines: "Or do you not know that all of us who have been *baptized into Christ Jesus* have been *baptized into his death*?" (Rom. 6:3). Baptism unites us to Jesus, particularly in his death and resurrection.

### *Living Water*

Jesus moves next to Samaria where John's water theology springs up again. Jesus here crosses traditional boundaries separating Jews from Samaritans to offer the woman a gift of "living water". Craig Koester notes the significance of the phrase Jesus uses: "Jews and

---

<sup>21</sup> *The Second Adam and the New Birth*, p. 34.

<sup>22</sup> Vander Zee, p. 85.

Samaritans used the expression 'living water' for flowing water... Significantly, the Scriptures used by both groups said that living water was to be used when purifying people from defilement incurred by skin diseases and bodily discharges like menstruation."<sup>23</sup> This purifying effect of "living water" is especially important in this context, for Samaritans were considered by Jews to be unclean. Samaritan women were in an especially dire plight, being viewed by the Jews as "menstruants from the cradle", which meant that they were to be treated as if they were in a constant state of impurity."<sup>24</sup>

Thus, the water offered by Jesus is the solution this woman needs. He offers to make her clean so that she may enter into God's presence. Jesus clearly has in mind more than just her impurity as a Samaritan, however, when he points out her situation with her multiple husbands. He will not only do away with distinctions between Jew and Samaritan, but also cleanse from sin.

The conversation moves to the place of worship, an issue of sharp disagreement between Jews and Samaritans. The woman is perhaps expecting Jesus to make the case for the Jerusalem Temple against Mt. Gezirim, but the reader knows that Jesus has already declared his own body to be the fulfillment of the Temple. Here, he emphasizes the role of the Spirit in worship, and a major theme in his prior conversation with Nicodemus. "The hour is coming, and now is, when the true worshippers will worship the Father in Spirit and truth..." (4:23). By bringing the Spirit into the conversation, a parallel is made with the Nicodemus episode: to enter the Kingdom, one must be born again of water and the Spirit, and through living water and the Spirit this Samaritan woman can be cleansed to come before the Father in worship.

---

<sup>23</sup> *Symbolism in the Fourth Gospel*, p.188.

<sup>24</sup> *Ibid.*

## *Conclusion*

The water imagery which runs throughout the first four chapters of John's Gospel forms a clear and connected baptismal motif. Beginning with John the Baptist, we see the water which Jesus offers set over against the cleansing of the old order. Jesus brings baptismal water that purifies once and for all, for the referent of his baptism, and the baptism he gives, is his death and resurrection as the Lamb of God. His baptism is a baptism of fulfillment, and thus once Jesus has come the old must pass away. Jesus is the new Temple, and the old Temple and its rites meet their end in him. Jesus' baptism is not a washing of water only, but brings the gift of the Holy Spirit. The baptism he gives brings new life, life from above. It washes away distinction between Jew, Samaritan, and Gentile, and forms a new humanity to worship God in Spirit and truth.

As we have seen, this baptismal motif is presented in the context of Jesus' fulfillment and replacement of the Temple. Jesus is the true Temple, the place of God's presence, and all the gifts of the Temple are transposed and glorified in him. As Jesus ascended to the Father, he has given his Spirit to form the community of the Church, the body of Christ, into the continuation of the Temple. It is in the Church that Jesus' cleansing and life-giving water is found.

## **Bibliography**

Augustine. *On Christian Teaching*. Translated by R.P.H. Green. Oxford World Classics. Oxford: Oxford University Press, 2008.

Brown, Raymond E. *The Gospel According to John*. 2 vols. Anchor Bible. Garden City: Doubleday, 1966.

\_\_\_\_\_. *The Gospel and Epistles of John: A Concise Commentary*. Collegeville, MN: The Liturgical Press, 1988. Print.

Carson, D.A. *The Gospel According to John*. Grand Rapids: Eerdmans, 1991.

Cullmann, Oscar. *Early Christian Worship*. Philadelphia: The Westminster Press, 1953.

Hahn, Scott W. *Temple, Sign, and Sacrament: Towards a New Perspective on the Gospel of John*, [https://stpaulcenter.com/documents/scripture/04\\_Hahn\\_9-12.pdf](https://stpaulcenter.com/documents/scripture/04_Hahn_9-12.pdf). Accessed from The St. Paul Center for Biblical Theology, May 2016.

Koester, Craig R. *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*. 2nd ed. Minneapolis: Fortress Press, 2003. Print.

Leithart, Peter J. *A House for My Name: A Survey of the Old Testament*. Moscow, ID: Canon Press, 2000.

\_\_\_\_\_. *Deep Exegesis: The Mystery of Reading Scripture*. Waco, TX: Baylor University Press, 2009.

\_\_\_\_\_. *The Four: A Survey of the Gospels*. Moscow, ID: Canon Press, 2010.

Oden, Thomas C., ed. *Ancient Christian Commentary on Scripture: New Testament*. Vol. 4a. Downers Grove, IL: InterVarsity Press, 2006. 12 vols. Print.

Sadler, M.F. *The Second Adam and the New Birth*. Monroe, LA: Athanasius Press, 2004.

