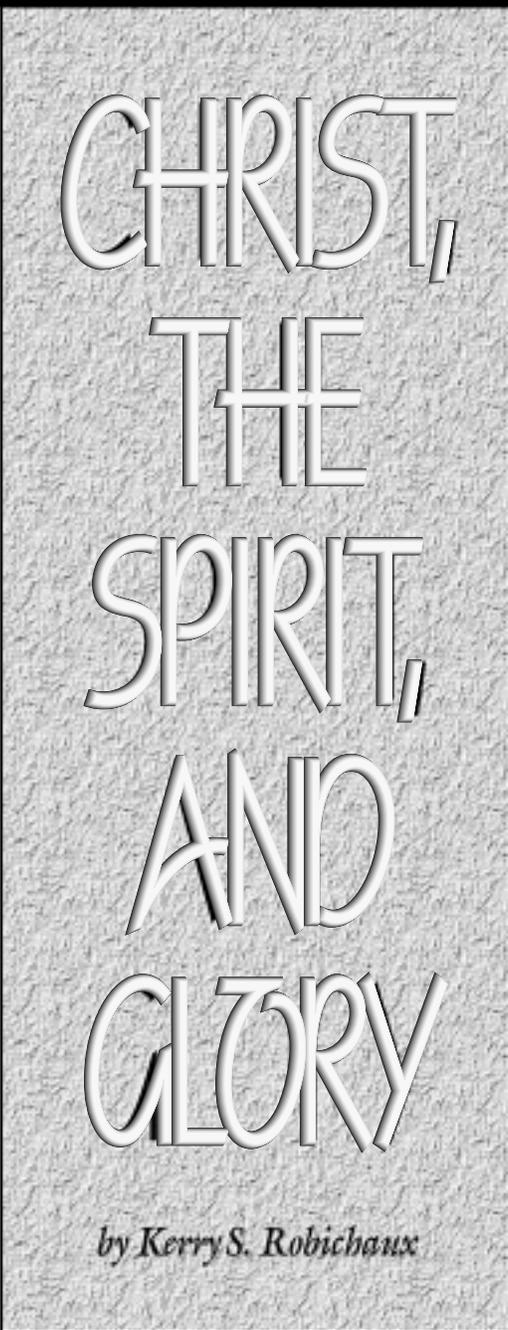


Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; *for the Spirit was not yet, because Jesus had not yet been glorified.* (John 7:37-39)

In these verses John relates, in his narrative concerning the Lord's secret entry into Jerusalem and subsequent open teaching in the temple (John 7), the Lord's remarkable declaration to the thirsty feast-keepers. Being the Feast of Tabernacles (v. 2), it was a time of enjoyment and celebration of the foregoing year's bounty. According to Deuteronomy 16:16, it was the last of three great annual feasts, the end of the liturgical celebrations of the Jews. John tells us that the Lord Jesus stood up openly on the last day, the great day, of the feast, meaning the eighth day, on which a holy convocation was to be held (Lev. 23:36). The feast was to commemorate the end of Israel's dwelling in tents (tabernacles) in the barren wilderness and their entry into the good land, where springs of water were known to flow freely. In the midst of this commemoration Jesus stood up and cried out, speaking to a deeper thirst, which could be satisfied by no mere physical springs: "If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water" (John 7:37-38).

This statement alone invites a few questions that have occupied scholars throughout the ages, but it is John's editorial comment in verse 39 that provokes even greater



controversy: "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified." Particularly the last two clauses pique our interest, putting before us the striking propositions (1) that the Spirit was not yet at the time that Jesus made His declaration and (2) that the Spirit's coming to be, shall we say, is implicitly tied to Jesus' being glorified. Apart from the more obvious issue of whether or not we are looking at the original text, a few questions arise as we consider these propositions, questions which pertain to the relationship among Christ, the Spirit, and glory. In the course of this article, I wish to examine these questions and hopefully offer an understanding of John's comment that does full justice to the way he has worded it. The questions are: 1. Does John actually mean to refer to the existence of the Spirit? 2. If not, in what possible senses was the Spirit "not yet"? 3. What is John referring to in speaking of the glorification of Jesus? 4. How does glory relate Christ to the Spirit?

Commentators on this verse have struggled in numerous ways to make sense of John's comment, often arriving at their interpretations by denying the full meanings of the words used. But if the text is allowed to speak with full force, especially with the force to be gathered from the rest of John's Gospel, we come upon a deep and rich view of Christ, of the Spirit, and of glory which surprisingly goes beyond traditional views and yet conforms to the norms of the faith. From the outset, I wish to voice my suspicion that at the root of the hermeneutical struggle regarding this verse is the persistent notion in much of modern theology that the three of the Trinity are distinct to such an extreme that they are in all practicality separate. Of course, the separateness of the divine persons has been rightly judged to be against the truth of the Trinity, but

constantly our notions are influenced by our experiences in a physical universe where one is not three and three is not one, and often our theology reflects not the transcendence of a divine and mystical realm but the constraints of a mind bound to a natural and physical realm. I do not feel that here I can adequately defend my suspicion, so I must leave it as that, but I do hope that in delving more deeply into the relationship of Christ, the Spirit, and glory as reflected in this verse I will at the same time adequately illustrate a basis for my suspicion.

The Text Problem

Before we try to answer each of the questions above, we should deal with the obvious issue concerning the integrity of the text as we have it. Typically, commentators on this verse first resolve the text-critical problems before tackling the hermeneutical issues. Generally, the consensus is that the harsh reading as given above is the original one. I do not wish to belabor these conclusions. But if the harsh reading is the original text, then the variants that have arisen in the manuscripts provide some of the initial attempts to resolve the hermeneutical problem. Rather than dismissing these readings summarily, I would like to review them briefly, not so much from their text-critical perspective as from a hermeneutical one. The manuscripts present this verse in one of four ways, three of which ameliorate the harsh reading of what is now generally considered to be the original text: “for the Spirit was not yet.” Both \aleph (Sinaiticus), one of the leading New Testament uncial manuscripts, and \wp^{75} , a third-century papyrus, have this shorter and more difficult reading; thus, there are both strong external and sound internal reasons for adopting this reading as original. The variants, however, provide some insights into the hermeneutical issues.

First, a number of manuscripts include the word $\alpha\gamma\iota\omicron\nu$ (‘Holy’) before $\pi\nu\epsilon\upsilon\mu\alpha$ (‘Spirit’), providing the base for the reading of the King James Version (without the supplied word *given*). This is the reading of the Majority text, but of note among the witnesses is \wp^{66} . Dated around AD 200, \wp^{66} is a very early witness for John’s Gospel. The extremely early date of this manuscript does not necessarily suggest that the inclusion is original; it may equally be the case that \wp^{66} demonstrates that the scribal tendency to supply the fuller title for the Spirit in the New Testament is an extremely early phenomenon. Aland (93) has classified \wp^{66} as exhibiting a “free” text, in comparison with the “strict” text exhibited in certain papyri, such as \wp^{75} . The addition here is no doubt an example of the liberty he is referring to. At any rate, a correcting hand on \wp^{66} removes the word *Holy*, and this suggests that the inclusion is not original. Perhaps, however, the early inclusion in \wp^{66} somehow lies at the base of the Majority text reading and, ultimately, of the older English versions.

The presence of *Holy*, seen as a later addition, may simply have been part of both a “natural and widespread” scribal tendency (Metzger 218), but it also ameliorates the difficulty of the passage, though not completely and not satisfactorily. Understanding the term *Holy Spirit* as primarily a New Testament designation, and noting that in the three other instances where it occurs in John’s writing (John 1:33; 14:26; 20:22), it refers to the Spirit after the Lord’s death and resurrection, we may have here a scribal attempt to align John’s hard word with his other uses of *Holy Spirit*, thereby suggesting that it was particularly in the aspect of His being the New Testament Holy Spirit that the Spirit could be said to be not yet. While such a scribal emendation respects the Johannine usage of *Holy Spirit*, it does not respect the frequent mention of the Holy Spirit in the accounts of the Synoptic Gospels. Luke, for example, is especially fond of noting the relationship before the Lord’s death and resurrection between the Holy Spirit and the Lord Jesus, either directly or through individuals related to Him (Luke 1:15, 35, 41, 67; 2:25-26; 3:22; 4:1; 10:21). Thus, the presence of the word *Holy* may diminish the starkness of John’s comment, but it also opens up a fresh suggestion that the Spirit after Christ’s death and resurrection is now something other than what He was before, a suggestion that may leave us just as equally puzzled as the text did without the addition. I do not wish to dismiss the suggestion summarily, however, for sense can be made of it, as we shall see. Here I wish merely to observe that as a scribal amelioration, the addition of *Holy* can hardly be viewed as original.

A second variant inflates the simple reading $\pi\nu\epsilon\upsilon\mu\alpha$ into $\tau\omicron$ $\pi\nu\epsilon\upsilon\mu\alpha$ $\tau\omicron$ $\alpha\gamma\iota\omicron\nu$ $\epsilon\pi$ $\alpha\upsilon\tau\omicron\iota\varsigma$ (‘the Holy Spirit upon them’). The full sense of the clause would then be: “for the Holy Spirit was not yet upon them.” The only Greek witness to this reading is D, a fifth-century manuscript with strong tendencies to interpolate difficult passages. The scant attestation of this reading and the general reputation of its primary Greek witness easily persuade us to reject it as original. However, the addition is again interesting because it exhibits another attempt at interpreting John’s difficult statement. This time the solution offered points implicitly to the day of Pentecost, when the Spirit was poured out on the disciples and could then be said to be “upon them.”

The third variant reading is supported primarily by the fourth-century Vaticanus (B) manuscript and reads $\pi\nu\epsilon\upsilon\mu\alpha$ $\alpha\gamma\iota\omicron\nu$ $\delta\epsilon\delta\omicron\mu\epsilon\nu\omicron\nu$ instead of simply $\pi\nu\epsilon\upsilon\mu\alpha$. Adopting this reading, we would translate: “For the Holy Spirit was not yet given.” B, according to Aland, is “by far the most significant of the uncials” (107) and was once thought to be the most trustworthy transmission of the original New Testament text. However, generally when a reading in B is pitted against a reading in \aleph (Sinaiticus, the chief manuscript that supports a reading of the text with no additions at all), the trustworthiness of B diminishes. Such being the

case here, we should rely on the internal criteria of *lectio difficilior* and *lectio brevior*, i.e., the more difficult reading is the more probable one, and the shorter reading is the more probable one. Further, the addition of *dedomenon* in B provides an instance of the phrase ἦν δεδομενον that is unlike the three other uses of it in the Gospel of John (3:27; 6:65; 19:11), where it has the sense of permission being granted rather than of a physical giving. These considerations taken together should persuade us that the inclusion of *Holy* and *given* in B is an interpretational interpolation to the text. It is interesting to note that the King James Version supplies the word *given*, not on the merit of B, for this manuscript was not available to the KJV translators, but as its own interpretational amelioration. Apparently, what motivated the scribe of B to add *dedomenon* likewise motivated the KJV translators to supply the italicized word *given*. The motive is simple. Rather than allowing the reader to mistakenly understand that the Spirit did not exist prior to the Lord's death and resurrection, the scribe of B and the translators of the KJV "helped" the text by making sure that *was not yet* was understood as *was not yet given*.

Actually these scribal adjustments embody some of the same interpretational adjustments made by commentators today, who for the most part accept the *lectio difficilior et brevior* of \aleph and \wp ⁷⁵. Looking over the variants' readings, we see two possible ways of averting the notion that the Spirit did not exist prior to the Lord's death and resurrection. These possibilities have also been adopted by various modern commentators. The readings of D and B, "the Holy Spirit was not yet upon them" and "the Holy Spirit was not yet given," are both attempts to refer the difficulty of the passage to the Spirit's later availability either at Pentecost (which D apparently alludes to) or perhaps on the night of the Lord's resurrection (John 20:22). The reading of B could refer to either moment. The addition of *Holy*, though common to all the variants, is the full extent of the change in \wp ⁶⁶, and, as such, offers another way of averting the difficulty. Here something new in the Spirit's existence may be alluded to, particularly in His relationship to the believers after the Lord's death and resurrection. As I mentioned before, this ignores the several mentionings of the Holy Spirit in the incarnation and living of Christ, and thus discredits it as a valid preservation of the original text. But it may show some sensitivity to the concept that in some way the Spirit was not yet, even though He exists eternally. This understanding of the text has also been adopted by some modern commentators.

Does John Actually Mean to Refer to the Existence of the Spirit?

By almost universal consent, commentators who address the difficulty of John 7:39 agree that John is not making a statement concerning the eternal existence of the Spirit. As Raymond Brown puts it, the statement "is not concerned

with the inner life of God; it is concerned with God's relation to us" (324). Indeed, not only would John have had to ignore all Scripture available to him at the time, but he also would have had to contradict his own testimony concerning the Spirit in the previous portions of his Gospel. Again, I do not wish to rehearse, merely for the sake of completeness, the testimony of Scripture concerning the eternal existence of the Spirit. Yet I think it is instructive to review how the Scripture speaks of the Spirit, at least prior to the death and resurrection of Christ, for the designations of the Spirit found in the Bible may help us to understand what John means when he says, "The Spirit was not yet."

In the Old Testament the Spirit is referred to in five, or perhaps six, different ways, but regardless of the designation, the Spirit in the Old Testament generally portrays God in His actions as opposed to God in His being. Within the first two verses of the Old Testament, the Spirit is introduced to us as *the Spirit of God* (*ruah* עֵלֹהִים). This is the most basic designation of the Spirit in the Old Testament in that it describes the Spirit as simply being of God. It occurs less than 15 times in the Old Testament in contexts that describe God's action in His creative power (Gen. 1:2; Job 33:4), in His supplying of wisdom for the building of the tabernacle (Exo. 31:3; 35:31), and, more commonly, in His speaking through the prophets (e.g., 1 Sam. 10:10; Ezek. 11:24). Somewhat more common is the expression *the Spirit of Yahweh* (or *Jehovah*; *ruah* *YHWH*), occurring some 23 times in the Old Testament. Being built on the name of God revealed to Moses when he was called to lead Israel out of Egypt (Exo. 3:13-22), this designation refers to the role of the Spirit of God in the unique relationship between Yahweh and Israel. Its occurrence is mostly limited to contexts where the function of those anointed by God to serve Israel is concerned. The Spirit of Yahweh comes upon the judges for the leading of Israel (e.g., Judg. 3:10; 6:34; 13:25; 15:14), is poured out upon Saul and David as kings of Israel (e.g., 1 Sam. 10:6; 16:13; 2 Sam. 23:2), and anoints the prophets to speak for God to Israel (e.g., Ezek. 11:5; Micah 3:8). In Isaiah 63:14 the assembly of Israel itself is said to enjoy the Spirit of Yahweh, who brings Israel into the good land to rest. Ultimately, the Messiah, as the greatest manifestation of God's unique relationship with Israel, will bear the Spirit of Yahweh for wisdom and understanding, for counsel and might, for knowledge and the fear of Yahweh, to rule Israel in God's kingdom (Isa. 11:1-5). The third designation of the Spirit in the Old Testament is an expansion of the second one and occurs only once, again in relation to the Messiah and thus referring to God's unique relationship with Israel: "The Spirit of the Lord Yahweh [*ruah* *Y' Eädönäy YHWH*] is upon me, / Because Yahweh has anointed me..." (Isa. 61:1a).

The fourth designation is literally *the Spirit of His holiness* or *His Spirit of holiness* (*ruah* *qodsó*), though generally the English versions, following the Septuagint, have rendered it

simply as 'His Holy Spirit' (Isa. 63:10, 11; Psa. 51:11 ["the Spirit of Your holiness"]). The term *Holy Spirit* is a specific designation found in the New Testament with a particular nuance concerning the function of the Spirit in God's New Testament economy. The question is, Does the Old Testament text refer to the Spirit of God in the same way? Marvin Tate, in commenting on Psalm 51:11, believes that even though the Spirit of God is eternally one Spirit, to understand this Old Testament expression as equivalent to the New Testament *Holy Spirit* is anachronistic (24). At issue in any of the Spirit's designations, both in the Old and New Testaments, is not the eternal existence of the Spirit but His economical role. The three occurrences of this particular designation in the Old Testament have one thing in common: they refer to the Spirit as Him who both bore and preserved God's holiness to and among Israel, and as such, this Spirit could be and was withdrawn from Israel or from David on occasion. In this sense, the Spirit of His holiness served to safeguard God's holiness. The New Testament *Holy Spirit* does not merely safeguard God's holiness; rather, He dispenses God's holy nature into humanity and makes the recipients holy as God is. Because the functions are greatly dissimilar, we do well to translate the Old Testament designation literally—perhaps best 'the Spirit of His holiness'—and to understand by it a reference to a function of the Spirit in the Old Testament whereby God in spite of His holiness could dwell among Israel. This differs greatly from the New Testament *Holy Spirit*.

The fifth, and perhaps final, Old Testament designation of the Spirit is the very simple *My Spirit*, *Your Spirit*, or *His Spirit* (*rūhī*, *rūhākā*, or *rūYô*), which occurs around 20 times. The contexts of this designation vary but are generally not dissimilar from the contexts of the other designations. However, it is interesting to note that this simple designation is the one used in the prophecy regarding the outpouring of the Spirit at Pentecost (Joel 2:28-32; cf. Acts 2:17-21).

I should also mention the possibility of a sixth designation, a spirit of the holy gods (Aramaic *rūaY' Æñlāhīn qaddīyīn*—Dan. 4:8, 9, 18; 5:11; in 5:14 omit *holy*), even though it is shrouded in ambiguity. From the lips of the Babylonian court, is it a reference to a spirit of their gods as they understood them or to the Spirit of the God of Israel, whom they may have heard of previously from others? Typically, commentators and translators favor

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the first interpretation, though the language of the phrase could allow both.

In turning to the New Testament, at least to the Synoptic Gospels prior to the death and resurrection of Christ, the Spirit is referred to in three ways: *the Holy Spirit*, *the Spirit of God*, and *the Spirit*. (I have eliminated *My Spirit* in Matthew 12:18 and *the Spirit of the Lord* in Luke 4:18 since they are Old Testament quotations and have been discussed above.) From the many verses in the Synoptic Gospels where the Spirit is mentioned, it

is easy to see that the Spirit was active in the life and ministry of the Lord, but a particular observation to be made is that the Spirit was involved in the very conception of Christ, who is the incarnation of God. Christ is said to be "begotten...of the Holy Spirit" (Matt. 1:20; cf. Matt. 1:18; Luke 1:35). Aquinas affirms that the conception of Christ is a work that is common to the entire Trinity, and yet it can be attributed to each of the three in some way (ST III.q32.a1). I believe that the common notion of many Christians today is that the incarnation involves the Son of God only, as though He is separate and apart from the Father and the Spirit. Certainly He is distinct, and certainly He is the subject and person of the incarnation, but He was not separate from the Father and the Spirit when He became a man. From even His conception in the womb of Mary, Christ is intrinsically related to the Spirit.

Finally, we should examine John's use of the term *Spirit* prior to this unusual statement in 7:39. Like the Synoptics, John relates the Spirit's descending on Jesus at His baptism (1:32-33); thus, John would certainly not deny the role of the Spirit in the Lord's earthly ministry, much less the Spirit's eternal existence. Other statements concerning the Spirit prior to John 7:39 are somewhat ambiguous as to their intended time frame. All but two could be taken as referring to the Spirit after Christ's death and resurrection (3:5, 6, 8; 4:23, 24), and thus these instances do little to help us understand what John meant by saying "the Spirit was not yet." The two instances which more clearly refer to the Spirit prior to Christ's death and resurrection, John 3:34 and 6:63, are interesting in that both confirm the involvement of the Spirit in Christ's work on the earth. At least we can say that in each case John tells us that Christ's speaking and the Spirit's operation go together. In fact, John reports this even more clearly than the Synoptics do. We need not conclude, however, that John limits himself only to the work of Christ when he speaks of the Spirit's involvement with Christ, and that he is not in agreement with the Synoptics concerning

the Spirit's intrinsic involvement in the person of Christ. Such an agreement may, in fact, be part of John's whole purpose in saying what he does in 7:39.

There is clear testimony from the Synoptic Gospels that Christ was not only constituted intrinsically of the Spirit but also that He moved and worked by and inseparably from the Spirit (Matt. 3:16; 4:1; 12:28; Luke 10:21). John contributes the somewhat finer notion that when Christ merely spoke, the Spirit operated. The point of these observations is not simply to prove that John was aware of the Spirit's existence prior to the death and resurrection of Christ. The point is that these passages show us that there is an intrinsic relationship between Christ and the Spirit in Christ's earthly ministry. This is an important principle that is too often neglected by much of modern theology. Christ was begotten of the Holy Spirit; when He was baptized, the Spirit descended on Him; He worked by the Spirit; He offered Himself on the cross through the eternal Spirit (Heb. 9:14); and He was made alive in resurrection by the Spirit (1 Pet. 3:18; cf. Rom. 8:11). In every way, the incarnate God, whom we rightly identify as the Son, lived a human life not by virtue of His being separately the Son but profoundly by that principle by which He exists eternally in the Divine Trinity, that is, with the Father and by the Spirit. As we recognize that the incarnate God was undergoing the process of incarnation, human living, death, and resurrection, so we should expect the Spirit to be participating, in some way, in that process as well.

In What Possible Sense Was the Spirit "Not Yet"?

Raymond Brown is no doubt correct in pointing out that John's statement in 7:39 is not concerned with the inner life of God. But is it merely concerned with the Spirit's relation to humankind? Brown is not unlike most of his peers, in that he shifts the source of the controversy from the being of the Spirit to the work of the Spirit. There are exceptions, as we shall see, but generally commentators who offer a resolution to this *crux interpretum* approach the problem in one of two ways: either the Spirit was not yet available at all, or the Spirit was not yet available to the fullest degree. Matthew Henry approaches the problem by speaking of "dispensation of the Spirit," which had not yet commenced. He believes that this dispensation refers principally to the gift of the Holy Spirit as evidenced by the speaking of tongues on Pentecost (975). Dean Alford takes a similar stance. He understands John to mean that the Spirit was

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not yet in the sense that the Spirit was not yet operating among the believers and thus also speaks of a "dispensation of the Spirit" which was not yet (781). Lenski explains that the Spirit was not yet present in the particular way that the believers would receive Him, and He would not be present in this way until the glorification of Jesus gave Him to them (579). Frederic Godet provides yet another variant of the "availability" solution. Relying on the absence of the article in front of *Spirit* in the Greek text, he suggests that the more technically correct rendering,

"spirit was not yet," refers not to the existence of the Holy Spirit but to a spiritual life that "was not yet, and that because the principle of this higher life had not yet come down into man" (2:299). The spiritual principle, he admits, depends on the personal Holy Spirit, which had not yet come to permanently abide in the believers, so ultimately he settles with others who see the phrase *not yet* as a more terse way of saying "not yet available."

A second general trend among the commentators is to refer the difficulty to a degree of the Spirit's fullness yet to be realized by the believers. Barclay tells us that the Spirit's full power could not be enjoyed until Pentecost (251-252), and Barnes concurs, saying that the Spirit had not yet been given "in such full and large measures" (261). Ryle follows a similar approach but warns us against confining the verse to the day of Pentecost. This, he says, is "to overlook all the special language about the inward teaching of the Comforter as a thing to come on believers" (49).

What these commentators suggest in both variants is not much different from what the scribe of the Vaticanus (B), who inserted *given* into the text, hoped to convey. Ancient scribe and modern commentator alike allay the theological difficulty by transferring the problem from the Spirit Himself to the eventual application of the Spirit to the believers. But in doing so, John's own explanation, provided in the second clause of the verse, begins to seem superficial if not pleonastic. John goes to the additional trouble of telling us why the Spirit was not yet: "because Jesus had not yet been glorified," and thus he invites us to consider the relationship between the Spirit and Christ before we consider the relationship between the Spirit and the believers. Many commentators dismiss the issue by recommending that John was simply referring to Christ's death and resurrection and that thus the Spirit could not be given until Jesus had died, risen, and ascended back into heaven. In this view, the ascension of Christ provided Him the right or authority to

send the Spirit as His representative. But this does little justice to the wording of John's explanation and compels us to fault John for expressing in a unique way something that could have been said more simply. Should we, however, dismiss the full meaning of the glorification of Jesus and risk misunderstanding what John meant by saying "the Spirit was not yet"? I think not. Further, this very simple way of skirting the issue—may I characterize it as: "There goes Christ, and here comes the Spirit"—ignores the very rich and profound trinitarian relationship between Christ and the Spirit, which both the Synoptics and John's difficult comment so well reflect. If we wish to understand fully the sense of *the Spirit was not yet*, we must fully understand the sense of *Jesus had not yet been glorified*, and this leads us to our next question.

What Is John Referring to in Speaking of the Glorification of Jesus?

In the Gospel of John there is a thematic undercurrent, so to speak, related to glory. It begins in chapter one and continues throughout the Gospel. John gives greater attention to glory than the Synoptics and presents it in a much richer

The core of meaning common to all the various senses of glory in the Gospel of John is the expression of some excellent virtue or virtues. John pays particular attention to the divine glory that is expressed in Christ, the glory that manifests God in His own splendid attributes.

fashion than they do. The mention of Jesus' being glorified in 7:39 is an instance of this recurring theme. The theme surfaces at various points and with various senses, and we should consider these in order to understand what John means when he speaks of Jesus being glorified. From the start we should eliminate those instances of glory in the sense of simple praise, be it glory bestowed on humanity by God (5:44; 12:43), glory rendered to God by humankind (9:24; 21:19), glory bestowed on humans by humans (5:41, 44; 12:43), or vain self-glory (7:18; 8:50, 54). These are not as salient to our discussion as those that relate to the divine glory, but there can be found in them the core of meaning common to all the various senses of glory, that is, the expression of some excellent virtue or virtues.

John pays particular attention to the divine glory that is expressed in Christ, the glory that manifests God in His own splendid attributes. It appears that there are three aspects

of this glory in John's Gospel: His divine, eternal glory, which He had with the Father in eternity past; His glorification of the Father, which He, as both the Son of God and the Son of Man, accomplished on the earth; and His own glorification by the Father, by the Spirit, and by the believers.

The Divine, Eternal Glory of Christ

The first mention of glory in the Gospel of John refers to that eternal glory that Christ had with the Father before creation (1:14). This glory derives from His being God, from His divine nature. Paul tells us that Christ put off the manifestation of that glory when He became a man (Phil. 2:6-7), yet, being attendant to what He was by nature, that is, the very God, His divine glory was always present with Him and could be perceived by others. Thus, John says that those with Him "beheld His glory, glory as of the only Begotten from the Father" (1:14). The many miracles are called signs in the Gospel of John, and in many cases they demonstrate that Christ is God and thus manifest His glory (2:11). The raising of Lazarus from the dead is a great demonstration of His divine glory (11:4, 40) and hence perhaps the best proof that He is God. John tells us that Isaiah prophesied concerning the deity of the Messiah because in Spirit he saw Christ's glory as God and spoke concerning Him (12:41; cf. Alford 838). The Lord Himself spoke of this divine, eternal glory when He prayed to the Father on the night of His betrayal. It is the glory which He had with the Father before creation, the glory which the Father had given Him, and the glory with which the Father would glorify Him again (17:5, 22, 24). The Lord gives this glory to His believers that by it they may enjoy oneness with one another and with the Triune God (17:22), and He prayed that they would ultimately behold this divine glory, which He has with the Father from eternity (17:24).

The Glorification of the Father by Christ

However, during His earthly life Christ, as glorious as He was in His divinity, did not seek His own glory (7:18; 8:50); rather, He sought to express the glory of the Father. Certainly He could do this by virtue of His being the Son of God, for a son is, by definition, the glory of his father. John speaks of the glorification of the Father, which Christ in His status as the eternal Son of God accomplished on the earth (11:4; 14:13; 17:1, 4, 5). Yet it is noteworthy that particularly in the events of His passion, Christ also glorified the Father in His status as the Son of Man. Considering His impending trials, He prayed the Father to glorify His name, to which prayer the Father responded that indeed He would be glorified (12:28). As His betrayer was manifested and night fell on Him, He declared that "God has been glorified in Him," that is, in Him the Son of Man (13:31, 32). Alford comments that the phrase *has been glorified* is "spoken proleptically as if accomplished.... This is the glorifying of God by Christ on earth, in His course of

obedience as the Son of Man, which was completed by His death" (847). But we need not limit the full import of that glorification to His death alone, for in resurrection Christ, again as a man, manifested the glory of the Father (Rom. 6:4), and no doubt even more so. The glory of the Father is also manifested by the union of Christ with His believers. The Lord Jesus spoke of this union as a universal vine, a universal organism. He Himself is this vine, which indicates that He Himself bears the identity of the organism, but the believers are the many branches who draw both their existence and supply from Christ in order to produce fruit (15:5). This enterprise, drawn from the organic union of Christ and the church, glorifies the Father (15:8) in this age and will consummate in the New Jerusalem for the glory of the Father in eternity (Rev. 21:10-11).

The Glorification of Christ Himself

The final aspect of glory in the Gospel of John is the one that most concerns us because it is the aspect referred to in 7:39. There are a number of verses in John that speak of the glorification of Christ the Son Himself, either by the Father, by the Spirit, or by the believers. These instances are to be distinguished from the eternal glory that He possesses as God and the glory of the Father that He manifests in His status as both the Son of God and the Son of Man. The glorification of Christ the Son in the Gospel of John has a number of nuances as well. Several verses speak of the Father glorifying the Son (8:50, 54; 13:32; 17:1, 5), and this must be understood as the glorification of the Son of God in humanity. Because He is the eternal Son, He bears an eternal glory. But His glory was not manifested in His humanity before His death and resurrection. In His prayer to the Father, He prayed that the Father would glorify Him with the glory He had with the Father before the world was (17:1, 5). This is His eternal, divine glory as the Son of God. Thus, He prayed to be glorified with the glory of His being the Son of God, and such a glorification can only be understood to apply to His humanity.

Four other verses speak of Christ being glorified but do so without referring to the action of the Father. These are unique also because they refer to the death and resurrection of Christ as a glorification and because they each focus on Christ in His humanity. John 7:39 is the first of these, but since we are here trying to define the sense of glorification in this verse, we should hold off discussion of it until the end. John 12:23 and 13:32 speak most clearly of Christ's death and resurrection as His glorification. The context of John 12:23-24 reads: "And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." This declaration was occasioned by a visit from a group of Greek converts to Judaism requesting to see Him. In response to the request, the Lord referred to Himself as

the Son of Man and spoke of Himself being glorified. He then further defined that glorification as first falling into the earth and dying, and as second bearing much fruit. These are important words because they relate in rich fashion the Lord's own view on His glorification: To die as a man, and, by implication, to rise from the dead, and finally to bear much fruit through that death and resurrection are, to the Lord, His glorification. This should be the sense in which we take the other three passages which speak of Christ's glorification in His humanity. John 13:32 also equates Christ's glorification with His impending death. After Judas had been exposed as His betrayer, the Lord tells the remaining disciples that the Son of Man—again the reference to His humanity—is to be glorified by what His betrayer would accomplish—His arrest and delivery to death. The resurrection is not specifically referred to, but in that His death is called a glorification, resurrection is implied. The third instance, John 12:16, reads, "These things His disciples did not understand at first, but when Jesus was glorified, then they remembered that these things were written of Him and that they had done these things to Him." Here the process of the Lord's death and resurrection is referred to as a past event.

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Christ in the believers. When the Spirit
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to us all that Christ is.*

There is, I think, an implicit reference to the Spirit in John 12:16, for it was through the Spirit that the disciples were later, after His death and resurrection, enlightened to understand the significance of many of the events that had previously transpired (cf. Eph. 3:5; Luke 24:45). But the Spirit's role in the glorification of Christ is explicitly stated in John 16:13-14: "But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you." Here we are told directly that the Spirit of reality glorifies Christ by guiding the believers into the reality of all that Christ is. Elsewhere, the Lord called Himself the reality (John 14:6), and here He says that He is made real by the Spirit of reality. When the Spirit makes Christ real to the believers, He is glorifying Christ in the believers. We have seen that in His earthly life, Christ lived and worked by the Spirit,

that the Spirit was not separate from Christ but operated in all that Christ did. Here we must notice the same inseparable relationship between the Spirit and Christ in resurrection. When the Spirit comes to us, He does not come testifying to Himself but bearing Christ the Son to us. He comes as the reality of Christ, making real to us all that Christ is. He does not come as a mere representative, for such a notion amounts to no more than a veiled tritheism. Rather, as the Spirit was fully present in and inseparable from the move and living of the Son in incarnation, so the Son in resurrection is fully present in and inseparable from the move and working of the Spirit.

In John 17:10 the Lord prays in this way to the Father: “And all that is Mine is Yours, and Yours Mine; and I have been glorified in them.” This final aspect of Christ’s glorification is that which the believers render to Him by a living that manifests His indwelling them. Again, Alford is of great help to us here. He explains the phrase *in them* to mean “by the [*I in them*] of ver. 23, the life of the vine in the branches; so that the fruit of the branches is the glory of the vine, by the sap of the vine living in the branches” (878; he goes on to point out that the force of the expression *I have been glorified* is again proleptic and thus refers to the future as an established fact, as was seen in 13:31.) Thus, Christ is glorified by indwelling the believers because they live Him out.

Glory in John 7:39

What sense of *glory* then should we understand in John’s comment in 7:39, “Jesus had not yet been glorified”? Based on what we have noticed concerning glory in John’s Gospel, it would be difficult to dismiss the glorification of Jesus here as simply a uniquely Johannine reference to Christ’s death and resurrection. Indeed, it appears that to John the glorification of Jesus should refer to the application of His divine glory, which He possesses with the Father from eternity, to His humanity by means of the process of His death and resurrection. Further, through this process, what Christ the Son fully is, both in His divine status as the Son of God and in His human status as the Son of Man, is fully realized by the Spirit. The Spirit of

reality, or better, the Spirit as the reality, is the realization of Christ, who as both God and man offers Himself as the life, supply, and satisfaction of His believers. Thus, the Spirit is the glorification of the Jesus who stood and cried out at the Feast of Tabernacles. Finally, the Spirit, as the glorification of Christ, indwells the believers and bears Christ Himself into their very being, so that Christ may be manifested in their living and thus be glorified. In so doing, the Spirit not only glorifies Jesus in the believers but more importantly provides the actual means by which Christ glorifies the Father through them. Their living, or to use the Johannine expression, their fruit, manifests not merely that the Spirit is within them living and moving, nor merely that Christ the Son is borne to them in the Spirit, but most gloriously that

the Father Himself, who is expressed in and by the Son through the Spirit, is present in the believers as the source of this full and rich trinitarian action. Herein is the Father glorified.

The question is, Does John really mean all this? Actually, I think he does, and I believe the context of the verse supports this. The glorification of Jesus, so understood, answers the preceding propositions quite well. How could thirsty seekers come to Jesus and drink of Him unless He was in some fashion made universally approachable and universally “potable”? The Lord offers Himself as the quenching drink, yet declares that His way to quench thirst is ultimately to install rivers of living water into the innermost being of His believers, which rivers are, by John’s authority, the Spirit. How is it that the believers come to the Lord to

get their thirst quenched and yet enjoy the Spirit as the rivers flowing in their being unless Christ and the Spirit are somehow identified? Only by His glorification, in the sense that He is glorified by the Spirit in the believers, could the Lord make good on His offer to so satisfy the thirst of the believers that they would indeed flow forth with the Spirit abundantly.

“The Spirit Was Not Yet, Because Jesus Had Not Yet Been Glorified”

This much said, we should now apply these observations

To John the glorification of Jesus should refer to the application of His divine glory, which He possesses with the Father from eternity, to His humanity by means of the process of His death and resurrection. Further, through this process, what Christ the Son fully is, both in His divine status as the Son of God and in His human status as the Son of Man, is fully realized by the Spirit. The Spirit of reality, or better, the Spirit as the reality, is the realization of Christ, who as both God and man offers Himself as the life, supply, and satisfaction of His believers.

to an understanding of how the Spirit could genuinely be "not yet" at the time Jesus cried out at the Feast of Tabernacles. Perhaps the reason commentators across the ages have found difficulty in John 7:39 is that they have only casually considered the senses of the words *the Spirit* and *had been glorified* and have therefore brought to them concepts that are foreign to John's very particular use of them. When John speaks of the Spirit in 7:39, he is not referring to the Spirit of God in the sense of His eternal existence. Thus, Brown's observation is essentially correct. Rather, John is referring to the Spirit in the exact sense that he presents Him in chapters 14 through 16, as the reality of Christ in the believers. This is far different from the notion of a representative of Christ, which many commentators bring to the text. When Christ tells His disciples that He is not leaving them as orphans, that He is coming to them (John 14:18), He does so in the context of telling them that the Spirit of reality will come to indwell them (John 14:17). Thus, when the Spirit comes, Christ comes; indeed, Christ comes as the Spirit. Further, when John speaks of the glorification of Jesus, he is not simply referring to the death and resurrection of Christ, the limit of the notion that many commentators apply to the text. Rather, he is referring to a glorification that makes Christ real and available in the believers, so that He Himself can first quench their thirst and ultimately flow forth from their innermost being in a way that manifests God and glorifies Him. The Spirit, in this sense of the term, certainly was not yet when Jesus spoke, for Jesus Himself had not yet passed through all that He must to be all that He would be to His believers. And Jesus could not be all that He would be until He had been glorified, for His glorification means precisely His passing through death and resurrection and His coming into the believers as the Spirit of reality for their living.

We should never say of the Spirit of God, as the eternal third of the Divine Trinity, that there was a time when He was not. But like John, we should say of the Spirit, as the glory and reality of Christ the Son within the believers, that He was not yet before Jesus had been glorified. As to His eternal existence, the Spirit of God always is and does not change. But as to His role in time in the divine economy to glorify the Triune God by bringing Christ into the believers, the Spirit underwent change in the same sense that the Son underwent change in becoming a man, in living a human life, in dying, and in resurrecting, and was thus not yet before Jesus Himself had completed that process. This amounts to the recognition of the classical distinction between the immanent and the economical aspects of the Trinity and of the Spirit.

In this regard, the comments of S. H. Hooke are more than salient:

During the earthly life of Jesus a new thing in the history

of the world was coming into existence. In every act and word of Jesus the new man was being created. When the new creation had been consummated by the final act of obedience at the Cross, and Jesus had declared its completion in the words, "It is finished," He carried into the resurrection state the new thing that had thus been created. There are two sayings of Paul which throw light on the apparent paradox of John vii.39. The first is in I Corinthians xv.45, where he is contrasting the old creation with the new: there he says, referring to Genesis ii.7, "The first man Adam became a living soul. The last Adam became a life-giving spirit"; the second saying is in II Corinthians iii.17, "Now the Lord is the Spirit"; in the first saying Paul declares that the mode of life upon which the risen Lord has entered is one which can be imparted to the believer, who thus becomes part of the new creation; in the second saying Paul asserts that the Spirit can now operate in new creation in a way which was not possible until, as John says, Jesus was glorified. We have spoken of the sporadic activity of Yahweh in the history of Israel, directing the acts and inspiring the words of the prophets; but never until the Son of Man had ascended up where He was before, and the last Adam had become a life-giving spirit, had it been possible for the Spirit to enter into and become the life of the believer, producing in him the life of Jesus, as Paul says, "That the life of Jesus may be manifested in our mortal flesh" (II Cor. iv.11). Hence before it was possible for the Spirit to be spoken of as given, it was necessary to establish the fact that a new thing in the divine economy had come into existence as the result of the glorifying of Jesus. The Eternal had entered into Time, and in the order of time-experience it could be said that the Incarnate Word had assumed a new form of existence in becoming a life-giving Spirit, and that, correspondingly the Spirit had assumed a new mode of existence in virtue of which He could become the life by which the whole of the new creation lived with the life of him who is the beginning of the creation of God. (379-380)

Here Hooke speaks of a new thing coming into existence through the earthly life of Jesus, a thing which ultimately the Spirit would communicate to the believers. On the one hand, the Incarnate Word "assumed a new form of existence in becoming a life-giving Spirit," and on the other hand, the Spirit "assumed a new mode of existence" to become the life that the believers live, the life of Christ Himself. Because Jesus had not yet completed the process whereby He could become the life of the believers through the Spirit, and in that sense had not yet been glorified, the Spirit as the reality of Christ was not yet. Godet also speaks of the completion of the process that Christ underwent as key to the existence of the Spirit in the sense that John speaks of Him in 7:39. The Spirit could not come until after "the personal consummation of Jesus. For it was not a non-perfected Christ that the Divine

Spirit was to communicate to humanity, but the God-man arrived at His full stature" (2:300).

In other places in this journal I have spoken at length about the process that Christ underwent and the relationship of that process to the Spirit (see particularly "The Processed and Consummated Triune God" in *A&C*, Vol. I, No. 2, pp. 4-16). Contrary to a common view of the Trinity, I have espoused a view whereby all that Christ was and all that He accomplished were "compounded" into the Spirit, and because of this, the Spirit should best be understood as the consummation of the Triune God, who bears God in Christ into the believers. In this sense Paul could speak of the Lord being the Spirit (2 Cor. 3:17) and of the last Adam, Christ, becoming a life-giving Spirit (1 Cor. 15:45b). It is also in this sense that John could say that "the Spirit was not yet, because Jesus had not yet been glorified." The Spirit as the consummation of Christ was not yet until Christ had completed the process of incarnation, human living, death, and resurrection. The process complete, Christ could come to His believers as the Spirit so understood and be fully realized as the Spirit within them to the glory of the Father.

Before leaving off this article, I wish to revisit that scribe who gave us \wp^{66} , the manuscript that reads "the Holy Spirit was not yet." I mentioned that textual critics see the variant as evidence of a somewhat pervasive scribal tendency to fill out the simple title *the Spirit* with the epithet *Holy*, common elsewhere in the New Testament. I do not doubt that such was indeed the case. But after reflecting on the full problem of Christ, the Spirit, and glory, which John puts before us here with such elegant harshness, I wonder if our scribe was not trying to point us to something, and in so doing, indicated a level of sophistication on his part that we miss among our mental contrivances of Egyptian monks slovenly and callously "changing the text." Certainly the Spirit of God entered into a new existence when God became a man, and this is no doubt what the writers of the New Testament meant when they referred to the Spirit as the Holy Spirit. And yet until Jesus, who had been conceived of the Holy Spirit and who had lived, worked, and died by the Holy Spirit, was glorified, the Holy Spirit was experientially a non-entity for those who sought to have their thirst quenched in ancient religion. Perhaps our scribe, more than we, could see what John meant, and perhaps he hoped merely to "help the text" and by it us. The difficulty of John 7:39 seems to me to be more a difficulty in our theology than in the verse itself. Our theological training makes it uncomfortable to speak of the Spirit being "not yet" and, even more so, of Christ becoming the Spirit, even though the writers of the New Testament utter these phrases with such seemingly great ease. Much of our theological tradition, in its attempts to preserve the distinction between Christ and the Spirit, has, to a large extent, ignored their inseparability.

And while in theology their distinction is certainly necessary, in Christian experience their inseparability is fundamental. Certainly the Father, the Son, and the Spirit exist eternally as three distinct hypostases, but in our experience we enjoy God in Christ as the Spirit in our spirit. Such is Christ today, in glory as the Spirit. AFC

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