

HOW JOHN'S GOSPEL PORTRAYS JESUS AS THE WAY OF THE TEMPLE

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LDs scholars have often engaged in a particular form of exegesis that uses temple patterns, festivals, and themes to interpret the narratives, poetry, and sermons of sacred literature.¹ Since the architecture and ritual programs of temples arguably represent a microcosm of the universe and the soul's place within it, and since the sermons and narratives of sacred texts mostly concern themselves with the same things, it is difficult to tell if the authors purposefully use temple imagery and patterns to give meaning to their sacred texts or if the writings' correspondence to the temple is merely a function of their shared focus. Either way, using the temple as an exegetical approach to sacred literature can deepen one's understanding of and appreciation for both.

Using the temple as an exegetical tool for the Gospel of John is not new.² This reading, however, will argue that the entire structure of John's portrait of Jesus corresponds closely to the way of the temple, from the holy of holies out to the courtyard and back in again. While this structural correspondence may not be what John purposefully had in mind as he crafted his testimony, it is certainly within the realm of possibility, given his seemingly close connection to the high priestly family and his strong use of temple imagery in general.³

New Testament scholars noted long ago that one of the main differences between the Johannine text and the Synoptics is that the former has more of a focus on sacramental Christianity and not just Christian conduct. One position is that the earlier Synoptic writers left out the sacramental teachings of Jesus and that the later writer, John the Apostle, supplemented the earlier writings with discourses of Jesus that had been disregarded or not understood at the time they were spoken. John functions not as a mere chronicler of the life of Jesus, but also as a "perceptive witness" who fully understood the spiritual meaning of the events he reported.⁴ Others postulate that the Synoptics, being earlier, are more authentic to Jesus's Christianity, and consequently, John's gospel and the Christian sacraments in general are a later Hellenistic invention "in order to support the sacramental theology which finds a centre in the

divine Jesus.”⁵ A lengthy discussion of this issue is not important here. What is important for our purposes is that John’s writing, in contrast to the other Gospels, has an acknowledged focus on the rites of Christianity. This focus provides a strong impetus for the temple-centered approach I outline in this chapter.

Jesus’s Descent from the Holy of Holies (John 1:1-14)

Early sources regarding the temple theology of the Holy of Holies equate it with Creation, particularly the first day when Light came into the world.⁶ Consequently, the Holy of Holies can also represent the pre-Creation presence of God with his heavenly hosts or council.⁷ Such themes appear in the initial verses of John’s Gospel.

Echoing the pre-Creation of Genesis, the text begins “In the beginning” (John 1:1a) and adds “was the Word, and the Word was with God.” (John 1:1b). This is likely not a reference to the Lord’s mortal ministry for the text again states, “The same was in the beginning with God” (John 1:2). Indeed, the phraseology can suggest that God and his Son dwelt together “in the beginning,” or in pre-mortality.⁸

Continuing the pre-mortal theme, John’s Gospel next turns to light and creation by the Son: “All things were made by him ... and the light shineth in darkness ... which lighteth every man that cometh into the world ... and the world was made by him” (John 1:3-10). Since the light sent into the darkness on the first day of Creation differs from the physical light of the sun, moon, and stars, which do not “give light upon the earth” until day four (Genesis 1:14-19), John expands the understanding of the reader to view this initial light as something divine. Indeed, this light not only shines in the world at Creation, but it also “lighteth every man.” The light is God’s word, or gospel, which is life (John 1:4), and all are personified in the Son.⁹

But the Son does not remain in this pre-mortal place of Creation with his Father, for “the Word was made flesh, and dwelt among us” (John 1:14). Indeed, “He came unto his own, and his own received him not” (John 1:11). In other words, the Son descended from the presence of God in heaven and became flesh, or was born, in the world. Although there are those who receive him not, John extends hope to those who do receive him: “But as many as received him, to them gave he power [*exousian* ‘right’ or ‘authority’] to become the sons [*tekna* ‘children’] of God” (John 1:12).¹⁰

Using the temple as an exegetical tool for John’s prologue would suggest that the Son descended from the presence of God in the Holy of

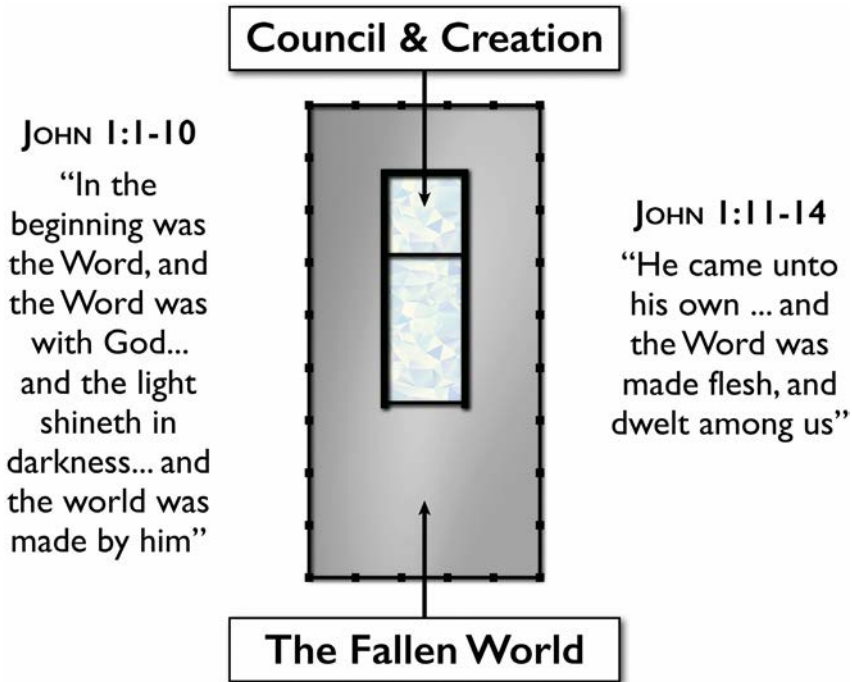


Figure 1

Holies and came out of the temple into the world, represented by the courtyard and beyond (see Figure 1). Consequently, the promise that all in the world who receive the Son are given “authority” to become themselves “children” of God implies an ability for these to ascend with Christ back into the Holy of Holies or presence of God. Indeed, the series of events in the Savior’s life that John records throughout the remainder of his Gospel appear to draw upon and follow the progressive architectural and ritual program of the temple from the courtyard back into the Holy of Holies.

The Two Grand Divisions of the Way (John 1:15-34)

There are two great divisions of the temple complex: 1) The courtyard with its items of bronze and 2) the temple with its items of gold.¹¹ These two grand divisions find echoes in a variety of temple-related teachings in scriptures. For example, Malachi 3:1 mentions that there are two messengers, one who shall “prepare the way,” and the other is the Lord who is the “messenger of the covenant” in “his temple.” Jesus identified the messenger who shall prepare the way as John the Baptist (Matthew 11:10). Consequently, John the Baptist, an Aaronic priest, prepares the

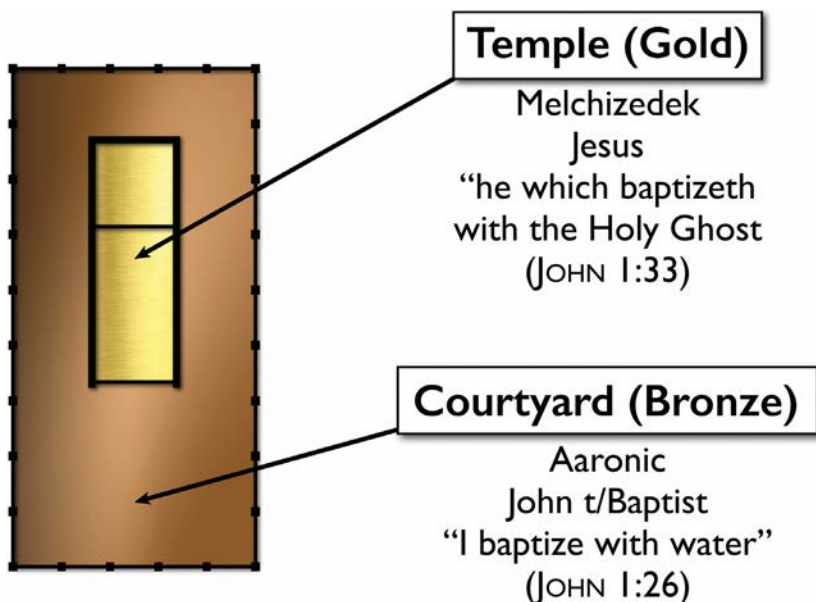


Figure 2

way outside the temple in the courtyard, and Jesus, whom the Letter to the Hebrews identifies as a Melchizedek priest (Hebrews 6:20), is the Lord within the temple.

This bipartite view appears in John 1:15-34, providing the reader the broad pattern to follow as one ascends to the Holy of Holies (see Figure 2). John 1:23 has the Baptist declaring: “I am the voice of one crying in the wilderness, Make straight the way of the Lord.” He clarified earlier, “He that cometh after me is preferred before [i.e., greater than or a higher rank than] me” (John 1:15; cf. v. 30). John even connects his ministry to certain ordinances that prepare the way for higher ordinances that Jesus will provide: “I baptize with water ... Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost” (John 1:26, 33). In a similar fashion, John the Baptist compares the lesser law of Moses to the higher law or gospel of Christ: “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).¹²

As one ascends to the Holy of Holies, there appears to be an expectation of participating in preparatory rites and laws of an Aaronic order associated with the courtyard that give one access to the temple, wherein further rites and laws of a higher order will be manifest, allowing one to enter into the presence of God in the Holy of Holies. Indeed, after Nathanael declares that Jesus is the Son of God and King of Israel, the

last line of John 1 is a promise from Jesus to Nathanael that he would “see heaven open, and the angels of God ascending and descending upon the Son of man,” a clear allusion to Jacob’s vision of the ladder at a place that he then designated the “gate of heaven” and called *Beth-el* “the house of God” (Genesis 28:17, 19).

Jesus and Preparations in the Courtyard for Entering the Temple (John 1-6)

In the initial chapters of John, the events of Jesus’s life focus on baptism, both healing and purification by water, and sacrifice. Likewise the preparations in the temple courtyard focus on the laver of water used by the priests for purification prior to entering the temple (Exodus 30:17-21) and the altar of sacrifice whereon animals, flour, oil, salt, wine, and other offerings are placed (Leviticus 1:2; 2:1, 13; 23:13).

1. In addition to his own baptism in water (John 1:29-34), Jesus is actively involved in the baptism of others in these early chapters (see John 3:22, 26; 4:1-2).¹³ Performances of baptism do not appear in any of the chapters after John 4.
2. Jesus turns water into wine, with John specifying that this water was particularly “after the manner of the purifying of the Jews” (John 2:6). This is the water customarily used by Jews to cleanse their hands and feet before entering a house, not unlike the purpose of the laver in the temple courtyard.¹⁴
3. Jesus’s cleansing of the temple (John 2:13-22) can be read as portraying him the new sacrifice of the temple. New Testament scholars often make the point that Jesus not only cleanses the temple of moneychangers but also has the sacrifices removed — “take these things hence” (John 2:16). Afterward, he speaks of the destruction of his own body, describing it as a temple as if to declare that he is the replacement or fulfillment of the temple sacrifices.¹⁵ This occurs during the Passover, when Jews were required to visit the temple in connection with the sacrifice of the paschal lamb (John 2:13; cf. Leviticus 23:12). If John is framing the events of Jesus life to fit the temple progression, this may explain the scholarly conundrum of why John places this event near the beginning of Jesus’s ministry as opposed to the end of his ministry where the Synoptics record it (Matthew 21:12-16; Mark 11:15-19; Luke 19:45-48). Of

course, there is the possibility that Jesus may have cleansed the temple twice, once at the beginning and again at the end of his ministry. As John recounts, “The zeal of thine house hath eaten [Jesus] up” (John 2:17).

4. Jesus speaks to Nicodemus about the necessity of being born of water and spirit in order to “enter” (John 3:5).
5. Jesus invites the woman at the well to make the initial step of partaking of the water that he can give her so it would become in her “a well of water springing up into everlasting life” (John 4:14).¹⁶ Immediately after this, the woman and Jesus speak of the place and manner of true temple worship providing a connection between Jesus’s living water and that sacred edifice: “The woman saith . . . our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him” (John 4:19-23).
6. John 5 outlines the tradition surrounding the pool of Bethesda — a pool just outside the north “Sheep Gate” of Jerusalem. This place may have been associated with purification of sacrificial sheep for the temple due to its proximity to the house of God.¹⁷ It was also a place where people thought they could be healed by touching the water of a pool there. Some scholars believe this pool may have already been associated with Asclepius, a Roman god of healing, whose staff, which includes an entwined serpent, is the symbol of medicine to this day.¹⁸ However, instead of obtaining healing through the pool of Bethesda, which became an asclepieion in the first century AD, and a temple to Asclepius was erected there under Hadrian’s reign,¹⁹ the lame man obtains healing from Jesus himself, effectively representing the Savior as the water that heals. In the Old Testament, the sick who were healed were required to wash in water and appear in the temple courtyard “at the door of the tabernacle” to be made clean and reconciled to God (Leviticus 14:9-20; 15:13-15).

7. Jesus declares himself the “bread of life” (John 6:35) — even the “true bread from heaven” (John 6:32) — and clarifies, “the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (John 6:51-53). Bread from heaven and life giving flesh and blood would certainly recall in the minds of his hearers the manna from heaven and the paschal lamb’s flesh and blood that spared the Israelites from the angel of death. Indeed, these words of Jesus were delivered in the context of the Passover (John 6:4). Jesus has come to replace or fulfill these images.²⁰ There is a difficulty, however, in relating bread or other symbols to a specific locale in the temple because many singular symbols appear in more than one place in the temple. For example, there is bread offered at the sacrificial altar (Leviticus 2:1 — I view this as an Aaronic, preparatory offering or feast of bread), shewbread in the holy place (Exodus 25:30), and a pot of manna traditionally kept in the holy of holies (Exodus 16:33-34. I see these latter two as representative of Melchizedek offerings or feasts, being in the temple). However, Jesus declares that he is the bread which “came down” from heaven (i.e., is no longer in the temple), alludes to the sacrificed paschal lamb which belongs at the temple altar and also references “drinking” his blood so one would “never thirst” (John 6:35, 53-56). Christian typology and the Eucharist associate his blood with wine (see Matthew 26:27-29),²¹ and no scriptural texts mention blood or wine in connection with the table of shewbread inside the temple, but wine *is* offered at the courtyard altar with the paschal lamb at Passover (Leviticus 23:13). Thus, while the elements in John 6 may certainly prefigure the bread inside the temple, it is more reasonable to suppose that the elements in this chapter reflect the symbolism of the altar in the courtyard of the temple.

Transitioning to the Holy Place (John 7-10)

John specifically notes that many of the aforementioned events of Jesus’s life occur in conjunction with Passover (see John 2:13, 4:45, 5:1, 6:4).²²

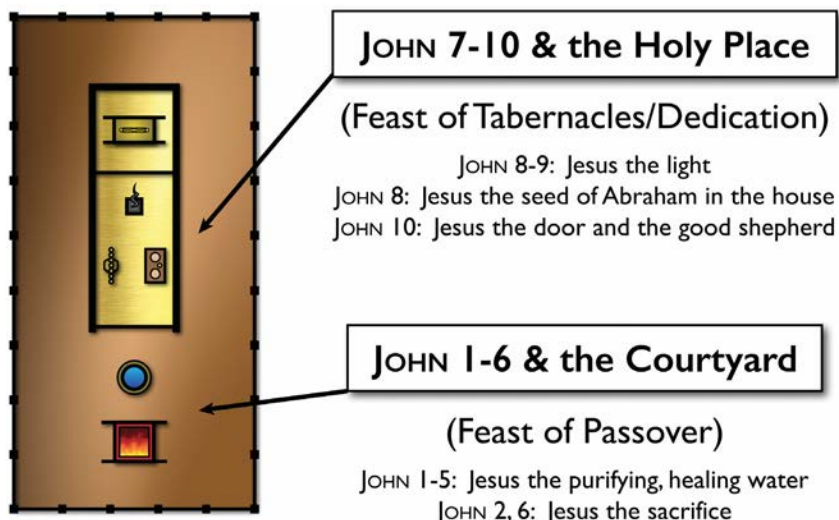


Figure 3

The Passover is a small simple meal in the spring at the beginning of the harvest when the first-fruits of barley are also brought to the temple. Starting in chapter 7, John specifically links the next series of events in Jesus's life to the autumnal festivals, particularly the Feast of Ingathering or Tabernacles, which is a larger more elaborate meal at the end of the harvest. This feast is typically associated with the ascension and coronation of kings, the reestablishment of law, and the dedication of temples.²³ Similarly, the temple program appears to reflect two meals: small preparatory meals associated with the sacrificial altar in the courtyard and a grander meal represented by the table of shewbread inside the holy place of the temple²⁴ (see Figure 3). Whereas the events of Jesus life during the Passover in the early chapters of John appear to reflect temple courtyard concepts, John's record of the events in Jesus's life during the Feast of Tabernacles and its closely associated Feast of Dedication have greater connection to the symbolism found in the Holy Place of the temple (see Figure 3).

The opening lines of John 7 indicate that Jesus refuses to go to Jerusalem with his disciples at the beginning of the Feast of Tabernacles because "my time is not yet full come" (John 7:6-8). It is not completely clear what he meant. The text hints at his reluctance to go to Jerusalem because the "Jews sought to kill him" (John 7:1), but Jesus in fact still goes; however, he delays his arrival until "about the midst of the feast" (John 7:14). When Jesus does arrive, he goes "into the temple" and, drawing on the customs and imagery of the ongoing festival, declares

that he is its fulfillment and does and says things that can be associated with the transition from the courtyard to the holy place of the temple.²⁵

1. Symbols of focus during the Feast of Tabernacles are water and light. Customarily water from the pool of Siloam was poured out in the temple courtyard in each day of the feast. Some sources indicate that on the last day no water is poured out, but an appeal that water would come from heaven in the form of rain was made instead.²⁶ This custom seemingly shifts attention from the courtyard to the temple itself as the abode of heaven and source of water. In addition to the water rites, candelabras are set up around the temple to provide great amounts of light in all the courts.²⁷ For the Jews, light and water in connection with the Feast of Tabernacles anticipated the Messiah's coming reign as their scripture indicates: "The Lord my God shall come, and all the saints with thee. . . . it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; . . . And the Lord shall be king over all the earth . . . every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zechariah 14:5-16). In the last day of this feast, Jesus cries out to the worshippers in Jerusalem inviting them to come and drink of his water for "out of his belly shall flow rivers of living water" (John 7:37-38). That Jesus's made his declaration on the "last day," when water was not poured out in the courtyard but was sought from heaven or the temple, is significant, for the hearers would be anticipating water of a higher order. Indeed, John clarifies that Jesus was actually not speaking of water at all, "but this spake he of the Spirit, which they that believe on him should receive" (John 7:39). Presumably the same day,²⁸ Jesus was teaching in the temple treasury (John 8:20), in full view of the candelabras, when he declares himself the "light of the world" (John 8:12).²⁹ In John 9, Jesus again declares himself the "light of the world" prior to "anoint[ing] the eyes of [a] blind man with the clay" and telling him to "go, wash in the pool of Siloam," the same pool used for the water-pouring ceremony of the Feast of Tabernacles. The blind man "washed, and came seeing" (John 9:6-7). The ritual manner in which the blind man's eyes are opened echo ancient temple-related

rites of opening the mouth and eyes of priests, prophets, and others prior to their service in the temple or ascent to heaven.³⁰ Consequently, the eyes are prepared to receive more than natural light; rather, they are prepared to receive a higher, divine “light.” Jesus appears to be declaring himself that light. The lamps kept in the Holy Place of the temple can represent this divine light and the heavenly lights that are part of the astronomical visions of the prophets after their eyes are opened.³¹

2. The remainder of John 8 focuses upon Jesus discourse with the Jews concerning the nature of Abraham’s seed and what it means to be a “son.” The Jews declare, “We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?” Jesus responds: “Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever” (John 8:34-35). That Jesus emphasizes a son’s position as “in the house” makes sense in the context of the feast of tabernacles wherein the Messiah, a son of god,³² is celebrated as the king in his temple. “They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham.” Being Abraham’s seed and “in the house” have a cultic reflection in the table of shewbread. This table, set in the holy place, prescriptively has twelve loaves that appears to represent the “children of Israel” and the “everlasting covenant” (Leviticus 24:5-8). But, as Jesus points out, those who do not the works of Abraham are no longer his children, but servants. Jesus even declares them of a different parentage: “Ye are of your father the devil” (John 8:44).
3. John 10 continues chapter 8’s idea of being “in the house” but shifts the metaphor to a sheep-fold. Similar to entering into the house Jesus declares: “I am the door of the sheep. . . . I am the door: by me if any man enter in, he shall be saved” (John 10:7-9). Jesus also declares himself the “good shepherd” who “calleth his own sheep by name” and they “know his voice” (John 10:3-4). While John does not identify the name by which the sheep are called, earlier scriptural imagery places the Shepherd of Israel “between the cherubims” (Psalms 80:1), an allusion to the temple throne, and declares that he will

“stand and feed the flock ... in the majesty of the name of the Lord his God” (Micah 5:4).³³

4. The remainder of John 10 takes place during the Feast of Dedication, known as Hannukah or “Feast of Lights,” which celebrates the consecration of the temple in the Maccabean era, second century BCE, and is closely patterned after the Feast of Tabernacles, since it is the traditional time of temple dedications. Jesus is at the temple and tells the Jews, “I and my Father are one” (John 10:30), and they accuse him of blasphemy to which Jesus replies, “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (John 10:36). Scholars have noted that the Greek word translated as “sanctified” here is used for those who are consecrated for important work or high office, including priests, and Jesus may be indicating that he is the fulfillment of the temple’s consecration that the Feast of Dedication celebrates.³⁴ The consecration of the temple and its priests has its cultic reflection in the anointing oil kept in the Holy Place (Exodus 31:11). This oil was used to consecrate the temple and high priest (Leviticus 8:10-12). The high priest as the “anointed one” (Hebrew *messiah*, Greek *christos*) became the cultic reflection of the king for whom the temple was prepared and in which he would reign as God’s son and representative.³⁵

Jesus Anticipating the Presence of God in the Holy of Holies (John 11-17)

As demonstrated above, John 1-10 can be read as a sequence of events in Jesus life, intertwined with the annual feasts from Passover to Dedication, that reflect a progression from the temple’s courtyard to the holy place. The remainder of John’s record circles back and focuses again on the Passover of the Savior’s last week (John 11:55, 12:1). One can view the events and teachings of Jesus’s during this period as reflecting the highest ideas and concepts of the temple relating particularly to the altar of incense, the veil, and the presence of God in the Holy of Holies (see Figure 4).

Although the altar of incense appears in the Holy Place (Exodus 30:6), it was set before the ark of the testimony (Exodus 40:5) and “belonged to the oracle” (1 Kings 6:22).³⁶ The oracle is the Holy of Holies

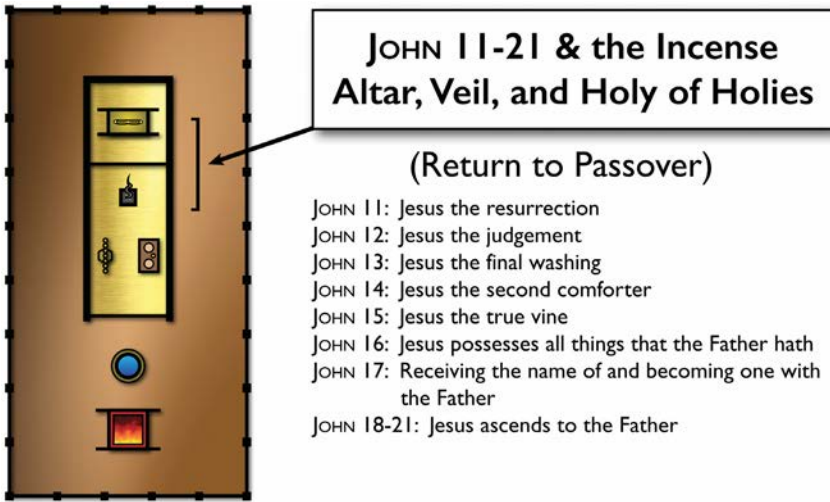


Figure 4

and its ark from which God spoke. The close relationship of the altar of incense to the Holy of Holies with its ark is most apparent on the Day of Atonement, for the blood of the special sacrifice on that day is not only smeared on the ark but also on this altar (Leviticus 16:15-19; cf. Exodus 30:10). That the altar of incense “belonged to the oracle” may explain why Exodus 26:33-37 mentions only the lamp and table of shewbread as being in the Holy Place. Consequently, the altar of incense in the Holy Place, the veil, and the ark of the covenant in the Holy of Holies will be considered a cohesive collection of symbols in which the final events of the Jesus’s life in John’s record find a place.

1. In some unspecified period of time just prior to the last Passover, Jesus prepares to raise Lazarus from the dead by declaring, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25). While Jesus’s earlier expression that being “born” of water and spirit to “enter” (John 3:5) may find an initial cultic echo at the threshold of the temple’s entrance as discussed earlier, resurrection can arguably be situated at the inner threshold or veil of the temple where one is “born” into the Holy of Holies.³⁷ Barker argues from early Christian and related sources that resurrection is likely a technical term that meant “being taken up into the presence of God and becoming angels before their physical death.”³⁸ In other words, one attains a resurrection

unto eternal life first by ascending into the holiest place of the temple and then later in reality.

2. John's juxtaposition of Jesus as "the Resurrection," Mary's anointing of Jesus with scented oil (John 12:3), and Jesus's triumphal entry on a donkey (John 12:12-15) point to the concept of Jesus as anointed king ascending to his temple.³⁹ Apart from an anointing being the standard indicator of a Messiah, Mary anoints Jesus's feet and wipes them with her hair, suggesting she is prostrate as worshipping before a king: "Let us go to his dwelling place; Let us worship at his footstool (Psalm 132:7)."⁴⁰ John indicates specifically that "the house was filled with the odour" of the oil's perfume (John 12:3), perhaps an allusion to Isaiah's temple wherein "the house was filled with smoke" of sweet smelling incense, indicating the presence of God (Isaiah 6:1-4). "The anointing oil in the temple conferred eternal life and was the sacrament of resurrection/*theōsis*."⁴¹ Indeed, Jesus connects Mary's anointing with his death and resurrection when he explains that she kept this oil for "the day of my burial" (see John 12:7).⁴²
3. After Jesus's anointing by Mary, John's narrative shifts immediately to Jesus's entry into Jerusalem on a mule with the people meeting him with palm branches and crying "Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord" (John 12:12-15) — the literary effect parallels Solomon's anointing and entering the city from the east on a mule, thereafter sitting on his throne (1 Kings 1:44-46), and also recalls the high priest who enters the temple bearing the name of the Lord (Exodus 28:36-38). John sees this moment as a fulfillment of Zechariah. 9:9: "Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt." The scene immediately shifts to Jesus's responding to those who wanted to see him: "the hour is come, that the Son of man should be glorified. ... Father, glorify thy name" (John 12:23-28). A voice from heaven declares in response, "I have both glorified it, and will glorify it again" (John 12:28). Whereas the discussion of John 10 above includes the idea of Christ's sheep knowing his voice and perhaps being called in his name, the focus in the later chapters of John is on bearing, glorifying, and knowing the name of Jesus's Father.⁴³ Bearing the name of God was significant to the early Christians as the

Gospel of Philip indicates: “One single Name is not uttered in the world, the Name which the Father gave to the Son, the Name above all things: the Name of the Father. For the Son would not become Father unless he wore the Name of the Father ... Those who have this Name know it, but they do not speak it. But those who do not have it do not know it.”²⁴⁴ Jesus will later appeal that knowing the Father’s name qualify the disciples for eternal life (John 17:2, 6). Jesus next turns the topic to judgment: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me He that believeth on me, believeth ... on him that sent me. And he that seeth me seeth him that sent me He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John 12:31-32, 48). In sum, those who believe in Christ are lifted up with him and see God, whereas those who reject Christ are judged by the word and are cast out like the prince of this world. Being judged in order to see God or to be cast out has a cultic parallel at the altar of incense and veil of the temple. It is from the fire of this altar in the Revelation that the angel symbolically pours out the judgments of God upon the earth in contrast to the smoke of the righteous ascending up (Revelation 8:3-5). In fact, the main themes in the Revelation leading up to the judgments echo the main elements in the whole triumphal entry episode of John 12, for John sees palm-carrying groups crying salvation and the Lamb sealing the righteous of the tribes of Israel with the Name just prior to the judgments of the Lamb being poured out upon the wicked at the altar of incense (Revelation 7:1-10).

4. John punctuates the climax of Jesus’s Messianic entry into Jerusalem with his narrative of the upper room, wherein additional preparations and teachings for seeing and knowing God are expressed. Jesus just publicly declared that those who believed in him would see God, then John indicates that the reason Jesus washes the feet of his disciples in the upper room is that Jesus had come from God and was now about to go to God: “Jesus knowing ... that he was come from God, and went [is going] to God, he riseth from supper ... ” (John 13:3-4). When he attempt to wash Peter’s feet, Peter protests,

but Jesus said, "If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, ..." (John 13:8-10). The thrust of Jesus's response to Peter is that one who has previously bathed the whole body need only to wash the feet now. Jesus's cryptic statement that "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7) suggests that more than hospitality or a lesson in service is occurring. His allusion to an initial washing of the whole body has been interpreted as a reference to baptism;⁴⁵ it may also allude to the priestly washings in the courtyard for "entering" the house, but the initial washing of the body appears to stand in contrast to washing "save only" the feet that Jesus is now performing. For what purpose is this second washing? His statements that the disciples will have "no part" with him if they are not washed in this manner and his closing remarks on this action that "whoso receiveth me receiveth him that sent me" (John 13:20) suggest that as Jesus goes to the Father, he intends to take with him those who believe on him.

5. Jesus then clarifies that where he is going, his disciples "canst not follow ... now, but thou shalt follow me afterwards" (John 13:36). He then indicates that he is going ahead to prepare mansions for them "in my Father's house" and then he will come again and receive them so that "where I am, there ye may be also" (John 14:2-3). The Letter to the Hebrews echoes this idea by stating that Jesus as a high priest having the fullness of the Melchizedek order of the priesthood was the forerunner who entered into "that within the veil" — i.e., into the presence of God in the Holy of Holies (Hebrews 6:19-20). Jesus tells his disciples that they now know "the way" to the Father in his house, "I am the way" (John 14:4-6).
6. Philip asks to see the Father. Jesus responds that seeing the Son is seeing the Father and promises another comforter: "I will come to you. ... He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Jesus then adds that "we [both he and the Father] will come unto him and make our abode with him" (John 14:23). Seeing

the Father and the Son and abiding with them certainly has a cultic echo in the Holy of Holies.

7. Jesus declares that he is the “true vine,” and those who are grafted as “branches” into him and initially “beareth fruit” will be purged or purified to bring forth “more fruit” (John 15:1-2). The declaration that they will be purified already suggests a cultic interpretation for this metaphor. As if to declare the purification fulfilled in the present company, he tells his disciples “ye are clean” and states, “if ye abide in me” you will bring forth “much fruit” and can “ask what you will and it shall be done unto you” (John 15:3-7). He then adds that this is the means by which “the Father is glorified” (John 15:8). A temple themed exegesis may view a vine with branches bearing fruit as a tree of life motif. Such a tree is found in the heavenly kingdom of John’s Revelation (22:2), and the budding rod of Aaron in the Holy of Holies may also relate (Numbers 17:8-10; Hebrews 9:4). The vine in Ezekiel’s vision has branches or rods that are equated to scepters of power (Ezekiel 19:10-11), and this may give insight into Jesus’s words that those who abide in him will have kingly power to “ask what you will and it shall be done to you” (John 15:10). This is in opposition to the vine in Ezekiel’s vision that is planted in “dry and thirsty ground” and has “no strong rod to be a scepter to rule” (Ezekiel 19:13-14). In connection with this welding to Christ, he declares that a transition in relationship, from servant to friend, has occurred (John 15:15). As Barker points out, the Greek word *menein* “abide” occurs ten times in verses 4-10 and probably relates to the Hebrew *dābhaq*, which means to “cleave unto” or “be joined to” as in a relationship among other things.⁴⁶ It is the word used to describe when a man leaves his father and mother and “cleaves” unto his wife in Genesis 2:25.⁴⁷ In the context of unity, the Greek *philos* “friend” was probably from the Hebrew *hābhēr* “companion,” the root of which means “to be joined” from which we get *hebbher* “community.”⁴⁸ It is in this context that Jesus talks about love and friendship flowing from the Father through him to us and from us to one another in contrast to those who hate him (John 15:9-27).
8. In John 16 Jesus declares repeatedly that he is going to the Father (vv. 5, 16, 17, 28) and further declares that “All things

that the Father hath are mine" (v. 15) and promises his disciples that "Whatsoever ye shall ask the Father in my name, he will give it you" (v. 23). The promise of the Holy of Holies is a fulness of all that the Father hath.

9. The great intercessory prayer in John 17 begins with Jesus declaring the ultimate goal is to know God, which is eternal life. He further declares that he has finished the work the Father gave him to do and now desires God to "glorify thou me with thine own self," which is the glory he had with the Father "before the world was" (John 17:3-5). This final plea to return to the presence of God and to the glory he had with God in the beginning recalls the first chapter and verses of the Book of John, wherein Jesus was "with God" in the Holy of Holies but then descended and was "made flesh" in this world; now he is at the threshold and desires to re-enter the Holy of Holies to see and be one with God, to have eternal life. Jesus's prayer also reveals his desire that those who have come with him in this spiritual ascent (his disciples and those who listen to them) can have eternal life as well (John 17:2, 6, 20). Jesus asserts that they are ready to have eternal life or know and be one with God because a) he has given to them the name of the Father (John 17:6, 26), b) they have received and kept all the Father's words (John 17:6-8), and c) they believed and "have known surely" that Jesus came from the Father (John 17:8, 25). Further, he appeals to their readiness by declaring they have done the things the Son has done or are like the Son: "they are not of the world, even as I am not of the world ... as thou hast sent me into the world, even so have I also sent them into the world" (John 17:16-19). Since the intercessory prayer of Jesus seems to anticipate entering the presence of God or is a calling out to God, who is still hidden within the veil, the altar of incense can serve as a proper cultic reflection: "the golden vials full of odours, which are the prayers of the saints" (Revelation 5:8) and "the smoke of the incense [altar] ... with the prayers of the saints, ascended up before God" (Revelation 8:3-4). The prayer of Jesus is a three-fold petition to God, for Jesus appeals for himself (John 17:1-5), his disciples (John 17:6-19), and all who would believe in the disciples' words (John 17:20-26). Likewise, on the Day of Atonement, the high priest of Israel brought incense from the altar "before the Lord" and the

blood of sacrifices into the Holy of Holies to make a three-fold atonement “for himself, and for his household, and for all the congregation of Israel” (Leviticus 16:12-17).

Seeing God (John 18-21)

While everything up to this point in the Book of John progressively prepares for and anticipates entering back into the presence of God in the Holy of Holies, the epilogue that is Chapters 18-21 includes the Savior’s actual death, resurrection, and declaration to Mary that he ascends to the Father (John 19-20). These culminating events are framed within the three denials and three affirmations of love by Peter (John 18 and 21 respectively).

As discussed earlier, resurrection can be a birth into the Holy of Holies wherein one becomes a son of God. The death and resurrection of Christ in John’s gospel has a few unique elements in contrast to the Synoptics that can suggest a new birth motif. John highlights the presence of the mother of the Lord and other women at the moment of his death (John 19:25-30). John indicates that Jesus’s body was placed in a “new sepulcher” of a garden — a virginal tomb “wherein was never man yet laid” (John 19:41), echoing his mortal birth of a virgin. John’s repeated detail that the linens in which Jesus’s body was wrapped were left behind can suggest a coming forth from the tomb naked as a child (John 20:5-7). John’s description that two angels were sitting at the head and foot of Jesus’s body can invoke resurrection scenes from surrounding cultures. A frequent motif in Egypt is Isis and Nephtys appearing as humans or as kites positioned at the head and foot of a deceased’s body or mummy anticipating its resurrection. These goddesses were understood as midwives among other things in the Egyptian tradition and are even depicted capturing the sun as it is born or resurrected in the morning sky.⁴⁹ Finally, it is a woman who is the first to see the newly “born” Son of God (John 20:14-16). The appearance of women in connection with the anointing of Jesus’s body both before and at his burial (John 12:3, 7; 20:39-40; cf. Luke 23:55-56; 24:1, 10) clarifies that although Nicodemus supplied the ointment and spices, it was “they,” the women, who actually prepared the spices and ointment and went to anoint his body, suggesting that resurrection is affected through women, just like birth.

Jesus tells Mary to go unto the disciples and say to them “I ascend to my Father.” As Barker points out, Jesus himself likely already “ascended” ritually into heaven early in his ministry.⁵⁰ Indeed as the Gospel of Philip suggests: “Those who say that the LORD died first and rose up are in

error, for he rose up first and died. ... Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say: 'Baptism is a great thing, because if people receive it they will live.'⁵¹ Matthew's accounts of Jesus's baptism and then his ascent from the "wilderness," to the "temple," and then to a "high mountain" prior to his ministry seem to be the best candidates for Jesus's first ascent wherein he already became a "son of God" and "the Resurrection." Now, however, Jesus is going to fulfill that first ascent with the literal ascent to the Father.

Thereafter, Jesus appears to his disciples as the glorified Christ, and "they saw the Lord" (John 20:20) as if they have entered the Holy of Holies. This is made even more significant when Jesus tells them "as my Father hath sent me, even so I send you ... Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:21-23). It is as if Jesus is sending each disciple into the world as a "son of God" in his likeness, sent forth from the Holy of Holies carrying the name of the Father with his power and authority.

John's gospel frames the final resurrection and ascent of Christ with Peter's three denials and three affirmations of love. Repeating things three times in the ancient world often represented a plural, not a singular or a dual. It is the superlative. "Holy, holy, holy" (Isaiah 6:3) is the most holy or holiest. Whereas "woe, woe, woe" is the highest form of cursing.⁵² John makes a point to note that Jesus's last appearance in his record was "the third time ... after that he was risen from the dead" (John 21:14) as if to make sure the witness of his resurrection. Consequently, three denials can be viewed as the utmost of denials, whereas three affirmations of love can be seen as the highest expression of love.

Perhaps John's framing of Peter's denials before Jesus's resurrection and ascension and his three affirmations of love after Jesus third appearance is meant to be a final invitation to the readers to choose — with all their might, with all their strength, with all their mind — whether they will reject the Christ or acknowledge that he is indeed resurrected and worthy of our utmost love and devotion. In the least, John's book seems to be an appeal to the reader to follow this Jesus, who descended and then ascend to his Father in heaven, whose life appears to be the Way of the temple.

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Endnotes

1. On using temple motifs to interpret King Benjamin's speech, see Hugh Nibley, "Old World Ritual in the New World," in *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1988), 295–310. See also John A. Tvedtnes, "King Benjamin and the Feast of Tabernacles," in *By Study and Also by Faith*, ed. John M. Lundquist and Stephen D. Ricks (Salt Lake City: Deseret Book and FARMS, 1990), 2:197-237; Terrence L. Szink and John W. Welch, "King Benjamin's Speech in the Context of Ancient Israelite Festivals" in *King Benjamin's Speech: 'That Ye May Learn Wisdom'*, edited by John W. Welch and Stephen D. Ricks (Provo, UT: FARMS, 1998), 147-223; Stephen D. Ricks, "Kingship, Coronation, and Covenant in Mosiah 1-6" in *King Benjamin's Speech: 'That Ye May Learn Wisdom'*, edited by John W. Welch and Stephen D. Ricks, (Provo, UT: FARMS, 1998), 233-75. A similar methodology was used to interpret Jacob's sermon in John S. Thompson, "Isaiah 50-51, the Israelite Autumn Festivals, and the Covenant Speech of Jacob in 2 Nephi 6-10" in *Isaiah in the Book of Mormon*, ed. Donald W. Parry and John W. Welch (Provo, UT: FARMS and Deseret Book, 1998), 123-150. John W. Welch, *The Sermon on the Mount in the Light of the Temple* (Surrey, England: Ashgate, 2009) uses the temple to interpret Jesus's Sermon on the Mount. His earlier volume *Illuminating the Sermon at the Temple and the Sermon on the Mount: An Approach to 3 Nephi 11-18 and Matthew 5-7* (FARMS, 1998) included the comparable sermon in the Book of Mormon. On using the temple to approach the Psalms, see LeGrand L. Baker and Stephen D. Ricks, *Who Shall Ascend into the Hill of the Lord: The Psalms in Israel's Temple Worship in the Old Testament and in the Book of Mormon* (Salt Lake City: Eborn Books, 2009). Jeffrey M. Bradshaw's multi-volume set *In God's Image and Likeness* (Salt Lake City: Eborn Books, 2014a, 2014b) uses temple themes and patterns for interpreting the primeval history of Genesis (chapters 1-11) and the LDS Book of Moses. Mack Sterling's recent article "Job: An LDS Reading" *Interpreter: A Journal of Mormon*

Scripture 12 (2014): 127-181 uses the temple to interpret the Book of Job. John Welch's "Leviticus as an Archetypal Temple Template" and David Calabro's "Joseph Smith and the Architecture of Genesis" in this volume use the temple to interpret their respective texts.

2. Earlier scholars argue that John's Gospel is a polemic against the Jewish temple, Jesus being the replacement. For examples, see Bertil Gärtner, *The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament* (London: Cambridge University Press, 1965); R. J. McKelvey, *The New Temple: The Church in the New Testament* (London: Oxford University Press, 1969); J. T. Williams, "Cultic Elements in the Fourth Gospel," in *Studia Biblica 1978: II, Papers on the Gospels*, ed. by E. A. Livingstone (Sheffield: Sheffield University Press, 1980), 344; F. F. Bruce, *The Gospel of John: Introduction, Exposition and Notes* (Grand Rapids: Eerdmans, 1983), 76; Lucius Nereparampil, *Destroy this Temple: An Exegetico-Theological Study on the Meaning of Jesus's Temple-Logion in Jn 2.19* (Bangalore: Dharmaram College, 1978); cf. also his "New Worship and New Temple," *Bible Bhashyam* 16.4 (1990): 216-233; Hendrikus Boers, *Neither on This Mountain Nor in Jerusalem* (Atlanta: Scholars Press, 1988); James McCaffrey, *The House With Many Rooms: The Temple Theme of Jn. 14,2-3* (Rome: Editrice Pontificio Istituto Biblico, 1988). Gale Yee, *Jewish Feasts and the Gospel of John* (Wilmington, Del.: Michael Glazier, 1989); Craig R. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament* (Washington: Catholic Biblical Association, 1989), 100-115. More recent scholarship has focused on the idea that John's Gospel reflects Jesus as a fulfillment of the temple or a reinterpretation of it: Mark Kinser, "Temple Christology in the Gospel of John," in *Society of Biblical Literature 1998 Seminar Papers* (Atlanta: Scholars Press, 1998), 447-464; Francis J. Moloney, *The Gospel of John* (Collegeville, Minn.: Liturgical Press, 1998), 79; Judith Lieu, "Temple and Synagogue in John," *NTS* 45 (1999): 51-69; Mary Coloe, *God Dwells with Us: Temple Symbolism in the Fourth Gospel* (Collegeville, MN: Michael Glazier/Liturgical, 2001); Alan Kerr, *The Temple of Jesus's Body: The Temple Theme in the Gospel of John* (Sheffield: Sheffield University Press, 2002); Andreas J. Köstenberger, *John* (Grand Rapids, MI: Baker, 2004), 108-9; Andrew T. Lincoln, *Gospel According to Saint John* (Bloomsbury Academic, 2005), 76-77; Kåre Sigvald Fuglseth, *Johannine Sectarianism in Perspective: A Sociological, Historical, and*

- Comparative Analysis of Temple and Social Relationships in the Gospel of John, Philo and Qumran* (Leiden: Brill; 2005); Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John* (Eugene: Wipf and Stock, 2006); Stephen T. Um, *The Theme of Temple Christology in John's Gospel* (New York: T&T Clark, 2006); Mary B. Spaulding, *Commemorative Identities: Jewish Social Memory and the Johannine Feast of Booths* (London: T&T Clark, 2009); Craig S. Keener, *Gospel of John* (Hendrickson Publishers, 2010), 1:520-531; Margaret Barker, *King of the Jews: Temple Theology in John's Gospel* (London: SPCK Publishing, 2014).
3. John may have been a member of the high priest's family and thus intimately acquainted with the temple. In John 18:15, John was known of the High Priest, and this gave him access into the high priest's palace during Jesus's trial. In John 18:10, John knows the name of the High Priest's servant. Eusebius indicates that John wore the High Priest's breastplate: "John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and being a priest wore the sacerdotal plate" (Eusebius, *Church History*, 3.31, quoting Polycrates, bishop of Ephesus in AD 190). These are noted in, e.g., Margaret Barker, *King of the Jews*, 597.
 4. See, e.g., Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids, MI: William B. Eerdmans, 2006), 384-411.
 5. Kirsopp Lake and Silva Lake, *An Introduction to the New Testament* (New York and London: Harper and Brothers, 1937), 51. For an overview of these ideas see 50-51, 60-62. See also Barker, *King of the Jews*, 1-22.
 6. See Margaret Barker, *Temple Theology: An Introduction* (London: SPCK Publishing, 2004), 16-27.
 7. See, e.g., Margaret Barker, *An Extraordinary Gathering of Angels* (London: MQ Publications, 2004), 13.
 8. Joseph Smith substitutes, "In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God" (JST John 1:1), emphasizing, perhaps, his theology that there was a pre-mortal preaching of the gospel.
 9. Cf. JST John 1:4. Perhaps commenting on John 1's light that both initiates the creation of the world and gives light to man, Joseph Smith

indicates that Jesus “descended below all things ... that he might be in all and through all things, the light of truth.” Smith elaborates that “this is the light of Christ” and defines it as God’s power, law, and life by which He creates the sun, moon, stars, and earth and which also gives light to every man, “the same light that quickeneth your understandings” (D&C 88:6-13).

10. Joseph Smith provides a thematic parallel to this verse by altering verse sixteen to read, “And as many as believed on his name shall receive of his fulness ... even immortality and eternal life” (JST John 1:16).
11. For details on the distinctive materials in each division see Exodus 37-38 and 1 Kings 6-7.
12. Joseph Smith adds a parallel, “For the law was after carnal commandments ... but the gospel was after the power of an endless life” (JST John 1:18)
13. Joseph Smith clarifies that Jesus did indeed baptize people but preferred that his disciples do it (see JST John 4:1-4).
14. In relation to the water for purification in John 2, Kinser “Temple Christology,” 458 notes that John elsewhere associates purification with Temple worship (11:55; 18:28).
15. Jacob Neusner, “Money-Changers in the Temple: the Mishnah’s Explanation,” *New Testament Studies* 35 [1989]: 290; Coloe, *God Dwells with Us*, 72-73; Joel R. Wohlgemut, “Where Does God Dwell? A Commentary on John 2:13-22,” *Direction* 22 (1993): 88; McKelvey, *New Temple*, 77; Lieu, “Temple and Synagogue,” 63, 67; Kinser, “Temple Christology,” 462-63; M. A. Mattson, “Temple Incident: An Integral Element in the Fourth Gospel’s Narrative,” in R. T. Fortna and T. Thatcher (eds.), *Jesus in Johannine Tradition* (Louisville, KY: Westminster John Knox Press, 2001), 147-48; Fuglseth, *Johannine Sectarianism*, 117-185; Jonathan Klawans. *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism* (New York: Oxford University Press, 2006), 77-100.
16. For the relationship of this story to Near Eastern iconography of women as givers of water relative to temple courtyards, see John Thompson, “The Lady at the Horizon: Egyptian Tree Goddess Iconography and Sacred Trees in Israelite Scripture and Temple Theology,” *Ancient Temple Worship, The Temple on Mount Zion 1* (The Interpreter Foundation and Eborn Books, 2014), 183-207.

17. Bethesda (Hebrew) means “House of Mercy” and may reflect its connection to the temple thereby.
18. For a discussion of this, see Maureen W. Yeung, *Faith in Jesus and Paul* (Mohr Siebeck, 2002), 79.
19. Jerome Murphy-O’Connor, *The Holy Land: An Oxford Archaeological Guide* (Oxford University Press, 2008), 29.
20. Kerr, *Temple of Jesus’s Body*, 226, cf. 220, 224; cf. Yee, *Jewish Feasts*, 60, 64, 67; Hoskins, *Fulfillment of the Temple*, 176, 180; Moloney, *Gospel of John*, 223.
21. Raymond E. Brown, *The Gospel According to John* (Doubleday, 1970), 1:284-285; cf. Coloe, *God Dwells with Us*, 176.
22. The John 5 reference does not explicitly mention Passover, but most scholars assume this is what is meant by the “feast of the Jews” mentioned in verse 1. See, e.g., Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary*. Translated by John Vriend (Grand Rapids, MI: William B. Eerdmans), 1997, 182-83. It should also be observed that Ridderbos and many other commentators believe that chapters 5 and 6 have traded places. This may have been done for strictly literary reasons, as also seen in the discussion of the ordering of chapter 7 in a later footnote.
23. 1 Kings 8:2, 63; Ezra 3:1-4; 2 Maccabees 1:9; 2:9-12; Yee, *Jewish Feasts*, 87; Coloe, *God Dwells with Us*, 148-49
24. A similar pattern of an initial small meal in connection with being clothed in simple linen followed by a large meal in connection with being clothed in more kingly regalia appears in the earliest rituals of the ancient Egyptians. See John S. Thompson, “The Context of Old Testament Temple Worship: Early Ancient Egyptian Rites” in *Ascending the Mountain of the Lord: Temple, Praise, and Worship in the Old Testament*, ed. by David R. Seely, Jeffrey R. Chadwick, and Matthew J. Grey (Provo, UT, and Salt Lake City: Brigham Young University’s Religious Studies Center and Deseret Book, 2013), 176-177.
25. Seeing a transition at this point between lesser, preparatory courtyard concepts and higher temple-centric ideas might provide another reason for a long held scholarly puzzle concerning the order of the chapters at this point in the record. Many scholars believe that the narrative flow of the chapters would make better sense if they were reordered and suggest various reasons for why they are not in that

order (see, e.g., Ridderbox, *John*, 256-257 who accepts the deliberate reversal of the ordering of chapters 5 and 6 while accounting for the unexpected form of the opening of chapter 7 with a different argument); however, if the events were put into the order that the scholars propose, it would interrupt the flow along the pattern of the temple progression. In other words, the chapters may be in the order in which they occur for literary reasons, rather than a strictly chronological reason.

26. Mishnah Sukkah 4:1, 5; Talmud Taanith 2a-3a.
27. Mishnah Sukkah 5:3.
28. Scholars point out John 7:53-8:11, the woman taken in adultery episode, is absent from the earliest manuscripts, and 8:12-59 continues the discourse from ch. 7 and almost certainly takes place the same day of the feast (see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (Hendrickson Publishers, 2005), 219-21; Brown, *Gospel According to John*, 1:335-6; Yee, *Jewish Feasts*, 77; Coloe, *God Dwells with Us*, 118 n. 3; Kerr, *Temple of Jesus's Body*, 228 n. 59).
29. The connection of Jesus's statement to the lights at the Feast of Tabernacle is accepted by most scholars. See Brown, *Gospel According to John*, 1:343-44; Francis J. Moloney, *Signs and Shadows* (Augsburg Fortress Publishers, 1996), 69-70; Yee, *Jewish Feasts*, 76; Coloe, *God Dwells with Us*, 121-22, 135-36; Kerr, *Temple of Jesus's Body*, 227; Hoskins, *Fulfillment of the Temple*, 167; Spaulding, *Commemorative Identities*, 136-144.
30. See, e.g., Bradshaw, Jeffrey M., and David J. Larsen. *Enoch, Noah, and the Tower of Babel*. In *God's Image and Likeness 2*. Salt Lake City: The Interpreter Foundation and Eborn Books, 2014, 64-65, where a comparison is also made to the calling of Enoch as a seer. Edric Allen Schofield Butterworth, *The Tree at the Navel of the Earth* (Berlin: Walter de Gruyter, 1970), 74-75; cf. Genesis 21:19; Numbers 24:3-4; 2 Kings 6:17-20. On the opening of the eyes of Adam and Eve in Moses 4:13 and 5:10, see Bradshaw, Jeffrey M. *Creation, Fall, and the Story of Adam and Eve*. 2014 Updated ed. In *God's Image and Likeness 1*. Salt Lake City: Eborn Publishing, 2014, 258, 363. For similar experiences involving the opening of the eye in the life of Joseph Smith, see *ibid.*, pp. 80-81.

31. For the lamp as astronomical symbol see Barker, *Temple Theology*, 17-19. There were ten lampstands in Solomon's temple (2 Chronicles 4:7). Jesus's parable of the ten virgins who need to keep their lamps ready for the bridegroom may allude to these (Matthew 25:1-13).
32. See Psalms 2:6-7.
33. Most translations have "feed the flock" or "shepherd the flock" rather than just "feed" as in the KJV. The Book of Mormon explicitly declares that the name the sheep receive is the name of Christ or Messiah (Mosiah 5:9, 12; Alma 5:38-39 — the sheep can also be a "child of the devil" and the "devil is your shepherd," echoing Jesus description of those who are not Abraham's seed being the children of the devil mentioned above). The sheep having his name are in his fold — i.e., in his temple.
34. Cf. Leviticus 8:30; 2 Chronicles 26:18; also Moses (Sir 45:5) and Jeremiah 1:5; Brown wonders if the term here could "constitute a Johannine allusion to the priesthood of Jesus" (*Gospel According to John*, 1:411). See also Coloe, *God Dwells with Us*, 153; Fuglseth, *Johannine Sectarianism*, 280; Hoskins, *Fulfillment of the Temple*, 172; Kerr, *Temple of Jesus's Body*, 254; Yee, *Jewish Feasts*, 91; Moloney, *Signs and Shadows*, 148; Kinser, "Temple Christology," 450.
35. See, e.g., Barker, Margaret. *The Great High Priest: The Temple Roots of Christian Liturgy*. London: T & T Clark, 2003. See also Barker, *King of the Jews*, 312-316.
36. Modern translations (e.g., ASV, NIV, RSV, NRSV) render the text this way.
37. Two "births" also appear in the ancient Egyptian worldview of the souls progression related to the tree goddesses of the western and eastern horizons, on which see John S. Thompson, "The Lady at the Horizon: Egyptian Tree Goddess Iconography and Sacred Trees in Israelite Scripture and Temple Theology," 183-207.
38. Barker, *Temple Themes in Christian Worship*, 111-114. See also her *Temple Theology*, 56-57.
39. Barker, *King of the Jews*, Kindle Locations 7836-7837. See also Julie M. Smith *Search, Ponder, and Pray: A Guide to the Gospels*. Draper, UT: Greg Kofford Books, 2015, 270-271.
40. For this and other references to prostrating before the Messiah see Barker, *King of the Jews*, Kindle Locations 7844-7845.

41. Barker, *King of the Jews*, Kindle Locations 7872-7874.
42. The Joseph Smith Translation reads "Let her alone: for she hath preserved this ointment until now, that she might anoint me in token of my burial" (JST John 12:7). That Mary's anointing was made as a "token" of Jesus's burial and not for the burial itself suggests its use in this context is symbolic or ritual in nature, at least in Joseph Smith's theology.
43. Of the eight references to the name of the Father, six appear in these later chapters, two here and four in John 17.
44. Gospel of Philip, CG II. 3.54. Noted in Barker, *King of the Jews*, Kindle Locations 8028-8031.
45. C.H. Dodd *The Interpretation of the Fourth Gospel* (Cambridge: Press Syndicate of the University of Cambridge, 1968), 401.
46. Barker, *King of the Jews*, Kindle Locations 10083-10087.
47. See Jeffrey M. Bradshaw, *Temple Themes in the Oath and Covenant of the Priesthood*, pp. 75-79
48. Barker, *King of the Jews*, Kindle Location 10202.
49. Midwives in P. Westcar. Isis and Nephthys are depicted capturing the newly born sun from sky goddess Nut in the Book of the Night, Tomb of Ramses IX.
50. Barker, *King of the Jews*, Kindle Locations 13316-13318.
51. Gospel of Philip, CG II 3.56, 73.
52. LDS interpretation of scripture understands that Lucifer was cursed/cast out of the pre-mortal council, was cursed/cast out of the garden, and finally will be cursed/cast out of the earth into outer darkness. Three descents into hell. In contrast, Jesus ascends from the wilderness, to the temple pinnacle, then to a high mountain in Matthew's account of the temptations. Likewise, a careful analysis of the structure in Moses 1 shows that Lucifer tempted Moses three times (Moses 1:12, 19, and 21). Joseph Smith's dedicatory prayer of the Kirtland has "O hear, O hear, O hear us, O Lord" (D&C 109:78), suggesting also a special pleading similar to Jesus's ask, seek, and knock. Likewise "Hosanna, Hosanna, Hosanna" is the highest form of pleading to God to save us now.

