

Ks. Arkadiusz Wojnicki
Pontifical Biblical Institute, Rome
<https://orcid.org/0000-0003-0136-9101>
arkwoj93@gmail.com

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Ἡ κοιλία of the Temple? Jn 7:38 Revisited in the Light of 1Kgs

Many scholars have already tried to give a satisfactory answer to the question: which passage of Scripture Jesus is citing in Jn. 7:38?¹ Three points of view, depending on the punctuation, have been proposed. The most popular are the two which perceive ὁ πιστεύων εἰς ἐμέ as either *casus pendens* taken up by the αὐτός in the citation, which results in the believer being the “fountain” of the living water, or as the final part of chiasmus beginning with v. 37, suggesting that the source of the living water is Jesus himself.² There is also a third position, which tends to see the citation in v. 37 (especially in reference to Is. 55:1–3), which treats the expression καθὼς εἶπεν ἡ γραφή as following the quotation.³ Among the majority of those who are looking

¹ Cf. R.E. Brown, *The Gospel according to John (I–XII): Introduction, Translation, and Notes*, New Haven – London 2008, p. 327–329; R. Schnackenburg, *Il vangelo di Giovanni. Parte seconda*, Brescia 1977, p. 283–294; J. Zumstein, *L'Évangile selon Saint Jean (I–12)*, Genève 2014, p. 267–270; M.J.J. Menken, *The Origin of the Old Testament Quotation in John 7:38*, “Novum Testamentum” 38 (1996), v. 2, p. 160–175; J. Marcus, *Rivers of Living Water from Jesus' Belly (John 7:38)*, “Journal of Biblical Literature” [further cit.: JBL] 117 (1998), v. 2, p. 328–330.

² These two interpretations are known as “Western” and “Eastern” (cf. J.R. Greene, *Integrating Interpretations of John 7:37–39 into the Temple Theme: The Spirit as Efflux from the New Temple*, “Neotestamentica” 47 (2013), v. 2, p. 345–350). In favor of the “Christological” interpretation are, (among others): Brown, Schnackenburg, Bultmann (R. Bultmann, *The Gospel of John: A Commentary*, Eugene 2014, p. 302–305) and Moloney (F.J. Moloney, *The Gospel of John*, ed. D.J. Harrington, Collegeville 1998, p. 251–253); on the other hand, arguing for the “anthropological” are Dufour (X.L. Dufour, *Le signe du Temple selon Saint Jean*, “Revue des Sciences Religieuses” 39 (1951), v. 2, p. 170–173), Barrett (C.K. Barrett, *The Gospel according to John*, 2nd ed., Philadelphia 1978, p. 326–329), and Kysar (R. Kysar, *John*, Minneapolis 1986, p. 126–128). Cf. M.L. Coloe, *Dwelling in the Household of God*, Collegeville 2007, p. 107.

³ Cf. A. Pinto da Silva, *Giovanni 7,37–39*, “Salesianum” 45 (1983), p. 575–592; A. Pinto da Silva, *Ancora Giovanni 7,37–39*, “Salesianum” 66 (2004), p. 13–30; A. Pinto da Silva,

for the passage which corresponds to the latter part of v. 38, there are two main choices: one group points to a link with the event of water flowing from the rock (Ex. 17:1–8; Ps. 77:16–20),⁴ the other – with the prophecy of the stream flowing from the temple (Ez. 47:1–12; Jl. 4:18; Zech. 13:1; 14:8).⁵ There are also scholars who accept both possibilities or attempt to show another passage or at least a link with other places in the Old Testament.⁶ An exhaustive collection of possibilities concerning the provenience and the meaning of ἡ κοιλία was collected by A. Kubiś in his monograph.⁷ Many show a reference of the quotation with the liturgy of the last day of the Feast of Tabernacles,⁸ whereas M.L. Coloe argues that κοιλία refers to the altar of the temple, rendered with the Hebrew קִיָּא.⁹ There are also many attempts to connect the

Ancora Giovanni 7,37–39 (III): La Citazione Biblica, “Salesianum” 76 (2014), p. 593–623; M.A. Daise, *If Anyone Thirsts, Let that One Come to Me and Drink: The Literary Texture of John 7:37b–38a*, JBL 122 (2003), v. 4, p. 687–699.

⁴ Cf. M.E. Boismard, *De son ventre couleront des fleuves d’eau – Jo., VII, 38*, “Revue Biblique” [further cit.: RB] 65 (1958), p. 523–546; M.E. Boismard, *Les citations targumiques dans le quatrième évangile*, RB 66 (1959), p. 374–378.

⁵ Cf. G. Bienaime, *L’annonce des fleuves d’eau vive en Jean 7,37–39*, “Revue Théologique de Louvain” 21 (1990), p. 417–454; F.J. Moloney, *The Gospel of John*, op. cit., p. 251. These Biblical passages are related to a frequent Isaian symbol of abundance of water in the promised salvation (cf. Is. 30:23–26; 41:17–20; 43:19–21; 44:3–4; 48:21; 49:10).

⁶ Priority in this matter should be undoubtedly given to Grelot (cf. P. Grelot, *De son ventre couleront des fleuves d’eau. La citation scripturaire de Jean, VII, 38*, RB 66 (1959), p. 369–374; P. Grelot, *À propos de Jean VII, 38*, RB 67 (1960), p. 224–225; P. Grelot, *Jean, VII, 38: Eau de rocher ou source de Temple?*, RB 70 (1963), p. 43–51). Cf. also: J.B. Cortes, *Yet Another Look at Jn. 7,37–38*, “Catholic Biblical Quarterly” [further cit.: CBQ] 29 (1967), v. 1, p. 75–86. Allison in his article provides an exhaustive list of OT references regarding the topic of water: as a basic need (2 Sm. 23:1–7 et al.), as a symbol of wisdom (Prov. 10:11; 13:14; 16:22; 18:4; Sir. 15:3; 24:11; Wis. 7:25; Bar. 3:11), Spirit of God (Is. 32:15; 44:3; Ez. 36:25–26; Jl. 2:28–29), cleansing or purification (Lev. 14:5–6.50–52; Ez. 36:24; Zech. 13:1), Torah (Sir. 24:23–29), healing powers (2 Kgs. 12:5) or even God himself (Jr. 2:15; 17:13). Cf. D.C. Allison Jr., *The Living Water*, “Saint Vladimir’s Theological Quarterly” 30 (1986), v. 2, p. 144–145.

⁷ Kubiś puts forth his proposal that the most convincing would be to see here an original Aramaic expression מן כרסיה מן (“out of his throne”), referring to Rev. 22:1 (as well as 1 En. 14:15–20; 71:5–8), which could be also read as “out of his belly”, then transformed into κοιλία due to a theological link with Jn. 3:4–5. The scholar asserts as well that this expression could have been perceived and/or intended as a *double entendre*. Cf. A. Kubiś, *The Book of Zechariah in the Gospel of John*, Pendé 2012, p. 274–295.

⁸ E.g. L. Morris, *The Gospel according to John*, Grand Rapids 1995, p. 371–379; H. Thyen, *Das Johannesevangelium*, Tübingen 2005, p. 399–400; F.J. Moloney, *The Gospel of John. Text and Context*, Boston 2005, p. 194–198; C.S. Keener, *Gospel of John. A Commentary*, Grand Rapids 2003, p. 722–724; R.G. Crutcher, *That He Might Be Revealed. Water Imagery and the Identity of Jesus in the Gospel of John*, Eugene, 2015, p. 134–136.

⁹ Cf. M.L. Coloe, *God Dwells with Us*, Collegeville 2001, p. 207.

original Aramaic saying¹⁰ or to perceive a link with extra-biblical sources.¹¹ This article is another attempt to show the intertextual link beneath this *logion* of Jesus, that is to say – a connection between the story of the construction of Solomon’s Temple (1 Kgs. 6–7) and the “bodily” vocabulary present in the text and Jesus’ mention of ἡ κοιλία.¹² This essay is divided into three parts: in the first, the exegetical analysis of certain passages taken from 1 Kgs. will be shown; in the second, the answer to whether this intertextual link meets the reliability criteria, that is to say, whether the Fourth Evangelist perceived the human body as a temple, will be given; in the third, the focus on the symbolism of “the water breaking” seen as the commencement of “the delivery” of new life into the world will be presented.

The “bodily” vocabulary used in the temple’s construction story in 1 Kgs. 6–7

One of the most important themes of 1–2 Kgs. or even the whole *opus deuteronomisticum* is the central sanctuary of Israel, “the house of the Lord” which King David is compelled to build, but the construction eventually happens during the reign of his son, Solomon. The section of 1Kgs containing the relation of his reign consists of many textual units describing his works, namely the temple itself (1 Kgs. 6), the palace (1 Kgs. 7:1–12), the facilities for the temple (1 Kgs. 7:13–51), the consecration rite (1 Kgs. 8) and even a mention of the priestly office the king is performing in the temple (1 Kgs. 9:25). It is the first permanent temple mentioned in the OT (in opposition to the tent or tabernacle having been carried from place to place throughout the exodus or judges period), made of stone, wood and precious metals. The sanctuary consists of three parts – the most central as well as the most important one is *dēbîr*, also named “the holy of the holiest”; the outer part is called *hēkāl*, which corresponds to the “temple” or “palace,” or to “the holy.” The third, sometimes translated as “vestibule,” is called *’ūlām* and serves as the entrance. Here the “bodily” expressions begin. After giving the dimensions of the temple, 1 Kgs. states:

וְהָאוֹלָם עַל-פְּנֵי

הַיְכָל הַבַּיִת עֲשָׂרִים אַמָּה אָרְפוּ עַל-פְּנֵי רֹחַב הַבַּיִת עֲשָׂר בָּאֲמָה רֹחַבוֹ עַל-פְּנֵי הַבַּיִת: (1 Kgs. 6:3)

¹⁰ Kubiś having been mentioned above, Freed cites Burney as one of the first contributors to this “solution,” who puts together the Aramaic מְעֵין (“belly” or “bowels”) and the Hebrew מַעְיָן (“fountain”), which are consonantly identical. Cf. E.D. Freed, *Old Testament Quotations in the Gospel of John*, Leiden 1965, p. 40; C.F. Burney, *The Aramaic Origin of the Fourth Gospel*, Oxford 1922, p. 109–111.

¹¹ Cf. B.H. Grigsby, *If Any Man Thirsts... Observations on the Rabbinic Background of John 7:37–39*, “Biblica” 67 (1986), v. 1., p. 101–108. Mędala here points to a reference to the *Pseudo-Gospel of Thomas* (50,28–30). Cf. S. Mędala, *Ewangelia według świętego Jana. Rozdziały 1–12*, Częstochowa 2010, p. 651.

¹² In this paper the intertextual analysis will be based on the word links between the OT and NT as its main criteria to better understand the marked quotation (*markiertes Zitat*) in Jn. 7:38c, which is another field of the intertextual approach.

“And the *’ulām* [was] in front of the *hēkāl* of the house, twenty cubits [was] its length in front of the width of the house, [and] ten cubits [was] its width in front of the house.” עַל־פְּנֵי is a common Hebrew prepositional phrase intending to indicate the frontal wall of the *hēkāl*, which is the shorter one in comparison to the sides. What follows is information about the side chambers:

(1 Kgs. 6:5) וַיִּבֶן עַל־קִיר הַבַּיִת יָצוּעַ סָבִיב אֶת־קִירוֹת הַבַּיִת סָבִיב לְהִיכַל וְלְדְבִיר וַיַּעַשׂ צִלְעוֹת סָבִיב:

“And he built against the wall of the house chambers around the walls of the house, around the *hēkāl* and the *dēbīr*, and so he made ribs all around.”

The noun אֶלְצָא recurs several times within the 1 Kgs. 6–7 in relation to planks or boards used in the construction (1 Kgs. 6:8.15.16.34; 7:3). In fact, in Exodus אֶלְצָא appears 17 times, always interpreted as the “lateral side” of an object.¹³ This distinction is preserved in LXX translation of 1 Kgs.: אֶלְצָא is sometimes translated as ξύλον (1 Kgs. 6:15.34), sometimes, however, as πλευρά (1 Kgs. 6:8.16; 7:3).¹⁴ The difficulty lies in translating *qere* יָצוּעַ, which is present in the Hebrew Bible only as such and only in this pericope (1 Kgs. 6:5.6.10) for the *ketib* יָצוּעַ (literally “couches.”)¹⁵ The most interesting part, however, is in the description of the Hiram’s work. In the pericope about the two pillars of the *’ulām* (1 Kgs. 7:15–22) there is an unusual occurrence of אֶלְצָא:

וְכִתְרוֹת עַל־שְׁנֵי הָעַמּוּדִים גַּם־מִמַּעַל

(1 Kgs. 7:20) מִלְעֲמַת הַבָּטָן אֶשְׁרָ לְעֵבֶר שְׂבָכָה וְהָרְמוֹנִים מֵאַתִּים טָרִים סָבִיב עַל הַשְּׁנִית:

“And the capitals [were] over the two pillars and as well above, over the opposite sides of the womb, which were on both sides of the net, and [there were] two hundred pomegranates around both capitals.”

This particular occurrence of אֶלְצָא is also attested to in Qumran 4QKgs.¹⁶ In a book about the pillars of the First Temple, Polish scholar Daniel Prokop analyzing this verse stated:

¹³ In relation to the Ark of the Covenant (Ex. 25:12.14; 37:3.5), the tent (Ex. 26:20.26.27.35; 36:25.31.32) or the altar (Ex. 27:7; 30:4; 37:27; 38:7).

¹⁴ πλευρά in the NT always describes the side of a human body (Mt. 27:49 v.l.; Jn. 19:34; 20:20.25.27; Acts 12:7) but can also describe the flat side of a stone. Cf. W. Bauer et al., *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., Chicago 1999 [further cit.: BDAG], s.v. πλευρά.

¹⁵ Myers argues that the fact that the “ribs” (side-chambers) are attached only to the *hēkāl* makes *’ulām* outside of the “house of JHWH.” “The dimensions of the temple are given for the *hēkāl* and the *dēbīr* together as a unit, sixty cubits long and twenty cubits wide (1 Kgs. 6:2). The measurements of the *’ulām* are listed separately for this entity, which stood “in front of the house.” The implication is that the *’ulām* is an attachment to a unit, the temple or the “house of Yahweh,” but not an integral part of it. In this connection, note also, that the temple and tabernacle have the same proportions except that the latter, a portable structure, lacks the *’ulām*” (C.L. Myers, *Jachin and Boaz in Religious and Political Perspective*, CBQ 45 (1983), p. 170).

¹⁶ E. Ulrich, *The Biblical Qumran Scrolls. Transcriptions and Textual Variants*, Leiden – Boston 2010, p. 324. Freed in his work sees in Jn. 7:38 six references to Qumran scrolls

“The next difficulty concerns the term יִצְדָּ . It occurs in the OT with several basic meanings: “the abdomen,” “belly,” “digestive organs,” “the organs of procreation,” or “inside” (a body or object). The only time the word occurs in our books, it is a technical term which can be translated as a “rounded projection,” “bulging section on the capital of a pillar,” “bulge supporting capital” or “bowl for catching ashes.” Although determining the precise appearance of this architectural element is impossible, without any doubt the term יִצְדָּ pertains here to a “swelling” between the pillar and the capital. [Note: Interestingly, in the Qumran War Scroll (1QM 5,13) יִצְדָּ appears as a part of a sword. It could indicate the “scabbard” or the “bulge” of the sword.]”¹⁷

This translation is connected with “bowls of the capitals” ($\text{גִּלְגָּלֵי הַכֶּתֶרֶת}$) used thrice in 1 Kgs. 7:41–42.¹⁸ Unsurprisingly, in the *opus deuteronomisticum* the noun גִּלְגָּל is used nine times, the remaining six can be found in the parallel structures of Josh. 15:19 and Judg. 1:15, both meaning the sources of water (גִּלְגָּל מַיִם). Nevertheless, the bodily reference remains, as גִּלְגָּל shares the same PIE root **g^wet-* (“swelling”) with “bowels” and “guts.”¹⁹

In the LXX this verse is located in another place and sequence: καὶ μέλαθρον ἐπ’ ἀμφοτέρων τῶν στύλων, καὶ ἐπάνωθεν τῶν πλευρῶν ἐπίθεμα τὸ μέλαθρον τῷ πάχει (1 Kgs. 7:9 LXX). It can be translated as follows: “And [there was] a capital over both of the pillars, and above a cover of the sides [there was] the capital [belonging] to the thickness (?)”. The lack of the second part of the verse and probably an incorrect reading (Greek τῷ πάχει corresponds to Hebrew לעבי instead of לעבר in the MT), as well as the change in the order of verses suggest that the LXX translator had many difficulties.²⁰ In spite of that, it can be assumed that there was some kind of net/latticework (rendered elsewhere in the LXX as δίκτυον) over the capitals above something called יִצְדָּ , located between the two opposite sides (or “ribs”), to which were attached two bronze pillars made by Hiram. Targum Pseudo-Jonathan to 1 Kings

(1QS 4:20f.; CD 2:12f.; 1QH 7:6f.; 8:16f.; 12:11ff.; 17:25f.). Cf. E.D. Freed, *Old Testament Quotations...*, op. cit., 36.

¹⁷ D. Prokop, *The Pillars of the First Temple (1 Kgs. 7,15–22). A Study from Ancient Near Eastern, Biblical, Archaeological, and Iconographic Perspectives*, Tübingen 2020, p. 62–63. Cf. L. Koehler, W. Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, Leiden 1994–2000, s.v. “ יִצְדָּ ”.

¹⁸ M. Cogan, *1 Kings: a New Translation with Introduction and Commentary*, New Haven – London 2008, p. 263. Maier proposes to perceive גִּלְגָּל as “receptacles” (cf. W.A. Maier, III, *1 Kings 1–11*, Saint Louis 2018, p. 561–564).

¹⁹ A. Walde – J.B. Hoffman, *Lateinisches etymologisches Wörterbuch*, Heidelberg 2008, s.v. “botülüs”. Cf. A. Murtonen, *Hebrew in Its West Semitic Setting*, Leiden – New York – Copenhagen – Köln 1989, s.v. “GWV” and “GYL”.

²⁰ DeVries suggests that τῶν πλευρῶν is a direct translation of יִצְדָּ (attested also in Lukian’s recension of LXX). Cf. S.J. DeVries, *1 Kings*, Dallas 1985, p. 108.

uses here the Aramaic דבֿק, which would suggest some kind of “joint,”²¹ but that as well denotes a part of the body (bHul 50a:17 describes הדבֿק מקום as a place where the rectum is attached to the hips of an animal).²²

Putting aside architectural divagations, it is the same location about which Ezekiel says:

וַיִּשְׁבְּנִי אֶל־פֶּתַח (Ez 47:1)

הַבַּיִת וְהַנְּהַרְמִים יִצְאִים מִתַּחַת מִפְתַּן הַבַּיִת קְדִימָה כִּי־פָנֵי הַבַּיִת קְדִימִים וְהַמַּיִם יֵרְדוּ מִתַּחַת מִקְתָּף הַבַּיִת הַיְמָנִית מִנְּגִבַּת לַמִּזְבֵּחַ:

“And he brought me back to the entrance of the house, and behold, [there was] water flowing from under the threshold of the house eastwards, because the front of the temple [faced] east, and the water was flowing from under the right wing of the house, south of the altar.”

It can be seen that מִפְתַּן is a technical term used mainly by Ezekiel (9:3; 10:4.18; 46:2; 47:1). The LXX renders it as αἶθριος, “atrium”, corresponding to the *’ulām*, between the two pillars, so in front of the temple. The zone behind the front door – and so the source of the water – should be between the sides/ribs and contain (or even be equal to) בֶּטֶן. The vision seen by Zechariah can help with the precise location of this place:

וַיֹּאמֶר אֵלַי מָה (Zech 4:2)

אֲתָה רֹאֶה וַיֹּאמֶר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל־רֹאשָׁהּ וְשִׁבְעָה גְרָתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹ לְגִרֹת אֲשֶׁר עַל־רֹאשָׁהּ:

“And he said to me: what do you see? And I said: I see, and behold, an all-golden menorah and a bowl over its head, and its seven lamps on its seven [branches], and seven pipes for the lamps which are on top of it.”

As it seems impossible that something was placed on the seven lamps of the menorah, it is understandable that the latter עַל־רֹאשָׁהּ describes the top of the lamp, while the former עַל־רֹאשָׁהּ depicts some unusual location.²³ There is also an interpretation

²¹ Cf. “junction” in: *The Aramaic Bible: Targum Jonathan of the Former Prophets*, eds. K. Cathcart, M. Maher, M. McNamara, Collegeville 1990, s.l. 1Kgs 7:20.

²² In fact, in Polish the pubic symphysis is translated literally as “the womb’s/uterus’ joint”. What is more intriguing is the fact that the bone located immediately behind the symphysis since Galenus has been called ἱερον ὀστέον (*os sacrum*). Cf. H.G. Liddell, R. Scott, *A Greek-English Lexicon*, eds. H.S. Jones, R. McKenzie, Oxford 1940, s.v. ἱερος.

²³ It should be natural that the description is telling about the ceiling of the *’ulām*. However, as Myers notes, “the lack of comparable data concerning walls and ceilings for the *’ulām* is related to the manner of the latter’s construction. The *’ulām* is constructed of triple courses of large hewn stones surmounted by a wooden superstructure of cedar beams (1 Kgs. 7:12; cf. 1 Kgs. 6:36). This is identical with the technique for building the great court of the palace area and also the temple court. In other words, the construction technique of the *’ulām* is linked not with that of the internal space of the *hékāl* / *dēbîr* of the House of the Lord but rather with the open or external space, the courtyards” (C.L. Myers, *Jachin and Boaz*, op. cit., p. 171). Therefore, it is not certain whether the ceiling described in 1 Kgs. 7:20 is above the *’ulām* or rather inside the *hékāl*.

that connects the source of the rivers with the center of the temple, i.e. *dēbîr*, or even more precisely, the Ark of the Covenant, based on Ps. 36:8–9. In this text sons of men are coming “in the shadow of your wings” (בְּצֵל כַּנְּפֵיךָ), which is perceived as the wings of the cherubim over the Ark, and then they are given to drink (שָׁקַח in *hiphil* conjugation) from “the river of your pleasures” (לְחַי עֵינֶיךָ).²⁴ As it is less an architectural and more a theological description, it is worth noting that the usage of the חַיָּה proves a link between the idea of birth (creation in paradise) and the temple.

Last but not least, in the description in Ez. 47:9 a surprising (and unique) dual form חַיָּהּ is found, where the predicate is singular.²⁵ Gathering these pieces of information together it can be stated that there was an inner part of the temple called חַיָּהּ and the Ezekiel’s prophecy tells about two rivers flowing out of the new temple. If חַיָּהּ is translated, as in the many places in the LXX, as κοιλία and חַיָּהּ – since the dual form is not (or no longer) available in the Hellenistic Greek – as plural ποταμοί, it happens to lead directly in Jn. 7:38c.

The human body as temple in the fourth Gospel

At this point the historical reliability criteria of the intertextual approach ought to be considered. In other words, in order to give an answer to the question, to whom is Jesus referring in Jn 7:38, another question needs to be answered – is the human body described as a temple in John? The answer in reference to Jesus seems obvious, as the Evangelist explicitly puts it in Jn. 2:21: ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ (“he was speaking about the temple of his body”). There is an interesting detail here – in Jn. 2:22, as well as in the Jn. 7:38, there is “the scripture” (the singular ἡ γραφή with a definite article suggests a particular passage rather than Scripture in general) in which the disciples believed after Jesus’ resurrection. The pattern reappears in Jn. 19:34–37, this time two citations from the OT are given. The terminology used in this passage is the same as in 1 Kgs. 7:9 LXX and Ez. 47:1 – the difference is that the water goes forth, not through “the face” of the temple (i.e. of Jesus’ body), but through the pierced side (πλευρά). Here another problem arises, as the liturgy and art see that it was the heart of Jesus that was pierced and is, in fact, the source of the water, rather than his side.²⁶ Another Polish scholar, Michał Poweńska,

²⁴ Cf. M. Barker, *King of the Jews: Temple Theology in John’s Gospel*, London 2014, p. 445–446.

²⁵ Cf. D. Kotecki, *Księga Ezechiela w Ewangelii według św. Jana na przykładzie obrazu Dobrego Pasterza (J 10) oraz „strumieni wody życia” (J 7,37–39)*, „Collectanea Theologica” 77 (2007), v. 4, p. 73.

²⁶ The 1962 Roman Missal contains a preface of the Most Sacred Heart, which includes words: “...ut apertum Cor, divinæ largitatis sacrarium, torrentes nobis funderet miserationis et gratiæ”, (*Missale Romanum*, Vatican 1962, p. 239), which is a reference to Ps. 77:20 Vlg, but also to the temple, as the Most Sacred Heart is called “a holy place” (sacrarium), word used in Vlg only in 1 Cor. 9:13 (both times in singular) to render Greek τὰ ἱερά as well as τὸ ἱερόν. The 2008 Roman Missal’s preface of the Most Sacred Heart

sees it as a sapiential reference to Prov. 4:23 speaking in favor of the anthropological interpretation and suggesting an introduction of another possible part of body:

“Another wisdom passage, which affirms that the believer is the source of living water: out of his heart – ἐκ τῆς κοιλίας αὐτοῦ (Jn. 7:38c) – “shall flow rivers of living water,” can be Prov. 4:23. Following this interpretation, the Greek κοιλία, used in Jn. 7:38c, should be treated as a synonym of καρδία (“belly”) in Prov 4:23 LXX. Such a comparison of both terms would suggest a reference to the understanding of the “belly” more in a spiritual, psychological or emotional sense. This interpretation is possible because in the Greek Bible, there are several interchangeable usages of both terms, which in their original nature refer to the entrails. Although the term in κοιλία is present Jn 7:38c, it should be noted that the Fourth Evangelist is also familiar with the term καρδία, as he uses this word seven times in his work [note: Jn. 12,40.40; 13,2; 14,1.27; 16,6.22] and, importantly, never referring this term to Jesus.”²⁷

The question remains – can the body of the one believing in Christ (ὁ πιστεύων) be perceived not only as the source of water, but also as the temple? This vision is well-known from the Pauline epistles (1 Cor. 3:16; 6:19; 2 Cor. 6:6; Eph. 2:21), but is it possible that the Fourth Gospel contains it? The Johannine use of the noun ναός is restricted to Jn. 2:19–21.²⁸ The Book of Revelation is ambiguous – it depicts the temple of God located in heaven (Rev. 7:15; 11:1, 2, 19; 14:15, 17; 15:5, 6, 8; 16:1, 17), but at the end John gives a testimony about the New Jerusalem: “And I did not

sees both transfixed side and open heart: “...atque de transfixo latere sanguínem fudit et aquam, ex quo manarent Ecclesiæ sacramenta, ut omnes, ad Cor apertum Salvatoris attrácti, iúgiter haurirent e fóntibus salutis in gáudio” (*Missale Romanum. Editio typica tertia*, Vatican 2002, p. 494) – which is a reference to Is 12:3. In the new Missal, Jn. 7:37–38 serves as the Communion Antiphon for the Mass of the Most Sacred Heart.

²⁷ M.F. Powęska, *The Christological Metaphors of Wine, Water and Bread Against Their Sapiential Background in John's Gospel. An Intertextual Study*, Göttingen 2024 [forthcoming], section 3.2.1.2.2. BDAG discusses this use of κοιλία as “seat of inward life, of feelings and desires, belly... hidden, innermost recesses of the human body (Job. 15:35; Prov. 18:20; 20:27, 30; Sir. 19:12; 51:21), so that a variation between κοιλία and καρδία becomes possible: Acts 2:30 v.l. (κοιλία and καρδία for ὀσφύς); Rev. 10:9 (v.l. καρδία) (Hab. 3:16; Ps. 39:9; cp. schol. on Nicander, Alexipharmaca; Theocr. 2, 49; PGM 4, 3141: the κοιλία is the place where the καρδία is found)”. Regarding Jn. 7:38c it is stated that “the expression may be proverbial; cp. Cicero, De Orat. 2, 39” (BDAG, s.v. “κοιλία”).

²⁸ Coloe in the very beginning of her work puts forth the argument that as the Temple of Jerusalem is only one and unique, so Jesus would be the only one new temple and this symbol shows his fundamental role and importance in the Johannine community. Cf. M.L. Coloe, *God Dwells with Us*, op. cit., p. 3. For a recent concise presentation of the OT and NT evolution of the temple theology: M.S. Kamanzi, “The Temple of His Body” (Jn 2,21): *Rediscovering Churches and Human Beings as Sacred Spaces*, in: “Reinventing Theology in Post-Genocide Rwanda”, eds. M. Uwineza – E. Rutagambwa – M.S. Kamanzi, Washington 2023, p. 64–71.

see the temple in it, because Lord God the Almighty is its temple and the Lamb” (Rev. 21:22).²⁹ The only “constructional” reference is present in Rev. 3:12, where the victor will be made into a pillar (στῦλος) in the temple of “my God.” Instead, John prefers to use ἱερόν, mostly referring to the outer courts (i.e. the place where Jesus stands up and cries on the last day of the Feast of Tabernacles) and not the sanctuary. There is, however, an example of Jesus’ teaching about the true sanctuary, that is to say, a dialogue with the Samaritan woman:

λέγει αὐτῇ ὁ Ἰησοῦς· πιστεύε μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. (...) ἀλλ’ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· (Jn. 4:21, 23a).

“Jesus said to her: believe me, woman, that an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. (...) but an hour is coming and [even] is now, when the true worshipers will worship the Father in spirit and truth.”

Jesus clearly sees the “place” of worship not as a geographical location, but as an internal state of a human being.³⁰ This puts a counterargument to Brown’s thesis that the only Christological interpretation of Jn. 7:38c can be correct as there is no other Johannine reference to the idea of the water flowing from the believer.³¹ However, ἐν πνεύματι may not (only) refer to the Holy Spirit. The Fourth Evangelist does not use the word σῶμα describing a human body in general (its use is restricted to the physical body of Jesus), but operates as a distinction between σὰρξ and πνεῦμα, most explicitly in Jn. 3:6: τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστίν (“what has been born of the flesh is flesh, and what has been born of spirit is spirit.”) Therefore, the one who is born from the Holy Spirit becomes “a spirit,” that is to say, a holy “place” of true worship. In the preceding verse the “new nativity” happens to take place ἐξ ὕδατος καὶ πνεύματος (“of water and spirit” – Jn. 3:5). Is it only a picture of baptism? Having asked that question, let us return to the well of Jacob. Jesus announces to the astounded Samaritan women an extraordinary promise:

ὃς δ’ ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον (Jn. 4:14).

²⁹ The New Jerusalem itself (more specifically, “the throne of God and the Lamb,”) is also a source of ποταμός ὕδατος ζωῆς (cf. Rev. 22:1). Cf. J.K. Beale, *The Book of Revelation*, Grand Rapids 1999, p. 1103–1104.

³⁰ In fact, in the Fourth Gospel the word ἅγιος does not describe a holy place (as the Hebrew root שָׁקַד or with the superlative genitive מִשְׁקָדִים לְשָׁקֵד), but a holy person – namely, one of the persons of the Trinity: Father (Jn. 17:11), Son (Jn. 6:69) or Spirit (Jn. 1:33; 14:26; 20:22) – and only once – in Jn. 6:69 – it is substantivised.

³¹ Cf. R. Brown, *The Gospel according to John...*, op. cit., p. 320–321; R.G. Crutcher, *That He Might Be Revealed...*, op. cit., p. 140.

“Whoever may drink of the water which I will give him, will not thirst forever; instead, the water that I will give him will become in him a fountain of water springing up to eternal life.”

In fact, Jesus is the source of the water guiding whoever drinks to eternal life. Again, this is well-known from the Old Testament opposition of God versus the Jerusalem temple manifested through Jeremiah criticizing the false cult: (πηγή [ῥδατος] ζῶης – Jer. 2:13; 17:13 LXX, the latter with an apposition ὁ κύριος). Now the time has come and the source of the water of life, which is God himself, will be located ἐν αὐτῷ, so that the new temple inside the believer will be erected. That supposes that in the believer there is a holy (ιερόν) place called κοιλία, out of which the waters will flow.

The other issue is the development of the idea of the temple.³² If there are multiple temples in the believers, there should be some kind of action unifying them into one temple, which is the body of Christ.³³ M.L. Coloe argues that this is described in Jn. 14–15.³⁴ First, there is an analogy between ἡ οἰκία τοῦ πατρὸς μου (Jn. 14:2) and ὁ οἶκος τοῦ πατρὸς μου (Jn. 2:16), which would suggest that there is only one temple (the Temple in Jerusalem is succeeded the body of Jesus). However, “the Father’s house” consists of “many dwellings” (μοναὶ πολλαί – Jn. 14:2) which are prepared for believers.³⁵ Then, Coloe sees the parable of the vine (Jn. 15:1–8) and the

³² Kubiś sees it in this way: “The entry into Jerusalem is therefore the beginning of the cleansing of a new, spiritual temple. In the description of the cleansing of the Jerusalem Temple, the idea of Jesus’ body as a temple is introduced for the first time. This idea is developed in subsequent chapters of the Gospel, including by referring to the flow of water from the temple (cf. Jn. 7:38–39; 19:37) and the believers’ inhabitation in “dwellings” (μονή), which are as many as there are believers. It is therefore possible that the Evangelist separated the narrative of the cleansing of the temple from the description of the entry into Jerusalem to show two cleansings of two different temples: the material and the spiritual. In this way, the cleansing of the material Temple in Jerusalem foreshadows the cleansing of another, spiritual temple: the world and the disciples who are part of the world” (A. Kubiś, *Drzewo figowe, osioł i woda żywa. Rola Księgi Zachariasza w Ewangelii Janowej*, „Resovia Sacra” 22 (2015), p. 234 [own translation]).

³³ The same line of argumentation is used by Baffes who argues that apart from “dualism” (counter-position) in the Fourth Gospel there is also a “duality” (juxtaposition) that is expressed in continuous call to the disciples to be “like” Jesus. Cf. M. Baffes, *Christology and Discipleship in John 7:37–38*, “Biblical Theology Bulletin” 41 (2011), v. 3, p. 149–150.

³⁴ Kerr sees it rather in Jn. 13–14, pointing to a parallel between washing the disciples’ feet and the temple washing rituals (cf. Ex. 30:27–31; 40,30–32) and “the sea” as another component of the temple courtyard (1 Kgs. 7:38) Cf. A.R. Kerr, *The Temple of Jesus’ Body: The Temple Theme in the Gospel of John*, Sheffield 2002, p. 268–313.

³⁵ The “prepared place” in the OT is almost exclusively used for the location of the Ark of the Covenant (1 Chr. 15:1.3.12; 2 Chr. 1:4; 3:1; Wis. 9:8), but the object of the preparation is also the people (2 Sm. 7:24; 2 Chr. 29:36). In Sir. 49:12, there are two various lections

saying about the commandment of love (Jn. 15:9–17) as the double relecture of Jn. 14, with a similar double application for the disciples.³⁶ This leads to the conclusion that Jesus’ disciples as well as all people are meant to become “temples” similar to Jesus or even “with” Jesus, according to the promise he uttered: *ἐάν τις ἀγαπᾷ με... μονὴν παρ’ αὐτῷ ποιησόμεθα* (“if anyone loves me... we shall make a dwelling with him” – Jn. 14:23).

The water out of the womb – the water breaking?

Therefore, why should a “human temple” have ἡ κοιλία and what is its purpose? In the Gospel of John there is just one another example of the use of κοιλία:

Λέγει πρὸς αὐτὸν [ὁ] Νικόδημος: πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὄν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; (Jn. 3:4).

“Nicodemus said to him: how is a man able to be born being old? Is he able to enter the womb of his mother again and be born?”

In Revelation, however, the only (double) usage of κοιλία (Rev. 10:9–11) represents a different meaning – male internal parts.³⁷ Nevertheless, both of these occurrences portray an experience of symbolically giving birth. In the first case, Nicodemus tries to understand this birth as natural (given by a woman), instead it is a spiritual one which Jesus explains to him. In Revelation, the one who is giving birth is John himself – this is surely not the natural one,³⁸ but the effect of the labor pain (πικρία) felt in the κοιλία is the prophecy, i.e. his particular spiritual vocation. Should there be any waters flowing from the womb? It is a commonly known biological process in the first phase of delivery connected with the rupture of the membranes of the amniotic sac and the efflux of the amniotic fluid. There are two places in the Johannine literature where there is a reference to labor pains and to parturition – Jn. 16:21–22 and Rev. 12:2–5. Is it possible that the flowing water is the water connected with giving birth? Two dialogues – with Nicodemus and Samaritan woman – have already been mentioned, as well as the crucifixion scene. There are three more locations in the Gospel of John where the symbolism of water is used: the baptism of John (Jn. 1), the wedding in Cana (Jn. 2) and the miracle in Bethesda (Jn. 5), all three

indicating that either the temple (ναός) or the people (λαός) were raised for the Lord. Cf. Coloe, *God Dwells with Us*, op. cit., p. 157–178.

³⁶ Cf. idem, *Dwelling in the Household of God*, op. cit., p. 145–166.

³⁷ κοιλία is in fact used to describe “the digestive tract in its fullest extent, belly, stomach” (Jer. 28:34; Ez. 3:3; Sir. 36:18 LXX); “the last part of the alimentary canal” (Mt. 15:17; Mk. 7:19) or “the body’s receptacle for aliments,” either animal’s (Mt. 12:40) or human’s (1 Cor. 6:13; Lk. 15:16 v. l.), also in idiomatic expressions (Rom. 16:18; Phil. 3:19). Here the use of κοιλία may be inspired with a connection with Ez. 3:3 LXX. Cf. BDAG, s.v. κοιλία.

³⁸ Although γεννάω is used also with men as agents, the genealogy of Matthew (Mt. 1:1–16) being the most known example.

are connected with new life or new creation.³⁹ Interestingly, in most cases double or even multiple agents can be perceived,⁴⁰ and so the multiple “sources” from which (or by whose action) water comes. A crucial moment in this perception is Jn. 2:9: ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλιος τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ (“when the master of the feast tasted the water having become wine, he did not know where it was from, but the servants who had drawn the water, knew it.”) It can be seen that the direct object in all clauses is τὸ ὕδωρ, even if it is transformed into the wine, not only as a complement to ἐγεύσατο, but also implicitly twice to οἶδα. The same verb γίνομαι used here and in Jn. 4:14 shows that water turns into some kind of new beginning, here represented by wine and there by a source, both being – after drinking – inside a man. The nuptial motif returns in the context of “the water of life” in Rev. 22:17, where the Spirit and the Bride call the believer to come and drink.⁴¹

There is also an important intertextual view. A. Kubiś in his work presents a variety of propositions merged within something that could be named a “rebirth motif”:

“One of our primary contentions is that the imagery of Jn. 7:38c is a combination of three motifs or traditions, to wit exodus, temple and paradise. (...) The evidence for merging of the three aforementioned traditions can be also deduced from the commentary on Ez. 47:1–12 found in *Pirqe R. El.* § 51. There the waters of the well, formed into twelve streams and intensified with those flowing from beneath the eschatological temple threshold, are divided into four groups flowing in four different geographical directions. This arrangement of the streams could be an allusion to the four rivers mentioned in Gn. 2:10.”⁴²

In fact, there is a broad OT connection between the topic of water and the new creation,⁴³ the most important being the account of the deluge (Gn. 6–9) and the passing through the Red Sea (Ex. 14:1 – 15:21). These accounts are connected with the last important verse in the Fourth Gospel when no longer the symbolism, but the actual water plays a role (as the word ὕδωρ is not used), – in the healing of the

³⁹ Crutcher proposes that the motif of water should be read in four pairs of pericopes: as (1) setting up the motif (Jn. 1 & Jn. 3), (2) in a reference to a wedding/marriage (Jn. 2 & 4); (3) in a reference to miracles connected with pools in Jerusalem (Jn. 5 & 9); (4) in a reference to Jesus as a source (Jn. 7 & 19). Cf. R.G. Crutcher, *That He Might Be Revealed...*, op. cit., p. 2.

⁴⁰ The Holy Spirit and John the Baptist in Jn. 1; Jesus, Mary, and servants in Jn. 2; Jesus and the Samaritan woman in Jn. 4; Jesus and the blind man in Jn. 9. The answer of the paralytic in Jn. 5, who in response to Jesus’ question quite unexpectedly expresses a wish of someone (a “source”) which will give him an access to the water is very important in the matter.

⁴¹ Cf. M. Barker, *King of the Jews...*, op. cit., p. 443.

⁴² A. Kubiś, *The Book of Zechariah...*, op. cit., p. 272–273.

⁴³ There are connections between water and the first creation as well (e.g. Gen. 1–2; Job. 38:4–38; Ps 104; Prov. 8:22–29; Is. 40:12–31).

blind man, who is commanded to wash himself in the Pool of Siloam (Jn. 9:7). His blindness is ἐκ γενετῆς (Jn. 9:1), that is to say, ἐκ (τῆς) κοιλίας (τῆς) μετρὸς αὐτοῦ (cf. Acts 3:2 in a parallel scene; Jn. 3:4), makes him to be born again through water. Paradoxically, during the questioning⁴⁴ the blind man's parents somehow deny him ("he has (his) age, he will speak on his own" – Jn. 9:21) and the Pharisees despise his birth ("you were born entirely in sin" – Jn. 9:34), resulting in God (namely, Jesus) becoming his father and "begetting" him in terms of the faith (Jn. 9:35–38).⁴⁵ Also, can a believer become a source of living waters, so that he would beget another man to new life? John never uses γεννάω or its synonyms in relation to men (even to Mary, the Mother of Jesus) and almost always (except Jn. 16:21) in the passive voice; believers are described as those who "neither of blood nor of the will of flesh nor of the will of man, but of God were born" (Jn. 1:13). The answer is to be seen in the other component of Jesus' new birth *logion* said to Nicodemus – in the Spirit, this time represented not by water, but by the other symbol present in Jn. 3 – the wind. In Jn. 20:21–22 not only the "transfer" of the mission in a likeness to Jesus, but also "the consecration of the temple" with blowing the Holy Spirit into the temples of disciples' bodies is found. Therefore, the explanation recurs which is present at the very beginning – in Jn. 7:39a: "he said this about the Spirit which these who had believed in him were about to receive."

Conclusion

Having taken into consideration all that has been said, at least three conclusions arise: There is evidence in the OT that the temple was perceived as a human body, the primary architectural terms having been taken from anatomical vocabulary. Therefore, קִרְבַּן from 1 Kgs. 7:20 may be understood as some kind of κοιλία of the temple, analogically to human bowels, which may be seen either as "belly" or "heart" (and so the most internal part, the "sanctuary," in body – the volitional and emotional center), or the procreative organs (rendered in many places of the NT also as γαστήρ).

On the other hand, there is also evidence that the human body is perceived as a temple – not only the (material or mystical) body of Jesus, but also the believers' bodies. This perception would be an integrating link between two ancient ways of interpreting Jn. 7:38c, namely the "Christological" and the "anthropological." Therefore, it is not possible to contradict these two, as the temple identity of believers is strictly connected with the fact that Jesus is seen as the only (of its kind) temple of God, even up to the abolition of the Temple of Jerusalem (which in John is not

⁴⁴ The context of the following trial shows that re-birth also has its moral dimension, fulfilling the prophecy of Amos (Amos 5:24), where judgment is represented by "water" and justice by "river."

⁴⁵ In fact, in the NT there is a reference to God who is begetting not only his son, as in the OT (Acts 13:33; Hebrews 1:5; 5:5 – all quoting Ps. 2:7), but also the believing in him (Jas. 1:18; 1 Pet. 1:3), and as well Paul who begot Corinthians (1 Cor. 4:15) or Philemon (Phlm. 10).

νάος). It is analogical, i.e. to the vision of the priesthood of the believers', which, is integrally connected with the only and unique priesthood of Jesus.

In the Fourth Gospel the procreative symbolism describes a new birth or re-birth which takes place in the believers "out of water and Spirit" (Jn. 3:5). God the Father or Jesus is the one who is begets the believers, but this task is passed through to the disciples and further – to all the believers, who are called to "beget" others having received the power of the Holy Spirit.

After this short study the following questions rise: (1) how is the analogy between the human body and temple present also in other places, other historical periods, and other religions? (2) How can this "mediation" of believers in the process of a new birth be seen and does it not eliminate the only mediation (εἷς μεσίτης – 1 Tim. 2:5) of Christ? Does it not evoke a danger of atomization and erection of multiple "temples" (Churches?) in place of the only one temple-body (τὸ σῶμα ἓν – 1 Cor. 12:12)? (3) How should those already "begotten" participate in the "delivery" of those who are about to be reborn? What moral (and pastoral) consequences does the reality of becoming "a source of the living water" have? These matters may be the subject of further biblical as well as theological research.

Let this paper be concluded with a remark showing how relevant this topic is in today's pastoral formation in the Catholic Church, quoting Pope Francis' discourse to pastoral workers from Manana, Bahrain, given on November 6th, 2022:

"Gesù si erge «ritto in piedi» e ad alta voce proclama: «Chi ha sete, venga a me», perché «fiumi di acqua viva» sgorgheranno dal suo grembo. (...) Il richiamo è all'ora in cui Gesù muore in croce: in quel momento, non più dal tempio di pietre, ma dal costato aperto di Cristo uscirà l'acqua della vita nuova, l'acqua vivificante dello Spirito Santo, destinata a rigenerare tutta l'umanità liberandola dal peccato e dalla morte. Fratelli e sorelle, ricordiamoci sempre questo: la Chiesa nasce lì, nasce dal costato aperto di Cristo, da un bagno di rigenerazione nello Spirito Santo (cf. Tt 3:5)."⁴⁶

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⁴⁶ Francis, *Incontro di preghiera con i vescovi, i sacerdoti, i consacrati, i seminaristi e gli operatori pastorali. Discorso del Santo Padre* [<https://www.vatican.va/content/francesco/it/speeches/2022/november/documents/20221106-chiesa-bahrain.html>; accessed 17 XI 2023]

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Summary

For many years biblical scholars have been trying to answer the question of what “Scripture” is fulfilled in the Jesus’ words in Jn 7:38. Two dominant interpretative trends – christological and anthropological – are often juxtaposed as complementary. The aim of this article, based on the intertextual approach, is to show another point of reference – the description of the first temple in Jerusalem in 1Kgs 6–7, which contains an unknown architectural element rendered by the Hebrew word יָסַד , similar in meaning to *κοιλία* from Jn 7:38 – as well as to analyze both the christological and anthropological aspects of showing the temple as a human body and the human body as a temple, with the particular emphasis on the symbolism of flowing water in the context of the (new) birth.

Keywords: Gospel of John, 1 Kings, Jn 7:37–39, Jerusalem temple, interior, womb, new birth, water, intertextual approach

Ἡ κοιλία świątyni? J 7,38 raz jeszcze – w świetle 1Krl**Streszczenie**

Od wielu lat bibliści próbują dać odpowiedź na pytanie, jakie „Pismo” wypełnia się w słowach Jezusa z J 7,38. Dwa dominujące nurty interpretacyjne – chrystologiczny i antropologiczny – są często zestawiane ze sobą jako komplementarne. Celem niniejszego artykułu, opartego o metodę intertekstualną, jest ukazanie jeszcze jednego punktu odniesienia – opisu pierwszej świątyni jerozolimskiej w 1Krl 6–7, w której występuje bliżej nieznany element architektoniczny oddawany hebrajskim słowem יִצְרָאֵל; podobnym znaczeniowo do κοιλία z J 7,38 – oraz analiza zarówno chrystologicznego, jak i antropologicznego aspektu ukazania świątyni jako ciała ludzkiego oraz ciała ludzkiego jako świątyni, ze szczególnym uwzględnieniem symboliki wpływającej wody w kontekście (nowego) narodzenia.

Słowa kluczowe: Ewangelia wg św. Jana, 1 Księga Królewska, J 7,37–39, świątynia jerozolimska, wnętrze, łono, nowe narodzenie, woda, metoda intertekstualna