

The Bible:

SANCTUARY

A River Flows From It: *The Sanctuary Doctrine and the Hydrological Ecclesiology of the Temple* | BY ROSS E. WINKLE

Within Seventh-day Adventism, what is known as the sanctuary doctrine or sanctuary truth has been central to its historical and theological self-identity. Deriving largely from the eschatological prophecy of Daniel 8:14, yet including other texts in Daniel as well as in Leviticus, Hebrews, and Revelation, it has focused on such concepts as Jesus Christ's two-phase, high-priestly ministry in heaven, the antitypical Day of Atonement, the investigative or pre-Advent judgment, and the cleansing of the heavenly sanctuary. After the Great Disappointment of October 22, 1844, in which the Adventist hope of Jesus Christ's second coming was dashed, those that kept their belief in the calendrical fulfillment of Daniel 8:14 in 1844, while revising their understanding of what took place in that year, saw that text and the related sanctuary concepts become central to their belief system and a major component of their ecclesiological identity.¹

From the earliest post-Disappointment years, the sanctuary doctrine has been viewed as foundational and fundamental to Seventh-day Adventism,² despite its controverted and turbulent history. It has been variously called the "outstanding truth of Seventh-day Adventists,"³ the doctrine that has "distinguished Seventh-day Adventism from nearly every belief system on earth"⁴ and through which all other doctrines can be taught,⁵ and the "very heart of [the Seventh-day Adventist] message."⁶

Currently the sanctuary doctrine, subsumed under the concept of Christ's ministry in the heavenly sanctuary, remains the 24th in a list of Adventism's 28 Fundamental

Beliefs.⁷ Nevertheless, even some of Adventism's foremost critics have agreed that the fundamental centrality of the sanctuary doctrine is more substantial than just one out of 28 beliefs. For instance, former Seventh-day Adventist minister and Bible teacher Dale Ratzlaff wrote in 2013 that "the Seventh-day Adventist doctrine of the investigative judgment and cleansing of the heavenly Sanctuary based upon Daniel 8:14 is indeed the central pillar of the Adventist faith. Some Adventists may disagree; however, it is."⁸

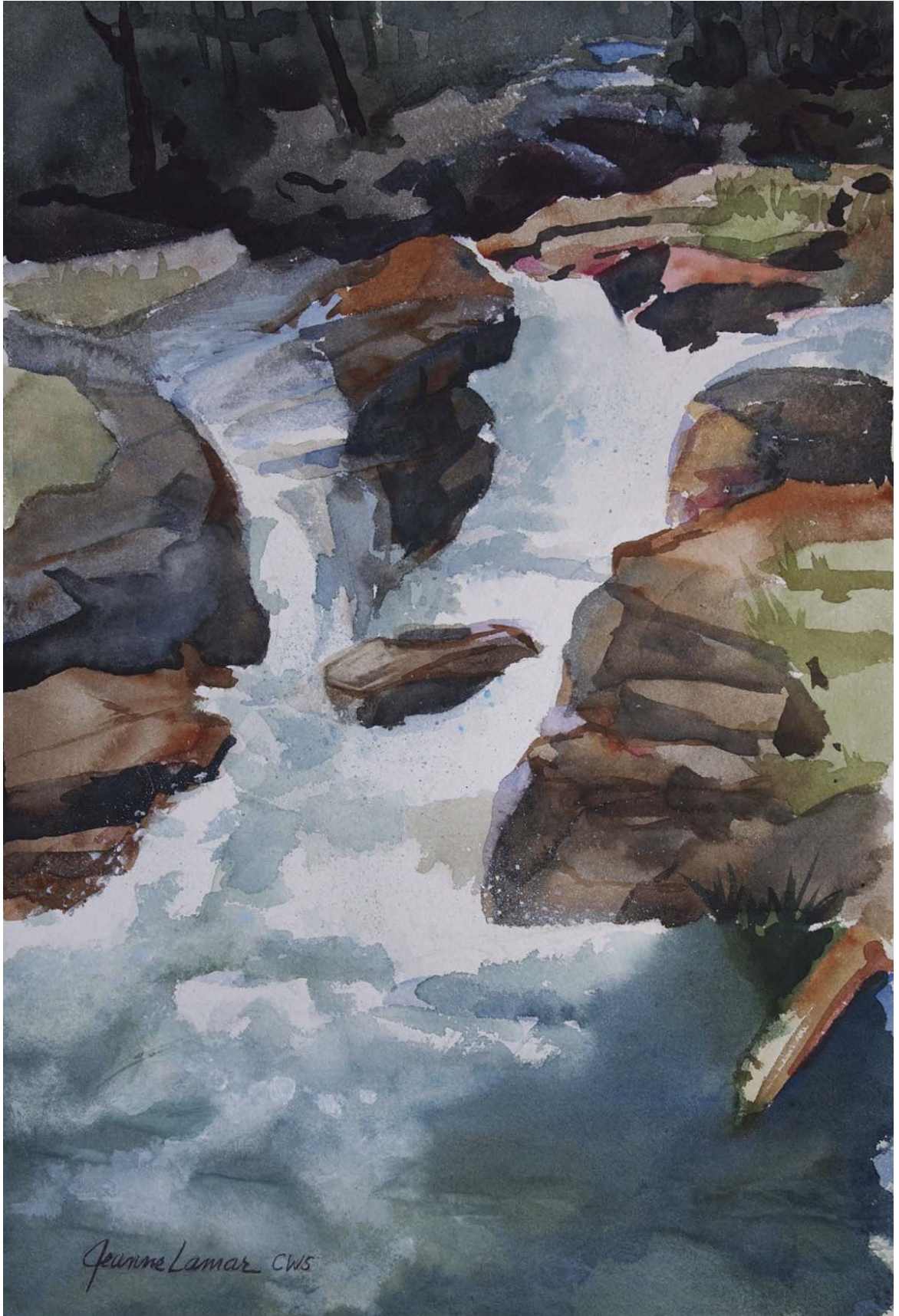
Seventh-day Adventism has never engaged ecclesiology with as much fervor as it has eschatology. Nevertheless, it is striking that of the various biblical metaphors for the church (e.g., corporal, familial, agricultural, architectural),⁹ the ecclesiological image of the church as a temple (1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; Eph. 2:21),¹⁰ while certainly not ignored, has never found a similarly resounding or pivotal level of interest as Adventism's eschatological interest in the heavenly temple has. In this article I intend to sketch how a renewed study of the ecclesiological temple can reinvigorate Adventism's understanding of the sanctuary, expanding its horizons to include the life-giving, healing, and nourishing presence of the Spirit of Jesus, biblically symbolized as water flowing from the temple.

Water flowing from the temple

Numerous biblical texts describe water, streams, or rivers flowing from the earthly temple and its heavenly analog. For instance, Psalm 36:7–9 describes humans dwelling in the shadow of God's wings (a reference to the cherubim in the Most Holy Place of the sanctuary), feasting on the

DISCUSSED | sanctuary doctrine, the temple, high priest's robe, river and stream, the Holy Spirit, literary symbolism

Convergence | by Jeanne Lamar | watercolor



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abundance of his house (the same sanctuary), and drinking from the stream or river of his delights¹¹ that must originate within that same sacred structure. In Joel 3:18 (Masoretic Text [MT] 4:18) God promises Judah that its glorious future will include mountains dripping with new wine, hills flowing with milk, stream beds (or, “ravines”) flowing with water, and a fountain or spring flowing from the house of YHWH—the temple—and watering the Valley of Acacias.

In Ezekiel 47:1–12 the prophet Ezekiel describes water flowing east from the south side of the altar within the visionary temple complex. That flow of water becomes progressively deeper and deeper until it is higher than one’s waist, and one can swim in the deepening river. The river flows east from the temple toward the Jordan Valley and enters the Dead Sea, where it “heals” or makes fresh its salt water (47:8, 9). Everything—in particular, a variety of fish—lives where the healing water flows; the marshes and swamps, however, remain salty. All kinds of trees grow along the riverbank where the water flows from the temple, and they provide fruit every month as food and leaves for healing. In this utopian, visionary portrayal, the river from the temple thus brings life, healing, and fertility to virtually everything it touches.

In Psalm 46:4 the psalmist declares that a river exists whose streams bring gladness to Jerusalem, the city of God. In a cosmic judgment scene in Daniel 7:10, a fiery river surges forward from the heavenly throne of the Ancient of Days.¹² And Zechariah 14:8 prophesies that living waters will flow out from Jerusalem—half to the eastern sea (i.e., the Dead Sea), and half to the western sea (i.e., the Mediterranean), both in summer as well as in winter.¹³ These texts assume a motif of water flowing from the temple—whether earthly or heavenly.

A river flows from the temple, yet where does one find a river or a stream actually—historically, physically—emanating from the Jerusalem temple and providing life, fertility, and healing for the thirsty and dehydrated land and people? Sev-

enth-day Adventist depictions of the temple rarely—if ever—illustrate this. It is missing, it is unknown, it is forgotten, it is unimportant, it is confusing, or it is inconvenient. It is an impossible river, since neither Solomon’s temple complex nor the Second Temple complex actually had a river flowing from the sanctuary.

Flowing water, flowing Spirit

But it is clear that the literary world of the sanctuary did have a place for a river flowing from the sanctuary. Since it is a literary construct rather than a physical, historical reality, such water flowing from the sanctuary could be termed, in the words of Francis Landy, a “fluvial fantasy.”¹⁴ But of what was such fantastical fluid a symbol?

Jewish interpreters understood that there was water imagery associated with various aspects of the sanctuary. For example, the laver in the courtyard of Solomon’s temple was explicitly called the Sea (1 Kings 7:23s–25, 39, 44). Furthermore, the historian Josephus (37 CE–c. 100 CE) saw the purple color embroidered into the temple veil representing the sea.¹⁵ He noted that this same color (along with gold, scarlet, and hyacinth) was part of the high priest’s sash.¹⁶

The latter point brings us to the subject of the high priest’s dress. Within the Israelite cult, there was no statue or image within the Most Holy Place of the sanctuary. There was an image, however, and that image was the high priest. The high priest was dressed like the idols and images of the gods of other religions,¹⁷ and his typical daily regalia replicated material found on the inside of the sanctuary.¹⁸ As such, he, as the Image of YHWH, imaged, replicated, and mirrored aspects of the interior of the sanctuary—where YHWH resided.

In the literary symbolism of the sanctuary cult, if one read about water flowing from the sanctuary, one might thus assume there might be water imagery associated with the dress of the high priest. And, as indicated earlier, there was. Philo of Alexandria (c. 25 BCE–c. 50 CE)

understood the purple dye utilized in the sanctuary fabrics to symbolize water, since the dye was derived from a sea snail.¹⁹ Furthermore, in contradistinction to the Hebrew Bible, which indicated that the pomegranate figures attached to the hem of the foot-length, hyacinthine robe of the high priest were made out of blue, purple, and scarlet material (Exod. 28:33, 34; 39:24–26 [LXX 36:31–33]), he instead indicated that these were golden in fabrication.²⁰ But what is of interest here is that he understood these pomegranates to be symbolic of water.²¹ In *De Vita Mosis* 2.121 he understood that the hyacinthine robe, symbolizing the element of the air, was the chariot from which was suspended both the earth (symbolized by floral imagery on the hem of the robe) and water (symbolized by the pomegranates). But the water Philo was thinking of was not just water but flowing—or “living”—water. Philo further solidified his conclusion regarding the pomegranates symbolizing water based on linguistic considerations: the Greek word for pomegranate, *rhoiskos*, was etymologically derived from the “flowing” (*rhysis*) of water.²² These are but a few examples that demonstrate that liquid imagery was associated with the dress of the high priest, and thus the temple.

Within the New Testament, the book of Revelation portrays the “one like a son of man” wearing the foot-length, hyacinthine robe of the high priest (1:13, NASB) while standing in a sanctuary setting signified by the seven golden lampstands (1:12) and walking around in the midst of the seven churches of Asia Minor (2:1).²³ This assumes that his foot-length robe implicitly has the pomegranate figures hanging from it. There is no indication, however, that any symbolic reference to flowing water is being communicated with the assumed aspect of this high priestly garment.

Nevertheless, after the initial description of the one like a son of man dressed in the high priestly robe and sash, a further seven-part description ensues two verses later (1:14–16).

John describes the voice of the one dressed in this high priestly robe and sash as sounding like “many waters” (1:15, NASB)—an allusion to Ezekiel 43:2, which described the return of the glory of God from the east, the glory sounding like “many waters.”²⁴ The noisy, roaring reference to his voice is the exact center and the only audible aspect of this detailed, seven-part description.²⁵ As the visionary narrative flows into chapters 2 and 3, the voice of “many waters” becomes the voice of the Spirit of Jesus²⁶ that speaks (2:7, 11, 17, 29; 3:6, 13, 22). In a sanctuary setting, the “many waters” flow from the mouth of the high priestly Jesus in messages of love, encouragement, warning, and rebuke to the seven churches of Asia Minor—encompassing both the refreshing river of life and the fiery river of judgment (cf. Dan. 7:10). Thus in John’s inaugural vision and the subsequent messages to the seven churches, the motif of flowing water in a sanctuary setting is associated with—and is a symbol of—the Spirit. This would not be unusual, since there are a number of references in the Hebrew Bible, Jewish writings, and the New Testament that symbolize the Spirit by water.²⁷

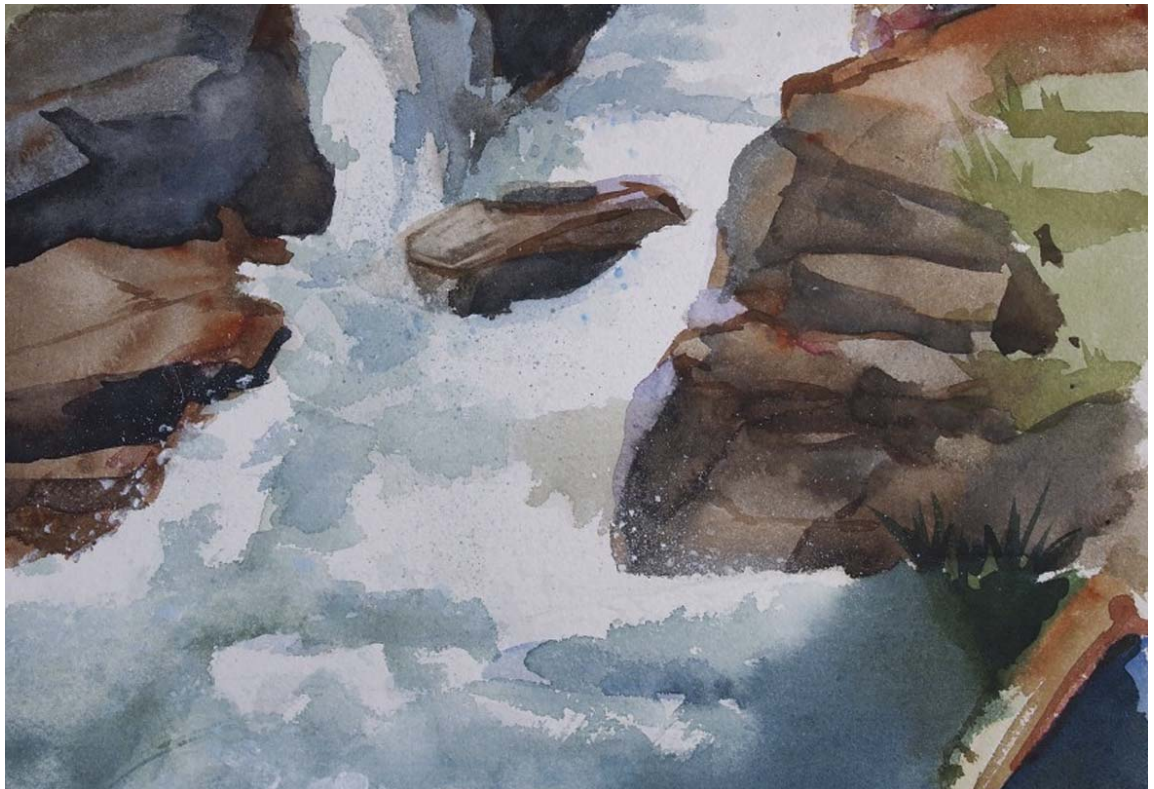
Revelation 7:17 describes Jesus, the Lamb, guiding the “great multitude” of God’s people to fountains/springs of living water. The eternal culmination of the flowing river is envisioned in John’s description of the New Jerusalem, where the Alpha and Omega promises that he will give water from the fountain/spring of living water as a gift (21:6; cf. 22:17). The New Jerusalem itself is where the river of living water flows from the throne of God and the Lamb, providing water to the paradisaical tree of life that produces fruit each month and has leaves that heal the nations (22:1, 2).²⁸ There is no temple in the New Jerusalem, since God and the Lamb are its ultimate, eschatological temple (Rev. 21:22). Consequently, the river of living water that flows from the throne of God and the Lamb essentially flows from the “temple” that is God and the Lamb.

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While many Christians see Revelation's New Jerusalem in fairly literal terms, it is essential to see John's description as containing symbolic meaning. For instance, the Lamb marrying its bride, the city, cannot be taken literally (21:2, 9), and neither can the measurements be taken literally (21:16, 17).²⁹ Such being the case, the river of living water would make coherent sense as a liquid symbol of the

references to luxuriant trees in the sanctuary, flourishing implicitly because of irrigation (e.g., Ps. 52:8; 92:12–15); the repeated water imagery in the Gospel of John (e.g., 4:4–15; 6:35; 19:34),³³ particularly the rivers of living water that Jesus asserts will later flow in the outpouring of the Spirit (14:16–18, 26; 15:26; 20:21, 22; cf. Acts 2:1–18)—arguably flowing from Jesus, the temple (7:37–39; cf.

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Spirit, flowing from the temple—from God and the Lamb—and bringing life, healing, and blessing to all.³⁰

In the words of Hebrews 11:32 (NASB), “What more shall I say? For time will fail me if I tell of” texts in which God is described as a fountain/spring of water (Jer. 2:12, 13; 17:12, 13; cf. 15:18); texts explicitly or implicitly associating the outpouring of the Spirit with water (e.g., Isa. 11:2, 9; 32:14, 15; 44:3, 4); the archetypal sanctuary in the story of Eden, with the river watering the Garden and then dividing into four rivers (Gen. 2:10–14)³¹; Creation and Edenic imagery in the tabernacle and Solomon's temple, in which the associated hydrological awareness would resonate³²;

2:19–21),³⁴ and yet in probable Johannine ambiguity, also understood to be flowing out from the believer³⁵; Paul's references to drinking the liquid Spirit (1 Cor. 12:13; Eph. 5:18–20; cf. 1 Cor. 10:1–4); and much, much more. In all of these portrayals, the overall imagery finds coherence in the water, fountains, springs, and rivers streaming, flowing, gurgling, and gushing from the sanctuary, bringing nourishment, life, freshness, healing, blessing, and abundance.

Ripples to torrents

I would like to briefly suggest just three areas in which an enriched understanding and appreciation of the imagery of water flowing from the

sanctuary into and through the temple of the community of believers could positively impact Seventh-day Adventist beliefs. First, just as the Spirit of God was associated with Jesus' baptism in the waters of the Jordan River (Matt. 3:13–17; Mark 1:9–11; Luke 3:21, 22), so could we conceptualize the waters of the Spirit of Jesus flowing from the heavenly temple when people are baptized, symbolizing their Spirit-immersion, new life, and fruitfulness to the church community and the world beyond.

Second, as disciples of Jesus we are compared to branches on Jesus, the vine (John 15:1–8). We can only bear “fruit” by being connected to the vine (15:4), and producing fruit is the evidence and proof of our discipleship (15:8). But such “fruit” comes from the Spirit (Gal. 5:22, 23), even as fruit grows on vines and fruit trees not only because of good soil but also because of water irrigation (Jer. 17:8; 47:1–12; Rev. 22:1, 2). The fruit of the Spirit, consisting in love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control (Gal. 5:22, 23), and every other spiritual gift, derives from the river of the Spirit flowing from the temple of Christ's heavenly intercession into the lives of disciples.

And third, as the waters of the Spirit flow from the heavenly temple where Jesus intercedes into the human temple of his church, they cannot be constrained, stopped up, or held back unless we resist.³⁶ They continue to ripple and flow outward from us into the world around us, bringing the possibilities of life and healing to others. As the Spirit drove Jesus into the wilderness (Mark 1:12), so the rivers of the Spirit compellingly move us into mission to bring the refreshing water of the Spirit to those who thirst—knowingly or not—for Jesus.³⁷

Conclusion

A much subdued—if not mostly missing—element in the Seventh-day Adventist understanding of the sanctuary doctrine is the dynamic ministry of the Spirit in bringing life, healing, nourishment, and blessing (cf. Ezek. 47:1–12; Rev. 21, 22). I have attempted to

suggest in this sketch that a renewed interest in, understanding of, and appreciation for the imagery of the Spirit of Jesus flowing from the heavenly temple into and through the temple of the community of believers and out into the world would greatly enrich Seventh-day Adventism's understanding of the sanctuary, the ecclesiological concepts of baptism, discipleship and spiritual gifts, and mission, and enhance its contemporary relevance to a world that is spiritually dehydrated and thirsty. In biblical terms, the river(s) would flow, the desolate wilderness would bloom and blossom, the fruitless trees would repeatedly bear fruit, and people would be not only refreshed but healed.³⁸ It is time for Seventh-day Adventists to irrigate and rehydrate our understanding of and appreciation for the truths conveyed by the sanctuary, emphasizing that the sanctuary paradigm includes the streaming, flowing, surging, cascading, splashing, and gushing work of the Spirit of Jesus in bringing new life, radical healing, flourishing nourishment, and rich blessing to those who drink its thirst-quenching waters. ■

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References

1. An earlier version of this article was presented as a paper on November 22, 2014, at the annual meeting of the Adventist Society for Religious Studies in San Diego, California.
2. Cf. James White, who in 1850 confidently claimed that “the subject of the sanctuary . . . lies at the foundation of our faith and hope” (*The Advent Review* [special combined number, 1850], quoted in Ellen G. White, *Christ in His Sanctuary* [Mountain View, CA: Pacific Press, 1969], 8); Ellen White, who in 1906 asserted that “the correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith” (Ellen White, Letter 208, 1906), and who in 1911 emphasized the importance of Daniel 8:14 when she wrote that “the scripture which above all others

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had been both the foundation and central pillar of the Advent faith was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed' " (*The Great Controversy* [Mountain View, CA: Pacific Press, 1911], 409); and LeRoy Edwin Froom, *Movement of Destiny* (Washington, DC: Review and Herald, 1971), 77.

3. Louise Kleuser, *The Bible Instructor in Personal and Public Evangelism*, reprint ed. (Brushton, NY: TEACH Services, 2007), 107.

4. Chris Blake, *Swimming Against the Current: Living for the God You Love* (Nampa, ID: Pacific Press, 2006), 79. Cf. Froom: "The one distinctive, separative, structural truth—the sole doctrinal teaching that identifies and sets Seventh-day Adventists apart from all other Christian bodies past and present—is what we have always designated the 'Sanctuary truth.' 'This truth' was the earliest post-Disappointment position to be discerned and taught," and "it has never lost that pivotal position" (*Movement of Destiny*, 541); and Richard M. Davidson: "For a century and a half the doctrine of the sanctuary has continued to lie at the foundation of Adventist theology and mission and has remained the most distinctive contribution of Adventism to Christian thought" ("In Confirmation of the Sanctuary Message," *Journal of the Adventist Theological Society* 2, no. 1 [1991]: 93).

5. Kleuser, *The Bible Instructor*, 108. Cf. C. Mervyn Maxwell, "Sanctuary and Atonement in SDA Theology: An Historical Survey," in *The Sanctuary and the Atonement: Biblical, Historical, and Theological Studies*, Arnold V. Walenkampf and W. Richard Leshar, eds. (Washington, DC: Review and Herald, 1981), 516.

6. Kleuser, *The Bible Instructor*, 108. Cf. Froom, *Movement of Destiny*, 542, and the title of Roy Adams' book, *The Sanctuary: Understanding the Heart of Adventist Theology* (Hagerstown, MD: Review and Herald, 1993).

7. See *Seventh-day Adventists Believe: An Exposition of the Fundamental Beliefs of the Seventh-day Adventist Church*, 2nd ed. (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 2005), 347–69.

8. Dale Ratzlaff, "No Reason to Exist Without the Central Pillar," *Proclamation Magazine* 14 (Spring 2013): 6.

9. Cf. such images as the body of Christ (1 Cor. 12:12–27), branches of a vine (John 15:1–8), a chosen race (1 Pet. 2:9), a flock (1 Pet. 5:1–3), a holy nation (1 Pet. 2:9), the household of God (1 Tim. 3:15; 1 Pet. 4:17), and a pillar

(1 Tim. 3:15). See, e.g., Paul S. Minear, *Images of the Church in the New Testament* (Philadelphia: Westminster, 1960).

10. This image derives from the Second Temple, Solomon's temple, and the wilderness tabernacle.

11. The Hebrew word for "delights" is the plural of the same word translated in Genesis 2 as "Eden."

12. Cf. Crispin H. T. Fletcher-Louis, "The High Priest as Divine Mediator in the Hebrew Bible: Dan 7:13 as a Test Case," in *Society of Biblical Literature 1997 Seminar Papers*, Society of Biblical Literature Seminar Papers 36 (Atlanta: Scholars, 1998), 174 (Daniel 7 "is ultimately Temple centered"); André Lacocque, *The Book of Daniel*, trans. David Pellauer (Atlanta: John Knox, 1979), 124, 125 ("The vision in chapter 7 has the Temple as its framework"); and Marvin A. Sweeney, "The End of Eschatology in Daniel? Theological and Socio-Political Ramifications of the Changing Contexts of Interpretation," in *Form and Intertextuality in Prophetic and Apocalyptic Literature*, Forschungen zum Alten Testament 45 (Tübingen: Mohr Siebeck, 2005), 256–60 ("the visions of Daniel 7–12 are permeated with priestly imagery, symbolism, and concepts" [260]).

13. Grant Macaskill states that this text thematically parallels the image of the life-giving river in Ezekiel 47:1–12 ("Paradise in the New Testament," in *Paradise in Antiquity: Jewish and Christian Views*, ed. Markus Bockmuehl and Guy G. Stroumsa [Cambridge: Cambridge University Press, 2010], 76).

14. Cf. Francis Landy, "Fluvial Fantasies," in *Thinking of Water in the Early Second Temple Period*, ed. Ehud Ben Zvi and Christoph Levin, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 461 (Berlin: de Gruyter, 2014), 437–55.

15. Josephus, *Antiquitates Judaicae* (A.J.) 3.183; *The Jewish War* (J.W.) 5.213.

16. Josephus, A.J. 3.154; J.W. 5.213, 232.

17. See Fletcher-Louis, "God's Image, His Cosmic Temple and the High Priest: Towards an Historical and Theological Account of the Incarnation," in *Heaven on Earth*, ed. T. Desmond Alexander and Simon Gathercole (Milton Keynes, UK: Paternoster, 2004), 85–91.

18. Cf. Meredith G. Kline, *Images of the Spirit*, reprint ed. (Eugene, OR: Wipf and Stock, 1999), 42–47, 52.

19. Philo of Alexandria, *De Congressu Quærendæ Eruditionis Gratia* (Congr.) 1.117; cf. *De Vita Mosis* (Mos.) 2.88. On this color as well as on the blue and the scarlet, see Ross

E. Winkle, " 'Clothes Make the (One Like a Son of) Man': Dress Imagery in Revelation 1 as an Indicator of High Priestly Status" (PhD dissertation, Andrews University, 2012), 93, n. 50. The "blue" is hyacinth or bluish purple, while the "purple" is reddish or Tyrian purple.

20. Philo, *Mos.* 2.110.

21. Philo, *Mos.* 2.118–21, 133; *De Specialibus Legibus* (*Spec.*) 1.93, 94; cf. Gert Steyn, "Elements of the Universe in Philo's *De Vita Mosis*: Cosmological Theology or Theological Cosmology?" *In die Skriflig/In Luce Verbi* 47, no. 2 (2013): 2–5.

22. Philo, *Mos.* 2.119; *Spec.* 1.93. This connection between "pomegranate" and "flowing" is linguistically possible: *rhoa*, a word related to *rhoiskos* and also meaning pomegranate, may have derived from the term *rhous*, which means stream (Robert Beekes, with Lucien van Beek, *Etymological Dictionary of Greek* [Leiden: Brill, 2010], s.v. *rhoa*).

23. See the discussion in Winkle, "Dress Imagery in Revelation 1," particularly pp. 152–98 and 277–306.

24. Cf. LXX Ezek. 43:2; also Ezek. 1:24, where the sound of the wings of the four living creatures is like the sound of many waters, which there is also compared to the voice of YHWH, or the sound of a tumult (or rainstorm), or that of an army.

25. Cf. Ganoune Diop, "Jesus Christ in the Midst of His People: A Study of Revelation 1:9–22," *Journal of the Adventist Theological Society* 8 (1997): 42; he takes it as a chiasmic structure.

26. It is Jesus, since the "one like a son of man" in 1:13 indicates that he was dead but is alive (1:18).

27. See G. K. Beale in *The Book of Revelation: A Commentary on the Greek Text, New International Greek Testament Commentary* (Grand Rapids, MI: Eerdmans, 1999), 1105, who lists such texts as Ezek. 36:25–27; John 3:5; 4:10–24; *Pesikta Rabbati* 1.2; and *Odes of Solomon* 6:7–18.

28. This alludes to the liquid imagery in Ezek. 47:1–12, Joel 4:18, Zech. 14:8, and Gen. 2:10 (cf. Beale, *Revelation*, 1103).

29. The measurements and numbers associated with the city are multiples of the number twelve (21:16, 17), associated with the tribes of Israel and the apostles (21:12–14). Moreover, the city is a golden cube (21:16, 18, 21), like the Most Holy Place of the temple. The city's foundations are made out of twelve precious stones similar to the twelve stones of the high priest's breastpiece (21:19–21). The city has gigantic gates made out of pearls (21:21), yet the gates

are never closed (21:25). The river of living water flows from the throne of God and the Lamb (22:1). The inhabitants will have the name of God and the Lamb on their foreheads (22:4; cf. 14:1). Taking these literally can create interpretive problems.

30. Cf. Beale, *Revelation*, 1104; Macaskill, "Paradise," 77, 78.

31. On this and much more, see, e.g., G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, *New Studies in Biblical Theology* 17 (Downers Grove, IL: IVP Academic, 2004); L. Michael Morales, *The Tabernacle Pre-Figured: Cosmic Mountain Ideology in Genesis and Exodus*, *Biblical Tools and Studies* 15 (Leuven: Peeters, 2012), 76–91; and T. Stordalen, *Echoes of Eden: Genesis 2–3 and Symbolism of the Eden Garden in Biblical Hebrew Literature*, *Contributions to Biblical Exegesis and Theology* 25 (Leuven, Belgium: Peeters, 2000).

32. The literature is vast; see, e.g., William P. Brown, *The Ethos of the Cosmos: The Genesis of Moral Imagination in the Bible* (Grand Rapids, MI: Eerdmans, 1999), 73–89.

33. See, e.g., Larry Paul Jones, *The Symbol of Water in the Gospel of John*, *Journal for the Study of the New Testament Supplement Series* 145 (Sheffield, UK: Sheffield Academic Press, 1997); and Wai-ye Ng, *Water Symbolism in John: An Eschatological Interpretation*, *Studies in Biblical Literature* 15 (New York: Peter Lang, 2001).

34. On the difficulties in John 7:37–39, again, the literature is vast. See, e.g., D. A. Carson, *The Gospel According to John*, *The Pillar New Testament Commentary* (Grand Rapids, MI: Eerdmans, 1991), 321–29; and Joseph R. Greene, "Integrating Interpretations of John 7:37–39 into the Temple Theme: The Spirit as Efflux from the New Temple," *Neotestamentica* 47, no. 2 (2013): 333–53.

35. On this, see Thomas L. Brodie, *The Gospel According to John: A Literary and Theological Commentary* (New York: Oxford University Press, 1993), 318, 319.

36. Cf. Acts 7:51; 1 Thess. 5:19; Eph. 4:30.

37. See, e.g., Acts 4:8–31; 8:26–29, 39, 40; 10:19, 20, 38, 44–47; 11:12; 13:4.

38. Cf., e.g., Isa. 35:1, 2 and Ezek. 47:1–12.

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