

## The Prophecy of Ezekiel in the Gospel of John

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<p><sup>1:14</sup> And the Word became flesh, and dwelt (tabernacled) among us, and we saw his glory, glory as of the only begotten from the Father, full of grace and truth</p> <p><sup>1:32</sup> John testified saying, 'I have seen the Spirit descending as a dove out of heaven, and he remained upon him.</p> <p><sup>2:19</sup> Jesus answered them, 'Destroy this temple, and in three days I will raise it up'...<sup>21</sup> But he was speaking of the temple of his body.</p>	<p>Ezekiel saw the shekinah glory of God <i>depart</i> from the Temple. Ezekiel asked: When would the glory return? What will the Temple be like?</p> <p>Now John says that God's glory has <i>returned in Jesus</i>. Jesus continued to reveal himself as the Tabernacle/Temple of God.</p>
<p><sup>1:16</sup> For of his fullness we have all received, and grace upon grace...</p> <p><sup>2:7</sup> Jesus said to them, 'Fill the waterpots with water.' So they filled them up to the brim...</p> <p><sup>4:13</sup> Jesus answered and said to her, 'Everyone who drinks of this water will thirst again; <sup>14</sup> but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.'</p> <p><sup>4:21</sup> Jesus said to her, 'Woman, believe me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But an hour is coming, and now is, when the true worshipers will worship the Father in Spirit and truth; for such people the Father seeks to be his worshipers. <sup>24</sup> God is Spirit, and those who worship him must worship in Spirit and truth.'</p> <p><sup>7:37</sup> Now on the last day, the great day of the feast, Jesus stood and cried out, saying, 'If anyone is thirsty, let him come to me and drink. <sup>38</sup> He who believes in me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" <sup>39</sup> But this he spoke of the Spirit, whom those who believed in him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.</p> <p><sup>14:2</sup> In my Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. <sup>3</sup> If I go and prepare a place for you, I will come again and receive you to myself, that where I am, there you may be also...<sup>16</sup> I will ask the Father, and He will give you another Helper, that he may be with you forever; <sup>17</sup> that is the Spirit of truth, whom the world cannot receive, because it does not see him or know him, but you know him because he abides with you and will be in you...<sup>20</sup> In that day you will know that I am in my Father, and you in me, and I in you...<sup>23</sup> Jesus answered and said to him, 'If anyone loves me, he will keep my word; and my Father will love him, and We will come to him and make Our abode with him.'</p> <p><sup>20:22</sup> And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit.</p>	<p>John refers to Jesus as a vessel containing the Spirit, which overflows like a liquid, and the metaphor of 'water' or 'living water' is used many times in conjunction with this idea. Jesus used the wedding at Cana to depict how the life in him will overflow abundantly. He spoke of himself as the possessor and giver of living water. Thus, the old Temple was obsolete because God wanted believers in the Spirit that Jesus had.</p> <p>Jesus was not ready to pour out the Spirit until his resurrection, because he had not yet perfected his own flesh (sarx) into God's new humanity. In Jn.4 and 7, he spoke of believers in him also being filled with the Spirit and thereby becoming new Temples of God.</p> <p>This language also appears in Ezekiel 47, where Ezekiel saw rivers of living water flowing out of the new Temple. See also Zechariah 14:21. Ezekiel and Zechariah are drawing from the picture of the Edenic paradise where God caused water to supernaturally water the Garden (Gen.2).</p>

<p><sup>3:5</sup> Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Do not be amazed that I said to you, 'You must be born again.' <sup>8</sup> The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.'</p>	<p>Ezekiel used the language of God sprinkling clean water on human hearts and putting His Spirit into human hearts to express the dawning of the new covenant (Ezk.36:26 – 36, cf. 11:19 and 18:31). The new covenant is also portrayed as a resurrection of dry bones by the Spirit-wind (Ezk.37).</p>
<p><sup>5:19</sup> Therefore Jesus answered and was saying to them, 'Truly, truly, I say to you, the Son can do nothing of himself, unless it is something he sees the Father doing; for whatever the Father does, these things the Son also does in like manner. <sup>20</sup> For the Father loves the Son, and shows him all things that He Himself is doing; and the Father will show him greater works than these, so that you will marvel. <sup>21</sup> For just as the Father raises the dead and gives them life, even so the Son also gives life to whom he wishes...<sup>24</sup> Truly, truly, I say to you, he who hears my word, and believes him who sent me, has eternal life, and does not come into judgment, but has passed out of death into life. <sup>25</sup> Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. <sup>26</sup> For just as the Father has life in himself, even so He gave to the Son also to have life in himself; <sup>27</sup> and He gave him authority to execute judgment, because he is the Son of Man. <sup>28</sup> Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice, <sup>29</sup> and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.</p> <p><sup>11:25</sup> Jesus said to her, 'I am the resurrection and the life; he who believes in me will live even if he dies, <sup>26</sup> and everyone who lives and believes in me will never die. Do you believe this?'...<sup>41</sup> So they removed the stone. Then Jesus raised his eyes, and said, 'Father, I thank You that You have heard me. <sup>42</sup> I knew that You always hear me; but because of the people standing around I said it, so that they may believe that You sent me.' <sup>43</sup> When he had said these things, he cried out with a loud voice, 'Lazarus, come forth.' <sup>44</sup> The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, 'Unbind him, and let him go.'</p>	<p>Ezekiel spoke of people coming out of tombs, into new life: 'Thus says the Lord GOD, 'Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people. I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it,' declares the LORD.'" (Ezk.37:12 – 14)</p> <p>The raising of Lazarus was one of the 'signs' of Jesus' glory. It was an outward, temporary manifestation of the inward transformation Jesus was bringing to humanity. Jesus was resurrecting his own humanity, and then sharing the Spirit of his resurrected humanity with his followers.</p>
<p><sup>10:11</sup> I am the good shepherd; the good shepherd lays down his life for the sheep. <sup>12</sup> He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. <sup>13</sup> He flees because he is a hired hand and is not concerned about the sheep. <sup>14</sup> I am the good shepherd, and I know my own and my own know me, <sup>15</sup> even as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup> I have other sheep, which are not of this fold; I must bring them also, and they will hear my voice; and they will become one flock with one shepherd. <sup>17</sup> For this reason the Father loves me, because I lay down my life so that I may take it again. <sup>18</sup> No one has taken it away from me, but I lay it down on my own initiative. I have authority to lay it down, and</p>	<p>Ezekiel spoke of Israel as sheep and the Messianic Davidic king as a good shepherd over against the evil shepherds (Ezk.34).</p>

<p>I have authority to take it up again. This commandment I received from my Father.’</p>	
<p><sup>15:1</sup> ‘I am the true vine, and my Father is the vinedresser. <sup>2</sup> Every branch in me that does not bear fruit, he takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. <sup>3</sup> You are already clean because of the word which I have spoken to you. <sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in me. <sup>5</sup> I am the vine, you are the branches; he who abides in me and I in him, he bears much fruit, for apart from me you can do nothing.</p>	<p>Ezekiel spoke of Israel as an unfaithful vine (Ezk.17:1 – 21; 19:9). Therefore, God was going to pluck off a new vine which would be faithful to him, become a huge tree in which the birds of all kinds can nest (Ezk.17:22 – 24). Also, the vine image was carved in the front of the Temple. Jesus was taking this image onto himself and claimed to be the true vine.</p>
<p><sup>14:30</sup> I will not speak much more with you, for the ruler of the world is coming, and he has nothing in me... <sup>16:11</sup> the ruler of this world has been judged... <sup>17:15</sup> I do not ask You to take them out of the world, but to keep them from the evil one.</p>	<p>The defeat of a powerful enemy (Ezk.38 – 39) would accompany the new covenant involving a new heart and new spirit (Ezk.36), new life by the Spirit (Ezk.37), and a new Temple (Ezk.40 – 47)</p>
<p><sup>19:19</sup> Pilate also wrote an inscription and put it on the cross. It was written, ‘JESUS THE NAZARENE, THE KING OF THE JEWS.’ <sup>20</sup> Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. <sup>21</sup> So the chief priests of the Jews were saying to Pilate, ‘Do not write, ‘The King of the Jews’; but that he said, ‘I am King of the Jews.’’ <sup>22</sup> Pilate answered, ‘What I have written I have written.’ ... <sup>20:21</sup> So Jesus said to them again, ‘Peace be with you; as the Father has sent me, I also send you.’ <sup>22</sup> And when he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit.</p>	<p>Ezekiel, among others, foresaw that a Davidic descendant would return and be the Messianic king, inaugurating a reign of peace and protection (Ezk.34:23 – 31), and bestowal of the Spirit.</p>