

Matt Ayars

*Drunk in the Spirit: Eschatology, Soteriology, and Ecclesiology*

**Abstract:**

There are a number of New Testament passages that associate the concepts of the new age of the Spirit, believer unity, covenant membership, and indwelling of the Holy Spirit with the symbols of the temple, Christ's body, the Eucharist, table fellowship, and drinking wine. This article explores these associations and their theological implications with particular attention lent to the metaphor of drinking the Holy Spirit and its implications for soteriology, ecclesiology, and eschatology.



**Keywords:** Holy Spirit, Eucharist, wine, temple, Body of Christ

**Matt Ayars** is currently the President and Assistant Professor of Old Testament at Wesley Biblical Seminary in Ridgeland, Mississippi. Formerly he served as President of Emmaus University of Haiti.

There are a number of New Testament passages that associate the concepts of the new age of the Spirit, believer unity, covenant membership, and indwelling of the Holy Spirit with the symbols of the temple, Christ's body, the Eucharist, table fellowship, and drinking wine. This article explores these associations and their theological implications with particular attention lent to the metaphor of drinking the Holy Spirit and its implications for soteriology, ecclesiology, and eschatology.

### **Drink of the Spirit: 1 Corinthians**

In 1 Corinthians 12:13, the Apostle Paul says that all believers are “made to drink of one Spirit” (Gr. πάντες ἐν πνεῦμα ἐποτίσθημεν). This verse is at the center of Paul's exhortation to the Christians at Corinth to be unified. As a part of this exhortation, Paul warns against allowing particular spiritual gifts to lead to divisions among believers. Even though individuals are endowed with unique spiritual gifts (e.g., utterance of wisdom, utterance of knowledge, faith, healing, miracles, prophecy, discernment, tongues, etc. (1 Cor. 12:8–10)), Paul emphasizes that each of these gifts are from *one* Holy Spirit (1 Cor. 12:4–6).

To illustrate the functionality of unity with diversity, Paul employs the metaphor of the body having many parts, with each part having its own function and purpose (1 Cor. 12:12–27). First Corinthians 12:13 is located at the very beginning of this “one body, many parts” illustration. The drinking the Spirit metaphor is then used to firm up the encouragement for believer unity. While the context makes it clear that the broader point is the vision of unity that comes through a shared meal.

But what is the source and target of this metaphor? The main metaphor is the vision of unity that comes through a shared meal—an idea associated with the symbol of the Eucharist. Unsurprisingly, some interpreters have suggested that the Eucharist is the source of the metaphor in 1 Corinthians 12:13.<sup>1</sup> In support of this, it is pointed out that Paul uses the Eucharist as a symbol for believer unity in the preceding chapter (1 Cor. 11:17–33). The proximity of 1 Corinthians 11:17–33 to 12:13 makes it reasonable to believe that the image of the elements of bread and the wine is relatively fresh in the minds of Paul's audience.<sup>2</sup> Furthermore, the verb “drink” (Gr. ποτίω) occurs fourteen times in 1 Corinthians<sup>3</sup> and seven of those times refer to drinking the wine of the Eucharist (not including 12:13).<sup>4</sup>

Paul also says in 1 Corinthians 10:21, “You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.” The central idea here is that one cannot have both fellowship with Christians as well as fellowship with pagans (i.e., the sacred nature of Christian fellowship and unity). The shared meal is the symbol of communion with evil spirits through pagan sacrifice. Likewise, one has communion with God through Christ’s sacrifice, and the symbol for that communion and its degree of intimacy is in drinking the wine.

The obvious challenge to the interpretation of the Eucharist as the source of the metaphor in 1 Corinthians 12:13 is that there is no explicit reference to the Lord’s Supper in the immediate context of the passage. Commenting on 1 Corinthians 12:13, William Baker argues that, “any association of the Holy Spirit with the Lord’s Supper or of the Lord’s Supper as ‘drinking the Spirit,’ which is what this passage literally says, does not exist in the New Testament (Thiselton 2000:1001).”<sup>5</sup> Baker goes on to posit that “drinking of the Holy Spirit” is a part of the baptism symbol referenced in the first part of the verse. The problem with this interpretation is that nowhere else in scripture is there reference to those being baptized *drinking the water*.

Paul also juxtaposes the imagery of water baptism and drinking in 1 Corinthians 10:1–4. In this instance, the drinking is clearly *not* drinking of the waters of baptism. Paul writes,

For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and that Rock was Christ (1 Cor 10:1–4).

These verses establish precedence from the immediate literary context for the tandem reference to *baptism* and *drinking spiritual drink* without the drink being the waters of baptism. It is most likely, then, that 1 Corinthians 12:13, like here in 10:1–4, Paul has two separate metaphors in mind. While it is unclear to most interpreters if the Eucharist is the source and target of the metaphor, what is clear is that “drinking of the Spirit” in 12:14 and, “all drank the same spiritual drink” in 10:4 Paul employs to encourage believer unity.

In the event that the Eucharist is not the source of the metaphor in 12:13, there are other New Testament passages that make the connection across categories similar to that of the Eucharist specifically regarding inner transformation, covenant membership, new covenant, Spirit-indwelling, and the consumption of wine. It is to these instances that we now turn.

### **Eschatology: Pentecost, Cana, and the Age of the Spirit**

#### *Pentecost*

Immediately following the outpouring of the Holy Spirit on Pentecost, Peter launches into his sermon that results in over 3,000 converts that day. Peter's sermon text is Joel 2:28–32. In that text, Joel too employs a "pouring out" metaphor to describe the coming of the Holy Spirit. He says, "I will in those days *pour forth* of my Spirit and they shall prophesy" (Joel 2:28). Joel goes on to say, "And in that day the mountains will drip with sweet wine, and the hills will flow with milk, and all the brooks of Judah will flow with water; and a spring will go out from the house of the Lord to water the valley of Shittim" (3:18). While only the first part of this verse makes reference to wine, the remainder of the verse paints a fuller picture.

This oracle from Joel prophesies a future fulfillment of God's righteous reign on the earth—the age of the Spirit—in which there will be an abundant supply of water.<sup>6</sup> Water in the garden city points us back to Eden, which is described as being watered from three rivers (Gen 2:10–14). By way of contrast, the desert is a place of wrath in the scriptures.<sup>7</sup> The desert is the place where Adam's curse of struggling against the creation to produce food becomes a painful reality. To the contrary, places with a steady supply of fresh water represent God's blessing and are a realization of God's original vision for the creation and human life in particular. Well-watered places are sacred, redeemed sacred places that are marked by God's holy presence within the creation.<sup>8</sup> This is attested to most explicitly in the New Testament in Jesus's conversation with the Samaritan woman at the well, in which Jesus says, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life" (John 4:13–14).

Joel 3:18, then, is a vision of what things will look like when God's reign returns to the creation. Joel has a unique take on it, however. Yes, Joel foretells of water in the form of books and springs, but he adds to this

sweet wine and milk. The inclusion of sweet wine and milk hyperbolize the blessedness of the redeemed land. This Eden restored is *beyond* good.

Joel's reference to sweet wine in 3:18 rings true with the voice of the skeptics on the day of Pentecost that claim that the disciples, who are filled with the Holy Spirit, are filled with sweet wine. Cyril observes, "They [the skeptics] spoke truly, though in mockery, for they were filled with the new wine from the spiritual Vine. Before Pentecost, attentive souls only occasionally partook of the Spirit, but now they were baptized completely in the Spirit, in a sober drunkenness, deadly to sin and life-giving to the heart."<sup>9</sup> Cyril is pointing out that the skeptics are—in a way—right, in light of Joel 3:18.<sup>10</sup> The disciples are, in fact, filled with the *figurative* sweet wine of the Holy Spirit that God promised to pour out on believers in the last days. The day of Pentecost, is a fulfillment of what Jesus foretells in Matthew 9:14–16, where he says,

Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast. No one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. Neither is new wine put into old wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved.

Here, Jesus ties together the images of wedding and wine. This takes us to the story of the wedding of Cana in John 2, which serves as another example of bridging metaphors for drinking of the Holy Spirit and a new age of a new covenant and new birth.

#### *The Wedding of Cana*

In the story of the wedding of Cana, John draws from this same Joel tradition to make the statement that, in Jesus, the kingdom of God (the new era) has come. In this story, Jesus turns 120–180 gallons of water into wine at the wedding. This is no small amount of wine. This large amount of wine telescopes into the wedding of Cana the same imagery from Joel 3:18 that tells its hearers that when the kingdom of God comes, the mountains will be dripping with wine.

In the synoptic Gospels, the authors make the same claim that a new age of the Spirit has come with the proclamation that the kingdom of God is near.<sup>11</sup> By launching his Gospel with the story of Cana, John

is making the same claim, but in his own—very Johannine—way. The synoptic Gospels say it explicitly, yet John is more subtle by drawing on Joel's oracle and the metaphor of abundant wine as a sign of the coming of the kingdom. John fills out this metaphor, however, by specifically placing it in the context of a wedding. John is saying that when the new era of the fulfillment of the Davidic promise comes, yes, there will be a lot of wine per Joel's prophecy, but this wine is *like the wine at a wedding ceremony*. John uses this same metaphor for the second coming of Christ in Revelation 19:7–10 with the wedding supper of the lamb.

By bringing the wedding meal metaphor into the picture, John likewise creates the bridge between drinking the Holy Spirit and the new covenant. As Leon Morris puts it:

This particular miracle signifies that there is a transforming power associated with Jesus. He changes the water of Judaism into the wine of Christianity, the water of Christlessness into the wine of the richness and the fullness of eternal life in Christ, the water of the law into the wine of the gospel. While this "sign" is recorded only in this Gospel, it should not be overlooked that there are partial parallels in the Synoptics. Thus the image of a wedding feast is used with reference to the kingdom of God (Matt. 22:1–14; 25:1–13; Luke 12:36), and the disciples in the presence of Christ are likened to wedding guests rejoicing with the bridegroom (Mark 2:19). Again the contrast of Jesus' message with Judaism is illustrated by the wine and the wineskins (Luke 5:37ff.).<sup>12</sup>

The concepts of covenant, the new temple, and the new birth are all interconnected in the New Testament. The temple and the Mosaic Law were integral parts of the first covenant. The Mosaic Law established the covenant stipulations for God's presence to manifest in the temple. The temple is the place where heaven and earth meet. The temple is a microcosm of Eden restored, and obedience to the covenant stipulations in the law made the temple possible. As Jesus comes along in the New Testament, he established a new covenant and redefined the temple. Thus, the covenant and temple are interlinked.

### **Ecclesiology and Soteriology: Covenant, Temple, and Inner Transformation**

Immediately following the wedding of Cana Jesus cleanses the temple. Commentators have long observed that this event is placed at the *end* of Jesus's ministry in every Gospel except John's. In John, it is at the

beginning. The dramatic episode of the temple cleansing comes to a close with an exchange between Jesus and the Jews. John 2:18–21 says,

The Jews then said to him, "What sign do you show us as your authority for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It took forty-six years to build this temple, and will you raise it up in three days?" But he was speaking of the temple of his body.

Here we have an explicit combination of the metaphors of *temple* and *body*. We have already pointed out that Paul employs the body metaphor and makes the connection between the church as the body of Christ, the Eucharist, and unity. Paul also employs the metaphor of temple to describe the church. Before going there, however, it is important to highlight the purpose of placing this temple-cleansing event immediately after the wedding of Cana.

As already mentioned, in the wedding of Cana Jesus turned *lots* of water into wine. What we did not point out was that this water/wine was in stone purification jars used by the Jews. This means that the content in the jars is for cleansing. Normally the water in the jars would have been used for external cleansing. Now, as the water has been turned to wine, the content of the jars is *consumed for internal cleansing*.

John is presenting an object lesson to his audience that makes both soteriological and eschatological claims. John is saying that in the old era of the temple and the Mosaic Law, only external cleansing was possible. Now, with the new Messianic era, internal cleansing is available. The Mosaic Law only offered a solution to the problem of sinning; it did not offer a solution to the problem of the sin nature. Jesus the Messiah ushers in the age of the Spirit in which God's reign is restored to the creation and the image of God is restored in humanity through Spirit indwelling. In cleansing the temple, Jesus is doing away with the old to bring in the new. This is likewise what is happening when Jesus curses of the fig tree in Mark 11:12–25. Note that in that passage *Jesus cleanses the temple immediately after he curses the fig tree*. After cleansing the temple, the fig tree comes up again in conversation with Peter. Peter points out that the fig tree that Jesus cursed has withered. Jesus's response to Peter is telling. He says,

Have faith in God. Truly I say to you, whoever says to this mountain, "Be taken up and cast into the sea," and does not doubt in his heart, but believes that what he says is

going to happen, it will be granted him. Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be *granted* you. Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions. [“But if you do not forgive, neither will your Father who is in heaven forgive your transgressions.”] (Mark 11:11–26).

Jesus is constituting a new era of God’s redemptive mission in the world. In the previous era, authority to deal with the problem of sin was given to the temple priests. Now, that authority is being shifted to Jesus’s disciples. Jesus is telling his disciples that in order to come into the sacred presence of God, in order to come into the “temple” individuals have to go through him, and through his disciples as the embodiment of Christ as the church (more on this below).

Jesus says this same thing in Matthew 16:18–19:

I also say to you that you are Peter, and upon this rock I will build my church; and the gates of Hades will not overpower it. I will give you the keys to the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.

Once again, Jesus is launching a new messianic era. Previously, the Jewish temple priests granted or denied access to God’s kingdom *via* the stipulations of the Mosaic covenant. Now, Jesus is saying that there is a new covenant, a new temple, and a new priesthood. Jesus is the new temple, and his followers comprise the priesthood of believers. With this, the Gospels are telling us that Jesus is the new temple, and that the church is the body of Christ. Making this connection, we turn back to Paul’s combining of these metaphors in calling the church the temple of God.

Paul likewise points out that individual believers are temples that are indwelt by the Holy Spirit. First Corinthians 6:19 says, “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?”

This idea is not unique to Paul. Beginning in Genesis, humanity—as the divine image bearers—was considered a sort of temple; the place where heaven and earth were always intended to meet. God puts his signature on the creation account by making humanity in his image. The creation as a whole certainly points to the existence and glory of God (Ps



19; Rom 1:18–32), but humanity was intended to be the special revelatory presence of *God*. This is lost at the Fall and restored in Jesus. Hebrews 1:1–4 says,

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, having become as much better than the angels, as He has inherited a more excellent name than they.<sup>13</sup>

With this, the author of Hebrews explains that Jesus is the preeminent form of special revelation. Jesus reveals who God is and is therefore the meeting place of heaven and earth. Jesus embodies God as the temple embodies God. The church, then, as the body of Christ, is likewise the temple of God as the embodiment of Christ. Paul says it this way in Ephesians 2:19–22:

So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.

Peter likewise captures this concept in 1 Peter 2:4–10:

And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For *this* is contained in scripture: Behold, I lay in Zion a choice stone, a precious corner stone. And he who believes in Him will not be disappointed. This precious value, then, is for you who believe; but for those who disbelieve, "The stone which the builders rejected, This became the very corner stone;" and, "A stone of stumbling and a rock of offense"; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed. But you are a chosen race, a royal priesthood, a holy nation, a people for *God's* own possession, so that you

may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.

With these two passages, then, the New Testament writers pull together the images of the temple of God, the royal priesthood, and the indwelling of the Holy Spirit as the embodiment of God's presence on earth. The Holy Spirit fills believers like the Holy Spirit filled the temple in the Old Testament.

At Pentecost in Acts 2 there is also a connection between being filled with the Holy Spirit and drunkenness. When the Holy Spirit was *poured out* on believers on the day of Pentecost, the skeptics believed that odd behavior of the disciples which manifest in speaking in foreign languages was because they were intoxicated. Acts 2:13–14 reads:

and they all continued in amazement and great perplexity, saying to one another, "What does this mean?" But others were mocking and saying, "They are full of sweet wine." But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. "For these men are not drunk, as you suppose, for it is only the third hour of the day."

The Eucharist furthermore employs the metaphor of drinking as a sign of covenant membership.<sup>14</sup> Jesus clearly explains that—in this case—the wine is a symbol of his blood and the bread his body.<sup>15</sup> This is odd in light of the Torah's prohibition of the consumption of blood.<sup>16</sup> As Victor Hamilton points out,

This law has no parallel in the ancient Near East, though this prohibition and that concerning murder are the only specific OT prohibitions addressed to humanity rather than to Israel alone. Eating blood and taking life are Noachian commandments, not Sinaitic ones. Here, and elsewhere in the OT, blood is equated with life, and that is why its consumption or shedding is forbidden.<sup>17</sup>

Broadly across ancient Near Eastern cultic practice, consuming blood was a symbol of consuming the life force of the source of the blood.<sup>18</sup> Consuming the blood of a bull, for example, meant *assimilating the bull's life force* and assimilating life force means taking on its characteristics or attributes. Douglas Mangum adds:

The Old Testament writers recognized that blood (דָּם, *dam*) was a life-sustaining substance (Gen 9:5). The connection between life (נֶפֶשׁ, *nephesh*) and blood is also evident in the parallel usage of expressions about taking someone's life (*nephesh*) and shedding blood (*dam*; e.g., Gen 37:21–22). The New Testament uses “blood” (αἷμα, *haima*) in this sense to refer to living beings (John 1:13), sometimes using the hendiadys “flesh and blood” (Matt 16:17; Gal 1:16 LEB; 1 Cor 15:50). Shedding blood is also used to indicate murder or death because loss of blood resulted in loss of life (Rom 3:15; Heb 12:4).

The biblical prohibition against eating blood was tied to its association with life and the recognition that it represented the essence (*nephesh*) of a living being (Gen 9:4; Lev 3:17; 7:26; 17:10–11; Deut 12:23). One consequence of Saul's foolish oath prohibiting his army from eating while they pursued the Philistines was that some of the Israelites became so desperate for food that once they defeated the Philistines, they began devouring the spoil—blood and all (1 Sam 14:28–32). Others reported the offense to Saul, who had to set up a designated spot for the animals to be butchered and the blood drained (1 Sam 14:33–34). In the New Testament, the instruction to abstain from consuming blood is one of the few requirements that the council of Jerusalem sees fit to expect from Gentile Christians (Acts 15:29).<sup>19</sup>

In short, this means that consuming the body and blood of Jesus is a symbol for (among many things) taking on the life force of Jesus. This harmonizes what Paul says in Romans 8:11, “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.” The target of the metaphor for consuming the life of Christ is certainly believer unity (one body, one blood) and covenant membership, but also inner transformation. This is why intoxication is an effective object lesson for Spirit-indwelling. As Paul points out in Ephesians 5:18, which says, “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit...”

Once again, Cyprian picks up on the object lesson as he writes,

In my despair of better things I indulged my sins as if now proper and belonging to me. But afterwards, when the stain of my past life has been washed away by the aid of the water of regeneration, a light from above poured itself upon my chastened and pure heart; afterwards when I had drunk of the Spirit from heaven, a second

birth restored me into a new man; immediately in a marvelous manner doubtful matters clarified themselves, the closed opened, the shadowy shone with light, what seemed impossible was able to be accomplished.<sup>20</sup>

Obviously, intoxication alters personality. The idea here is that one's personality is so changed by intoxication that it is as if they are being controlled by an invisible force with its own personality and desires—a *spirit*. New Testament writers draw on this reality by comparing the transformational nature of the new birth with being drunk. Being drunk with the Holy Spirit, however, rather than releasing the powerful desires of the fallen nature such as debauchery, fornication, licentiousness, rage, and violence, produces the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22–23).

It is important to point out that this transformation of character from destructive selfishness to life-giving selflessness is not accomplished by the believer mustering up the power to change in their own strength. It's something that is empowered by an external Person. This transformation is the results of an invisible, personal force at work in our members. The Holy Spirit is the one who works to completely transform us from the inside out. Using another metaphor, the Holy Spirit cleanses believers of the sin nature.

Thomas Oden sums it up well with this,

The transformation enabled by the Spirit is organismically whole and all-embracing. As dead leaves fall from a tree in the winter, so the old fallen leaves (works of the flesh) gradually settle to the ground: adultery, fornication, hatred, strife, idolatry, envy, murder, drunkenness (Gal. 5:19–21). As new growth rises in the spring, there awakens the bud, then the fruits of Christian freedom, enabling faith to become active in works of love.<sup>21</sup>

## Conclusion

The metaphor of drinking the Spirit is pregnant with the themes of covenant membership, Christian unity, inner transformation, and the coming of a new age. The most dominant of these is arguably the combination of covenant membership and Christian unity. The merging of covenant members and Christian unity is an outward sign that the new age of the Spirit has come that is marked by the church's testimony of holiness embodied in self-giving love.

## End Notes

<sup>1</sup> Raymond Collins, *First Corinthians*. Sacra Pagina (Collegeville, MN: Liturgical Press, 1999), 463; John Calvin, *The First Epistle of Paul the Apostle to the Corinthians*. Calvin's New Testament Commentaries, vol. 9. D. W. Torrance and T. F. Torrance, eds. J. W. Fraser, trans. (Grand Rapids, MI: Eerdmans, 1960), 265.

<sup>2</sup> Reading at a reasonable pace, it takes approximately three minutes between 1 Corinthians 11:33 and 12:13.

<sup>3</sup> 3:2, 9:4, 10:4, 10:7, 10:21, 10:31, 11:22, 11:25, 11:26, 11:27, 11:28, 11:29, 12:13, and 15:32.

<sup>4</sup> 10:21, 11:25, 11:26, 11:27, 11:28, and 11:29 (2x).

<sup>5</sup> William Baker, "1 Corinthians," in *Cornerstone Biblical Commentary: 1 Corinthians, 2 Corinthians*, vol. 15 (Carol Stream, IL: Tyndale House Publishers, 2009), 183.

<sup>6</sup> Also see Ezekiel 47:1–12.

<sup>7</sup> See Proverbs 21:19; Jeremiah 2:6; Hosea 13:5; Matthew 4:1–11; 1 Corinthians 10:5.

<sup>8</sup> See Isaiah 55; Psalm 1, Psalm 41,

<sup>9</sup> Cyril of Jerusalem (Catech. Lect. XVII.18, 19, NPNF 2 VII), 128.

<sup>10</sup> This dynamic of the Bible characters being literally wrong yet figuratively right is also at play when Mary supposes Jesus for the gardener in John 20:15. Jesus is not the *cemetery* gardener, but he is the *true* Gardener of the new creation. He is the true Adam within John's the new creation motif that is very present throughout his Gospel.

<sup>11</sup> Matthew 4:17 and Mark 1:14.

<sup>12</sup> Leon Morris, *The Gospel according to John*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1995), 155.

<sup>13</sup> Also see Matthew 11:27; John 1:1, 14, 18; 14:7; Colossians 1:5.

<sup>14</sup> Luke 22:20.

<sup>15</sup> Luke 22:19.

<sup>16</sup> Leviticus 3:17; 7:26–27; 17:10–14; Deuteronomy 12:15–16, 20–24. Acts 15:29 also prohibits believers from consuming blood of pagan sacrifices.

<sup>17</sup> Victor P. Hamilton, *The Book of Genesis, Chapters 1–17*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990), 314.

<sup>18</sup> J. Milgrom, “Blood,” *EncJud*, 4:1115.

<sup>19</sup> Douglas Mangum, “Blood,” ed. John D. Barry et al.: *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

<sup>20</sup> Cyprian, *To Donatus*, chap. 4, *FC* 36, pp. 9, 10; cf. Theodotus, *Excerpts, ANF VIII*), 44.

<sup>21</sup> Thomas C. Oden, *Life in the Spirit: Systematic Theology, Vol. III* (San Francisco, CA: HarperSanFrancisco, 1992), 192.



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